





HISTORY

OF

MADISON COUNTY,

STATE OF NEW YORK.

BY MRS. L. M. HAMMOND.

Whitney

SYRACUSE:

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TO THE
MEMORY OF THE PIONEERS,
TO THE

REMNANT OF THOSE SURVIVING,—

*Those courageous men and women who suffered the privations,
endured the hardships and toil, that we might enjoy the fruit thereof.*

TO THOSE

*Who have reared our beautiful villages ; dotted the valleys with a
multitude of hamlets ; covered the hills with peaceful homes ; who
have planted Schools and Churches, established manufactures, pro-
moted agriculture ; who have bound our country to the commercial
world with many iron bands, and have drawn hither the electric
channels of the world's utterances,*

With filial and fraternal affection,

THIS VOLUME IS RESPECTFULLY

DEDICATED.

PREFACE.

No apology need be offered for such a work as this. It is time that the recollections of the pioneers were gathered together, before the last of them shall have passed away ; before the eyes that have seen the wonderful changes wrought in the domain of our own county, shall be forever closed, and the lips, which alone can describe them as they were, are forever silent. One by one the landmarks are falling, and the records of memory are fast fading away. Little enough can be gleaned at the present time. A few years hence nothing further has been written of the earliest days, can be obtained, except by uncertain tradition.

In 1863, the writer began her work by visiting and conversing with aged people, taking notes from their memories, of the long ago past. The sketches so obtained were properly labeled and laid in their appropriate places, each town by itself, for future use. They were gathered, not so much with a view to publication, as to preserve them, knowing they would, in time, be useful to some one. The material accumulated year by year, but slowly, as only time not devoted to household duties, was used in the pursuit.

In 1867, the brother of the writer, J. M. Chase, joined her in the work, and the two for a season were engaged in connection, collecting historical matter. But, as it interfered with his other labors, required time which he had not to spare, careful thought, and much comparison and sifting, which one whose thoughts were busy with the cares of the work-day world, could not employ, he relinquished the object, and the author went on alone, devoting her energies almost entirely to the work the last years.

From 1867 to 1871, a series of sketches from this history were published in the *Oneida Dispatch*, the object of which was to awaken public sentiment, elicit information, and thus add to the increasing fund of material. It had the desired effect, and by the means, a more complete, and by far more correct history is obtained, as the imperfections of the sketches were thus eradicated.

In the aim to furnish a history of this region, reaching back to the remotest period, thousands of pages have been intently perused and digested. No work has been oftener consulted and more largely drawn from, than the "Documentary History of New York State." Valentine's "History of New York City," Campbell's "Annals of Tyron," and "Schoolcraft's Notes on the Iroquois," have contributed most useful material for the following pages. In a great measure the different State Gazetteers have served most excellent purpose. Smith's "History of New York," the New York State Census of several dates, the Civil List, the Red Book of various dates, several reports of the New York State Agricultural Society, the "New Encyclopedia," have been daily references. Barber's "Historical Collections," the "Life of De Witt Clinton," the "Memoirs of Dr. Nathaniel Kendrick," the "Life of Mrs. Judson," and others have been consulted, and in some instances drawn from for biographical sketches.

Local historians have materially aided the progress of the work. Jones' "Annals of Oneida County," Clark's "Onondaga," Turner's "History of the Holland Purchase," Hatch's "History of the Town of Sherburne,"—for all of which the author asks forbearance for having so freely used in extract.

In all sections of the county, old families have been visited, family records perused, and time-yellowed documents examined. Statements have been taken from the lips of many aged men and women who lived through the days when toil and privation was the heritage of all, several of whom are now resting from their labors, and from them no farther record can be gained.

To E. Norton, Esq., publisher of the *Madison Observer*, E. H. Purdy and D. A. Jackson, publishers of the *Oneida Dispatch*, J. B. Guilford, former editor of that paper; to E. D. Van Slyck, of the *Hamilton Republican*, the *Democratic Volunteer*, through the

courtesy of M. G. Fellows, a former proprietor, especial obligations are due ; to the *Cazenovia Republican*, the *Oneida Union*, the *DeRuyter New Era*, and to the entire Newspaper Press of Madison County the author is indebted.

For valued assistance and the use of interesting manuscripts, she is under deep obligations to Gen. J. D. Ledyard and L. W. Ledyard, of Cazenovia ; A. V. Bentley, Esq., of DeRuyter ; Judge Barlow, of Canastota ; Hon. Wm. K. Fuller, of Schenectady ; Rev. Wm. M. Pratt, of Louisville, Ky. ; W. O. Spencer, Esq., of Lakeport ; Hon. John J. Foot, of Hamilton ; and would here express her sincere thanks for the helping hand they gave.

Also to Col. E. D. Jencks, of DeRuyter ; I. N. Smith, Esq., of DeRuyter ; J. W. Northrup, Esq., of Georgetown ; Rev. W. B. Downer, of Cazenovia ; A. A. Raymond, Peterboro ; Rev. John Smitzer, of Oneida ; Rev. J. H. Enders, of Chittenango ; Mrs. Brinkerhoof, Chittenango ; Samuel French, Esq., Chittenango ; H. H. Hall, Esq., of Lenox ; Niles Higinbotham, of Oneida ; Jas. B. Jenkins, Attorney and Counsellor at Law, of Oneida ; Mrs. S. Watrous, of East Avon ; A. M. Holmes, M. D., Morrisville, James Cooledge, Madison ; Calvin Morse, Esq., Eaton ; Ezra Leland, Eaton ; Charles De Ferriere, Wampsville ; Wait Clark and Luke Hoxie, Esqrs., of Brookfield, and L. H. Warren, Esq., of Oneida Co., for valuable material and useful and timely help, and to our County Clerk, A. D. Kennedy, Esq., for generous assistance in searching records at the Clerk's office.

In addition to these there are a host of men and women throughout the county, who have in every way aided the researches of the author, by furnishing answers to inquiries, by looking up long forgotten documents, by assisting in searching records of Churches and other societies, and to all she would tender the most grateful acknowledgments for those generous efforts in behalf of the work.

It has been a labor of great care. To make the work as correct and reliable as possible, no pains have been spared in examining and sifting every item of information, reconciling statements, and leaving out all that was wanting corroboration. Each town has been separately reviewed by different individuals, men whose knowledge and acquaintance with the growth and changes of their own localities, and whose judgment in the

premises gives general confidence in their statements as to its correctness. And yet, notwithstanding all this care, many errors have undoubtedly crept in, unobserved, to be eradicated by the future historian.

This has also been a labor of love, since it has been impossible for the author to listen to the narratives that fell from aged lips, recitals of their own youthful days, of the trials and hardships, of the joys and pleasures peculiar to the days that are no more, without entering into the spirit of the scenes described, and without feeling a tender veneration, a peculiar filial regard for those honored relics of the past.

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INDIANS.

CHAPTER I.

INDIANS.

Discovery of the Indians of New York.—Personal characteristics.—Dress and habits of living.—Religious customs.—Statements of early travelers.—Origin of the Iroquois Nation.—Formation of the Confederacy.—Forms of Government.—Hieroglyphics and Symbols.—Sketch of their History.—History of the Oneidas.

When the Europeans, impelled by the spirit of discovery, pressed their course into New York State, they found it to be inhabited by a distinct and peculiar race of people. Their appearance and customs were a matter of great curiosity, and many of their usages evinced such wild and lawless habits, that they were at first regarded as a race possessing no redeeming attributes. This supposition, acted upon, has been the parent of much injustice done the race. On a nearer and more friendly acquaintance, a different opinion has been formed, and it has been found, that under the advantages of intellectual and religious culture, they possess noble qualities of mind, such as distinguish their white brethren.

In their physical proportions they were described as being tall and straight, small and lithe-waisted, having black or dark-brown eyes, snow white teeth, straight black hair, cinnamon colored complexion and were active and sprightly.

They were fond of display in dress, and indulged this taste to an extravagant degree. It is said by the early Dutch

settlers that some of the highly ornamented petticoats of the Indian women were worth eighty dollars in the currency of the present day. That garment was made of dressed deer skin and was highly ornamented with sewant, or wampum; this was made of beads, which were manufactured of various kinds of shells, gay colored, and wrought into curious and artistic designs. Sewant was used for Indian money, hence its value as dress trimming. From a gaily ornamented belt or waist girdle this skirt was suspended. A mantle of skins was sometimes worn over the shoulders. The hair of the women was long and they often wore it plaited and rolled up behind, secured by ornamented bands of sewant. Curiously formed jewelry of various materials adorned their shapely arms, hands and necks, and pendants secured by bands, hung over their foreheads. Their feet were encased in handsomely embroidered moccasins.

The men wore upon their shoulders a mantle of deerskin, with the fur next their bodies, the opposite side of the garment displaying a variety of designs in paint. The edges of the mantle were trimmed with swinging points of fine material. Their heads were variously ornamented, some wearing feathers, others different articles of a showy character. Their hair was sometimes shaven close, except at the top of the head. They, as well as the women, adorned their necks and arms with ornaments of elaborate workmanship. They were accustomed to paint themselves in many colors and fashions, according to each individual taste. Their appearance when in full dress and paint struck the eyes of the Europeans as grotesque and frightful.

They dwelt in villages, containing from thirty to several hundred souls. Their wigwams were made by placing in the ground two rows of upright saplings about twenty feet apart, when their tops were brought together and secured. Upon this framework was fastened a lathing of boughs, covered on the inside with strips of bark with such nicety

as to make a good defense against the weather. The interior of the wigwam was without flooring, the winter fires being built upon the ground in the center, the smoke escaping through an opening in the roof. Sometimes the wigwams were made large to accommodate two families. Around the village, to secure them from enemies, was a stockade of palisades, from ten to fifteen feet high.

The Indian's most honorable calling, was to follow the war-path and bravely defend his tribe, and to sit in the great councils of the nation. But in time of peace they were employed in hunting and fishing, and the men were so trained that they were enabled, in a hunting expedition, to undergo great exertions, and prolonged fastings, with wonderful endurance. While the men secured the fish and game for winter, the women raised and secured the corn, and looked to the laying by of other stores, such as gathering and drying wild fruits and roots.

The earliest travelers among them, found corn and beans quite extensively cultivated, the women performing the labor with a simple wooden hoe. A variety of dishes were formed from these products, not the least savory of which was "succotash" made from corn and beans, green, boiled together; a sort of mush, made from pounded parched corn, mixed with the juice of wild apples, was highly regarded. Sometimes the corn was beaten up with pestles and boiled with water; again it was roasted on the ear when green; a variety of cakes were made from pounded corn, all of which were said to be palatable, even to the Europeans. As they ate they sat upon the ground, using no table ware, unless their wooden spoons might be named as such.

In their religious belief they profoundly revered the Great Spirit, the Manitou, the one God their Father, and they paid devout attention to all the mysterious voices of nature. It was the audible voice of the Great Spirit

heard in thunder; His mighty hand hurled the shaft of lightning; from His breath burst the destructive hurricane; His direct power veiled the sun or moon in eclipse; all the varied phenomena of nature, they believed had some direct meaning to themselves, and they endeavored in religious forms and ceremonies, to propitiate the terrible and great Manitou.

They believed that the spirits of their dead visited their neighborhood during the hours of night, and that they could distinguish their voices in the sighing of the wind through the forest, or in the cry of wild animals which approached their wigwams in search of food. When a panther's shriek was heard, they recognized the voice of some departed relative, full of warning and weird omens; when the summer birds came with their gladsome music, through them the happy voices of their cherished dead told them not to weep for those who rested amid the flowery fields of the Spirit Land.

When an Indian died, they placed the body in its grave, defending it from contact with the earth by a siding of boughs. By the side of the deceased they placed various articles, viz: a kettle, platter and spoon, food and some money, his pipe and tobacco-pouch, hatchet and other weapons of defence, to serve the traveler on his journey to the land of spirits. All his costly garments of skins were wrapped about him in his grave.

The resting place of their dead was guarded with reverential awe; the graves of their fathers were held as sacred soil, and the burial grounds of their nation were fought for with religious zeal.

To die the death of a stoic, without weakness or fear, was regarded as one of the heroic virtues, which was early instilled into the minds of the children. To utter a cry under severe torture would degrade the Indian warrior.

The earliest writers state that the Indians "have a religion of their own, handed down from ancestor to ancestor. They say that mention was made by their forefathers for many thousand moons, of good and evil spirits, to whose honor it is supposed they burn fires and sacrifices. They wish to stand well with the good spirits; they like exhortations about them. They are very much afraid of the dead, but when they perceive that one must die, they appear more ferocious than beasts. One of the Indians is elevated to the office similar to that of priest, who visits the sick, sits by him and bawls, roars and cries, like one possessed. The priest has no house of his own, but lodges where he pleases. He must eat no food cooked by a married woman; it must be prepared by a maiden or old woman. When a child arrives at the age of twelve it is decided whether he can have this office or not, and if it is so ruled, he is elevated to that office. Becoming of suitable age and understanding, he undertakes the exercise of it.

"They are great observers of the movements of the sun, moon and planets, and the women are most experienced star-gazers. There is scarcely one of them but can name all the stars; describe the time of their rising and setting, and are as familiar with the position of the constellations in the heavens, as are the Europeans, the difference being, they give them different names. By the different moons they calculate the seasons, and regulate their harvests. The first moon following that of the end of February is honored with great devotion, and as it rises, they compliment it with a great festival. They are collected together from all quarters, and revel after their fashion, feast with wild game and fish, drink clear river water to their fill, without being intoxicated. This moon, being the harbinger of spring, is the beginning of the year. In Virginia they then prepare for the planting. As the harvest approaches, at the August new moon, they again celebrate with another festival.

"The names of their months are these:—*Cuerano*, the first with them, February; 2 *Weer-hemska*; 3 *Heemskan*; 4 *Oneratacka*; 5 *Oneratack*, then they begin to sow and plant; 6 *Hagarert*; 7 *Jakouvaratta*; 8 *Hatterhonagat*; 9 *Genhendasta*, then

grain and everything is ripe ; 10 *Digojenjattha*, then is the seed housed. Of January and December they take no note, being of no use to them.

“ Their numerals run no higher than ours, twenty being twice ten. When they ask for twenty, they stick the ten fingers up and with them turn to the ten toes of the feet. They count, *Honslot, Tegeni, Hasse, Kajeri, Wisk, Fajack, Satach, Siattge, Tiochte, Ojeri*.

“ When a youth courts a girl, he buys her generally in a neighboring village, and this done, the damsel is then delivered to him by two or three other women, who come carrying on their heads, meal, roots, corn and other articles, to the young man's hut, and he receives her. It is common for a man to buy and have several wives, but not in one place. When he journeys five or six miles he finds another wife, who takes care of him as his first does ; five or ten miles further he again finds another wife who keeps house, and so on to several.

“ Chastity is held in considerable esteem among the women, and as they are living without law, they are restrained through fear of the husband. It excites little attention if any one of the Indians abandons his wife. In case she have children they follow her. Whilst rearing their offspring the mother exhibits great tenderness. Each highly esteem their own children, who grow up very lively. The men scarcely ever labor, except to provide game for cooking ; the women must attend to the remainder, such as tilling the soil, gathering the crops, &c., as well as cooking.

“ What is very strange among this almost barbarous people, there are few or none cross-eyed, blind, crippled, lame or hunch-backed ; all are well fashioned people ; strong in constitution of body, well proportioned, without blemish. In some places they have abundant means, with herbs, leaves and roots, to administer to their sick ; there is scarcely an ailment they have not a remedy for.”

The above was written in 1624, by the Germans, who had seen the Indians of New York State, at New York Bay and on the Hudson. They carried back to Europe

the impressions they received of this wonderful country and its natives. But as they had then seen nothing of the interior of the Indian country, their opinions of the great *Terra Incognita* were vague and extravagant. Referring to the numerous lakes of New York and Michigan, they make this statement : The Indians "who come from the interior, yea thirty days' journey, declare there is considerable water everywhere, and that the upper country (Michigan) is marshy ; they make mention of great freshets which lay waste their lands, so that what many say may be true, that Hudson's Bay runs through to the South Sea, and is navigable, except when obstructed by ice to the northward. It were desirable that this were once proved. Those who made the voyage are of the same opinion, as they found an open sea, a rapid current, and whales [?]."

The Dutch found that among the Maikins (a tribe living near Fort Orange, or Albany, which were probably of the Mohawks,) there was a belief that the soul on separating from the body went up westward, where it was met with great rejoicing by those who had died previously ; that they wore black otter or bear skin, which to them is a sign of gladness. The captain of the Maikins who was named Cat, believed that death was the offspring of the Devil who is evil. A skipper denied this, saying that God had control over death. The Maikin captain asked if God being good, had the power to give and take away life, and he was answered "yea." This the Indian could not understand, how this good God should inflict evil, that is, death.

Such was the condition, the habits and character of the Indians of New York State, before white men settled among them, and it is well for the European that the Indian had no historian of his own. There is sufficient in the statements of the early voyagers hither, from their own testimonies, to condemn them, and palliate the indignities and crimes which the Indians have visited upon the Euro-

pean settlers. The Indians have, however, treasured up the history of their wrongs in tradition, which has descended from father to son. It is a history full of injuries which bred hatred, growing stronger from century to century, and is the excuse for all the barbarities perpetrated upon innocent, unoffending white persons, and the parent of the hatred exhibited by the red men of the West. From a letter written by John De Verrazana to his king, Francis I, of France, in 1525, when he first discovered New York Bay, this position is justified. He landed first in North Carolina. He says:—

“Great store of people came to the sea-side and seeing us approach they fled away, and sometimes would stand and look back, beholding us with great admiration ; but afterwards, being animated and assured with signs that we made them, some of them came hard to the sea-side, seeming to rejoice very much at the sight of us, and marveling greatly at our apparel, shape, and whiteness ; showed us by sundry signs where we might most commodiously come to land with our boat, offering us also victuals to eat. Remaining there for a few days, and taking note of the country he sailed northwardly, and viewed, if he did not enter, the harbor of New York. In the haven of Newport he remained for fifteen days, where he found the natives the goodliest people he had seen in his voyage. At one period during his coasting along the shores of New England, he was compelled for the sake of fresh water, to send off his boat. The shore was lined with savages, ‘whose countenances betrayed at the same time, surprise, joy, and fear.’ They made signs of friendship, and ‘showed they were content we should come to land.’ A boat with twenty-five men attempted to land with some presents, but on nearing the shore were intimidated by the frightful appearance of the natives, and halted to turn back. One, more resolute than the rest, seizing a few of the articles designed as presents, plunged into the water and advanced within three or four yards of the shore. Throwing them the presents, he attempted to regain the boat, but was caught by a wave and dashed upon the beach. The savages caught him,

and sitting him down by a large fire, took off his clothes. His comrades supposed he was to be roasted and eat. Their fears subsided, however, when they saw them testify their kindness by caresses. It turned out that they were only gratifying their curiosity in an examination of his person, the whiteness of his skin, &c. They released him and after 'with great love clasp-
ing him fast about' they allowed him to swim to his comrades. Verrazana found the natives of the more northern regions more hostile and jealous, from having, as has been inferred, been visited for the purpose of carrying them off as slaves. At another anchorage, after following the shore fifty leagues, an 'old woman with a young maid eighteen years old, seeing our company, hid themselves in the grass for fear; the old woman carried two infants on her shoulders, and behind her neck a child of eight years old. The young woman was laden likewise with as many; but when our men came unto them the women cried out; the old woman made signs that the men had fled into the woods. As soon as they saw us, to quiet them, and to win their favor, our men gave them such victuals as they had with them to eat, which the old woman received thankfully, but the young woman threw them disdainfully on the ground. They took a child from the old woman to bring into France; and going about to take the young woman, which was very beautiful and tall of stature, they could not possibly, for the great outcries she made, bring her to the sea; and especially having great woods to pass through, and being far from the ship, we proposed to leave her behind, bearing away the child only.' At another anchorage* 'there ran down into the sea an exceeding great stream of water, which at the mouth was very deep, and from the sea to the mouth of the same, with the tide which they found to raise eight foote, any great ship laden, might pass up.' Sending up their boat, the natives expressed their admiration, and showed them where they might safely come to land. They went up the river half a league where it made a 'most pleasant lake about three leagues in compass, on which the natives rode from one side to the other to the number of thirty of their small boats, wherein were many people which passed from one shore

* Off Sandy Hook, as has been inferred.

to the other.' At another anchorage they 'met the goodliest people, and of the fairest condition they had found in their voyage;—exceeding us in bigness—of the color of brasse. some inclining to whiteness, black and quick eyed, of sweet and pleasant countenance imitating much the old fashion.' Among them, they discovered pieces of wrought copper, which they 'esteemed more than gold.' 'They did not desire cloth of silk, or of gold, or of other sort, neither did they care for things made of steel or iron, which we often showed them in our armour, which they made no wonder at; and in beholding them they only asked the art of making them; the like they did at our glasses, which when they suddenly beheld, they laughed and gave us again.' The ship neared the land and finally cast anchor 'in the haven,' when, continues Verrazana, 'we bestowed fifteen days in providing ourselves with many necessary things, whither every day the people repaired to see our ship, bringing their wives with them whereof they were very jealous; and they themselves entering aboard the ship and staying there a good space, caused their wives to stay in their boats; and for all the entreaty we could make, offering to give them divers things, we could never obtain that they should suffer to come aboard our ship. Oftentimes one of the two kings (of this people) coming with his queen, and many gentlemen, for their pleasure to see us, they all staid on shore two hundred paces from us till they sent a message they were coming. The queen and her maides staid in a very light boat at an island a quarter of a league off, while the king abode a long space in the ship, uttering divers conceits with gestures, viewing with great admiration the ship, demanding the property of everything particularly.' 'There were plaines twenty-five or thirty leagues in width, which were open and without any impediment.' They entered the woods and found them 'so great and thick, that an army were it ever so great might have hid itself therein; the trees whereof are of oak, cipresse and other sorts unknown in Europe.' The natives fed on pulse that grew in the country with better husbandry than in the others. They observe in their sowing the course of the moone and the rising of certain starres, and divers other customs spoken of by antiquity. They dwell together in

great numbers, some twenty-five or thirty persons in one house. They are very pitiful and charitable towards their neighbors, they make great lamentations in their adversitie, and in their miserie, the kindred reckone up all their felicitie. At their departure out of life they use mourning mixed with singing which continueth for a long space."

When Columbus with his crew of white men landed on American shores the Indians regarded them with awe and wonder, and, on account of the whiteness of their complexion, believing them to be supernatural beings, a veneration took possession of them, which knowledge of their earthly origin did not entirely eradicate for ages. Hence when Vespuccius Americus landed he was treated as a superior being. When later voyagers, the Cabots and Cartier came, when the French settled in Florida, when Sir Walter Raleigh first settled in Virginia, when Hudson discovered and sailed his vessel up the river which bears his name, when the Pilgrims colonized New England, the Indians received them with demonstrations of reverence, affection and generosity. In the first report of Sir Walter Raleigh's expedition, in 1584, it is said that "they were entertained with as much bounty as they could possibly devise. They found the people most gentle, loving and faithful, void of all guile and treason, and such as live after the manner of the golden age." The first sermon preached in New England, date of Dec., 1621, has in it the following in reference to the Indians:—"To us they have been like lambs, so kind, so submissive and trusty, as a man may truly say many christians are not so kind and sincere. When we first came into this country, we were few, and many of us were sick, and many died by reason of the cold and wet, it being the depth of winter, and we having no houses or shelter; yet when there were not six able persons among us, they came daily to us by hundreds with their sachems or kings, and might in one hour have made a dispatch of us, yet they never offered us the least injury. The greatest

commander in the country called Massasoit cometh often to visit us, though he lives fifty miles from us, often sends us presents, &c."

Individuals with motives of cupidity, basely took advantage of their evident simplicity, which roused the latent brute qualities of the Indian nature. The Spaniards and Portugese immediately followed up their first intercourse with them by carrying them into captivity. The Indian's simple creed taught him revenge and hatred. The result of this unhappy intercourse with the Spaniards prompted the following remarks from Kotzebue:—Wherever they moved in anger, desolation tracked their progress, wherever they paused in amity, affliction mourned their friendship."

Close upon the footsteps of these injuries, instruments of revenge were given them,—fire-arms and fire-water. Henry Hudson in 1609, on his first visit to New York State, discovered to them the use of fire-arms, (they had previously used the bow and arrow, in which they were well skilled,) and taught them the greater evil, intemperance.

Hudson's account gives the following:—"While his vessel lay in the river (near Albany it is inferred) 'great multitudes flocked on board to survey the wonder.' In order to discover whether 'any of the chief men of the country had any treacherie in them, our master and mate took them into the cabin and gave them so much wine and *aqua vitae*, that they were all merrie; and one of them had his wife with him, which sat so modestly as any of our counterey women, would doe in a strange plaice.' One of them became intoxicated, staggered and fell, at which the natives were astonished. It 'was strange to them, for they could not tell how to take it. They all hurried ashore in their canoes. The intoxicated Indian remaining and sleeping on board all night, the next day, others ventured on board and finding him recovered, and well, they were highly gratified. He was a chief. In the afternoon

they repeated their visits, brought tobacco 'and beads and gave them to our master, and made an *oration* showing him all the country round about. They took on board a platter of venison, dressed in their own style, and 'caused him to eate with them:—then they made him reverence, and departed all,' except the old chief, who having got a taste of the fatal beverage chose to remain longer on board." Thus were the aborigines first made acquainted with what they afterwards termed "*fire-water*," and "aptly enough," says Turner, "for it has helped to consume them."

In the year 1614, Lambrecht Van Twenhuyzen, a skipper who came in to buy furs, thus speaks of the simplicity of the natives:—"When they first beheld the large dogs on board ship, they were much surprized and afraid, calling it a Sachem of dogs. Their dogs were all small. The dog tied on ship board was very furious against them supposing them, their being clad in skins, to be beasts, giving him an idea they were game; but when they gave him bread made of Indian corn, he learned to distinguish that they were men. The skipper presented the dog to them at which they were greatly pleased."

' The history of the manner in which the Dutch established themselves among the Indians is the earliest and most minute history we have of the natives of New York. The abundance and cheapness of furs induced the Dutch East India Company to engage in this profitable trade. In 1610, a ship was sent by some merchants in Amsterdam to purchase furs, and soon several others followed. In 1613, two trading forts were erected on the river and four houses were built on Manhattan Island. In 1614, the States General of the United Netherlands passed an ordinance granting all original discoverers in North America the right of making four voyages to such land as they had discovered for purposes of trade. The discoverers formed a company called the United New Netherlands Company, and erected a trad-

ing house on the Island near Albany and had it garrisoned with ten or twelve men. Another fort was erected at the southern point of Manhattan's Island, and men were sent in every direction to solicit trade from the Indians.

In 1618, a flood in the North River (Hudson) injured the Company's fort at Castle Island near Albany, and it was removed to Norman's Kill, a few miles below. Here they made a treaty with the Five Nations. This company increased in power, and in view of the immense profits accruing from the exports of the country, decided to plant a colony, and in 1623, a ship came over from Holland bringing emigrants, and eighteen families settled at a small fort which was called Fort Orange (Albany). It is stated by Catelyn Trico, the first white woman in Albany, that "as soon as they had built themselves some huts of bark, the river Indians, the Maques, Oneydes, Onondages, Cayugas, Sennekas, with the Mahawawas, or Otawawas, came and made covenants of friendship, bringing great presents of peltry, and desired to have a constant free trade with them, which was concluded upon, and during the three years she lived there they came daily to trade with all the freedom imaginable, and were gentle and quiet as lambs."

The fur trade now flourished. The forests of central and western New York, abounding in bear, otter and beaver, furnished many canoe loads which were moved over Lake Oneida, and down the Mohawk river to Albany. In Dec., 1624, a cargo from America of five hundred otter skins, fifteen hundred beaver and some other freight to the value of about \$12,000, was sold in Amsterdam. Vessels in returning to America brought with them cattle, horses, sheep and hogs, which were viewed by the natives with curiosity and surprise. In Sep., 1626, a ship sailed out to Amsterdam laden with 7,246 beaver skins, 675 otter, 48 mink, 36 wild cat skins and various other sorts; thus the fur trade grew to be an extensive commerce.

The Dutch rapidly increased in the province of New Netherlands, and grants of large tracts of land were obtained by individuals, extending far into the wilderness amidst the habitations of the Five Nations. The wealthy patrons of these vast estates made great efforts to colonize them. Killian Van Rensselaer, a pearl merchant of Amsterdam, secured a tract on the west side of the Hudson, embracing the site of the present city of Albany. His tract was twenty-four miles long and forty-eight broad, and was named Rensselaerwyck. Mr. Van Rensselaer did not reside in this colony, but confined its management to a Commissary General or Superintendent, which office was filled for many years by Arendt Van Curler or Corlear, a most worthy and excellent man, who gained the esteem and love of the Indians of all the nations about him, insomuch that the name of Corlear became as a household word among them,—a synonym of all that was noble,—and subsequently, to all governors of the State, for whom they entertained especial respect, they gave this endearing title. During the period from 1640 to '45, when the first Indian war was agitating the province, the colony of Rensselaerwyck, under Corlear's admirable administration in cultivating the friendship of the adjacent tribes, was undisturbed, the inhabitants peacefully pursuing their avocations.

The competition among fur traders wrought out a most mischievous train of events. The tricks practiced by these traders upon the Indians, were speedily learned by them and played back upon the white man. Misunderstandings arose, misconstruction added to ignorance, jealousies were engendered, and at length a hatred was kindled only to be eradicated by blood. In 1640, an expedition went out from Manhattan against the Raritans, inhabiting the main land behind Staten Island, who were accused of having stolen some hogs, which allegation, however, proved to be a mistake. Arriving at the Indian village at an unexpected time, they

plundered the village, slaughtered several of the inhabitants, burnt their crops and returned home without the loss of a single man (!) This act impelled the Indians to retaliate, and for the next two years acts of cruelty and revenge, in which they indulged, are recorded.

In the mean time the Mohawks, who were at enmity to some of the River Indians, made a descent upon them. They fled to the protection of the Dutch at Manhattan, and by them were fed for a fortnight. While they were thus under the protecting wing of the city and the Mohawks encamped near by, two parties of Dutch sailed out, one to destroy the weak band of Indians who now lay at Corlear's Hook, the other to make a descent upon the Mohawks who lay at Pavonia, thus wreaking vengeance upon all tribes of Indians alike, whether friend or foe. Eighty Indians were killed at Pavonia, and thirty at Corlear's Hook. These were of all ages and both sexes, and no barbarity was too shocking to be inflicted upon them. Thirty prisoners, and the heads of several of those who had been killed were brought in by the returning parties.

This proceeding aroused to frenzy the indignation of all the neighboring nations and eleven different tribes proclaimed war against the Dutch. This produced the first Indian war in New York, in 1642. A terrible state of affairs continued, till by mere force of arms the Dutch prevailed and peace was restored in April, 1644. In 1645, through the powerful intervention of the Mohawks, who were at that time called the "Kings of the forest," a treaty of peace was concluded with most of the Indian tribes, and during the subsequent years when animosities were increasing between the Dutch and English, the Indians took but little part in the disturbances.

The English were now fast populating New England and Virginia, and the province of New Netherlands had within its borders many English settlers. Disturbances, arising

from rival claims of colonists of different nationalities, and opposite religions, were serving to weaken and lay New Netherlands powerless to the aggressions of the English, and final usurpation of this territory by Charles the II, King of England, in 1664. Throughout the course of this agitation, the Indians maintained their neutral position. Cognizant of the change in government, they wisely held their peace, and willingly submitted to the powers that were. As they had done to the Dutch, so now to the English, they acknowledged their allegiance, and with many tokens cemented the chain of friendship.

This remarkable confederacy possessed the control of New York State when it was first discovered, and was composed of a race of men who it is said were distinguished above all the other aborigines of this continent for their intelligence and prowess.

Five distinct and independent tribes, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, speaking a language radically the same and practicing similar customs, had united in forming this confederacy, which for durability and power was unequalled in Indian history. By the French they were called the Iroquois, by the English the Five Nations, but they distinguished themselves by the euphonious name, Ko-nosh-i-o-ni, the signification of which is, "People of the Long-House" or "People of Many Fires." This application refers to the union of the several tribes, thus forming the "Long-House," with the Mohawks at the eastern, and the Senecas at the western doors. With them the fires upon the domestic hearth-stone was invested with peculiar sacredness, and they looked upon their confederation as the union of so many fires or homes.

It is believed that the Iroquois succeeded a race who were farther advanced in the arts and in civilization than themselves, and who were the builders of the mounds and other structures, found in the western part of this State

and in Ohio. Yet the origin of the Iroquois is unknown. It is believed by early writers that they emigrated from the country around Montreal, were dependents of the Algonquins, but becoming troublesome to their masters, the latter drove them from their country, but they finally conquered their masters and destroyed their power.

According to a tradition which was current among all the tribes, and was written out by David Cusick, the Tuscarora historian:—"The Holder of the Heavens took the Indians out of a hill near Oswego Falls, and led them to and down the Mohawk and Hudson rivers to the sea. There they became scattered, but their great leader brought six families back to the junction of the Hudson and Mohawk, and then proceeding westerly, He planted the Five Nations, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, by leaving a family at the location of each, giving them names, and slightly changing the language of each. With the sixth family He proceeded on between mid-day and sun-set, to the Mississippi River, which part of them crossed upon a grape vine, but the vine breaking, those on this side travelled easterly to the neighborhood of the ocean, and settled upon the Neuse River, in North Carolina. This last was the Tuscarora tribe.

Pyrlaus a Dutch missionary among the Mohawks at Fort Hunter wrote, between 1742 and 1748, that the result of his best conjectures and information was that the Iroquois Confederacy, or League of the Five Nations, was formed about one age, or the length of a man's life prior to the arrival of the Dutch, which would fix the date at about 1530, or 1535.

Whatever may have been their age, they had become a great and powerful nation by the time the Europeans settled New York. Their territory extended "from the mouth of Sorrell River, on the south side of Lakes Erie and Ontario, on both sides of the Ohio till it falls into the Mississippi;

and on the north side of those lakes, that whole territory between the Ottaway River and Lake Huron, and even beyond the straits between that and Lake Erie." These they claimed as their actual possessions in their settlement with the English, but their power extended from the Connecticut River, and from Canada to the banks of the Mississippi, almost to the Gulf of Mexico. They exacted obedience from the Indians on the banks of the Hudson, Delaware and Connecticut Rivers, and from those on Long Island and the north shore of the Sound. Formidable for their valor in battle, their number and their skill, they excited respect and awe in the most powerful tribes, and "nations trembled when they heard the name of the Konoshioni."

IROQUOIS CONFEDERACY.

The formation of the Confederacy, tradition attributes to a "wise man," Daganoweda of the Onondaga Nation, who devised this plan to protect them from invaders, and for the common good of the five families. Onondaga being about the center of their territory, was made the place for the central or grand council fire. The supreme power of the Confederacy was vested in a Congress of Sachems, fifty in number. The Mohawks were entitled to nine representatives, the Oneidas nine, the Onondagas fourteen, the Cayugas ten, the Senecas eight. These were apportioned to the numbers of each nation, therefore at its origin the Onondagas were the strongest.

The Sachems were "raised up," not by their own nation, but by a council of all the Sachems. In this "Council of the League" resided the Executive, Legislative and Judicial authority. In their own nations at home these Sachems were the Governors, administering after the fashion of the general government, with similar councils and forms. There was also a chief Sachem in each nation answering to the chief Sachem at the grand Onondaga Coun-

cil. The latter was regarded as the head of the whole Confederacy, similar to our President. Although his office was so high, yet his prerogatives were only such as were tacitly allowed or conceded. *His* position was hereditary, derived, says tradition, from an Onondaga Chief, Ta-do-da-hoh, who was co-temporary with the formation of the Confederacy, and was famous as a chief and warrior. "Down to this day," says one writer, "among the Iroquois, his name is the personification of heroism, forecast and dignity of character." He was reluctant to consent to the new order of things, for he had previously rendered himself illustrious for his military achievements, and he would now be shorn of his power, and be placed among a number of equals. To remove this objection, his sachemship was dignified above the others, by certain special privileges not inconsistent, however, with an equal distribution of powers; and from that day to the present, this title has been regarded as more noble and illustrious in the catalogue of Iroquois nobility. This Ta-do-da-hoh, is the At-to-tar-ho of Cusick, who has pictured his hero as invested with attributes more than human. His representation is of a monarch quietly smoking, while an embassy of Mohawks have come to confer with him in regard to the formation of the League. He is seated in the shadow of one of the almost impenetrable marshes of Onondaga; he is clothed in living serpents whose hissing heads are extended in every direction. His dishes and spoons were made of the skulls of his enemies, slain in battle. Inspired with awe and respect, the Mohawks approach him, proffer their presents, smoke their pipes of peace and friendship, and place him at the head of the League as Chief Officer.

In this combination of five independent nations, all subordinate to the general government, there arose no clashing of interests; this was occasioned by the fact that the rulers of the subordinate government were the rulers of the gen-

eral government, who regulated all conflicting interests in General Council. In cases of emergency, each nation acted independently, but the General Council decided upon peace or war, and all other matters which regarded the interests of the whole. Although such momentous questions were decided by the Sachems, yet such was the spirit of this system of government, that the influence of the inferior chiefs, the warriors, and even the women, would make itself felt when the subject was of general interest and had aroused public feeling.

The office of Sachem was hereditary, but the chief Sachem was generally chosen for his talents, and usually was designated as the speaker.

There were the same number of war Chiefs in each nation as Sachems, who were subordinate to the civil commands of the council; but if the two, a war Chief and a Sachem went out to war together, the authority was there reversed; the war Chief was supreme, the Sachem a subordinate in the ranks. The supreme command in war was delegated to two Chiefs raised up as the Sachems were, their office hereditary. They were in all cases to be of the Seneca Nation, as this was looked upon as the door whence invaders would approach, and they were ever expected to be on their guard.

Other classes of officers that have appeared in the Confederacy, have been elected from time to time as emergency called for them, their powers being originally confined to the local affairs of their respective nations; they were home counsellors of the Sachems, but in process of time arrived at equal authority.

The machinery of this government was exceedingly simple and sat lightly upon the people. To govern as little as possible seemed their aim, thereby recognizing the fundamental principle of more enlightened nations, that happiness

results from the largest liberty consistent with the public welfare.

The Iroquois Nation or Hodenosaunee,* (Tribal League) consisted of eight tribes, arranged in two divisions and named as follows:—Wolf, Bear, Beaver, Turtle; Deer, Snipe, Heron, Hawk.

In the formation of a tribe, a portion was taken from many households and bound together by a tribal bond, which bond consisted of the ties of consanguinity, for all the members were connected by relationship, which under their law of descent was clearly traceable.

These tribes thus organized, were each divided into five parts, one-fifth placed in each of the Five Nations, thus giving to each nation eight tribes. Between the separated parts of each tribe, there existed a tie of brotherhood which linked the nations together by an indissoluble bond. With the ties of kindred as its principle of union, the whole race was interwoven into one great family. Thus, the Turtle tribe of Mohawk, recognizes the Turtle tribe of the Oneidas as his brother, and so on through the whole Six Nations, the same tribe are the brethren of each other through the ties of consanguinity. Each tribe paints the animal denoting their tribe on their cabins, and often on their dress.

The marriage institution was regulated with reference to the relationship of tribes, and those who were kindred to each other, that is, of the same tribe, were prohibited intermarrying.

The Wolf, Bear, Beaver and Turtle, were in the original arrangement, considered brothers to each other, from near relationship, and were not to intermarry, also Deer, Snipe, Heron and Hawk, were brothers and prohibited intermarrying, but either of the first four could intermarry with the last four. This system yielded in process of time, and they were allowed to marry with any tribe but their own.

*See Turner's Hist. Holland Purchase, page 53.

The children always followed the tribe of the mother, and the transmission of all titles, rights, and property were in the female line. For instance, if the Sachemship or war-chief-ship of a nation, at the original distribution of these offices, was given to one in the Deer tribe of that nation, the descent of this title being limited to the female line, it could never, by any means pass out of this tribe ; for the child is known to be the son of his mother, but is not necessarily the son of his mother's husband. The individuality given the tribe by being the parent of a Sachem, made it a matter of pride to guard that right with jealous care. When the Sachem died the title did not pass to his son, as the child was a member of the tribe of his mother, but it passed to the Sachem's brother, or to his sister's son, or under circumstances of incapacity in that line, to some individual of the tribe at large, who were in fact all brothers. In this manner the office was both elective and hereditary. There was no law which established a preference between the brother or nephew ; neither between several brothers, or several sons of sisters. Neither was there any positive law that the choice should embrace the near relatives of the deceased, before a selection could be made from the tribe at large. Therefore it was only customarily hereditary through respect to the memory of the deceased ; but it was positively hereditary to the tribe, and within its limits there was no law to prevent its being elective.

The selection of a Sachem on the decease of a ruler was effected by the assembling of a tribal council. If there was no one eligible among the relations of the deceased, one was chosen from the tribe whose sagacity, wisdom and prowess merited the position. Having determined their choice, a council of the nation is called in the name of the deceased, of all the Sachems of the League, and the new Sachem is "raised up" by such council, and invested with his office.

The Sachems, as well as war Chiefs, receive nothing but the honors of the office as compensation for their services. When off duty they were obliged to maintain themselves like other men. If by misconduct the Sachem or Chief was found unworthy of authority, a tribal council deposes him, a successor is selected and invested with authority, while he is subjected to public scorn and degradation.

To the tribe was secured the certainty of descent in the female line—the prohibition of intermarrying was positive—while it had the capacity of holding and exercising political rights, and the ability to contract and sustain relationship with the other tribes.

The wife, her children, and her descendants in perpetuity were linked with the destinies of her own tribe and kindred, while the husband, his brothers and sisters, and the descendants of the latter in the female line, would in like manner, be united to another tribe and held by its affinities. By this rule of marrying into the tribes not connected, the League of the Nation was cemented; if one nation warred against another, he would war against his brother or his cousin. Joncaire says, “the Nations have this in common; a man who goes to war denotes himself as much by the device of his wife’s tribe, as by that of his own, and never marries a woman who carries a similar device to his own.”

There was thus constructed a plan to prevent degeneracy of the race, and a bond of union between the different tribes, and of the different nations also, which is likened to the symbolical chain with its many links, all connected, interwoven, perfect in its simple arrangement, far-reaching and strong.

The Chief Sachem of the Confederacy had the authority to assemble a General Congress, or to light the “Grand Council fire,” which he did by sending out runners to all the nations with belts of wampum, indicating the nature of

the business on hand. Upon important occasions nearly the whole Confederacy would flock to Onondaga, the grand Council seat. Assembled there, the Council was classed in two divisions ranged on opposite sides of the council-fire. The subject was then discussed on the one side and the other, with great ceremony. To avoid altercation in council, and to facilitate unanimity, the Sachems of each nation were divided into classes of two and three each. Each Sachem was forbidden to express an opinion, until he had agreed with the others of his class, and had been appointed by them to act as speaker. In this manner each class was brought to unanimity within itself. The representative Sachem of each class of the nation then held a consultation between themselves, and when they had agreed, they appointed one of their number to express their opinion which was the answer of the nation. The several nations having by this ingenious method become of "one mind" separately, it remained to compare their several opinions, to arrive at the final sentiment of all the nations of the League. This was effected by a cross conference between the individual representatives of the several nations, and when they had arrived at unanimity, the answer of the Confederacy was determined. Thus unanimity became the fundamental law.

"Still further to illustrate the characteristics of the tribes of the Iroquois, some reference to their mode of bestowing names would not be inapt. Soon after the birth of an infant, the near relatives of the same tribe, select a name. At the first subsequent council of the nation, the birth and name were publicly announced, together with the name and tribe of the father, and the name and tribe of the mother. In each nation the proper names were so strongly marked by a tribal peculiarity, that the tribe of the individual could usually be determined from the name alone. Making as they did, a part of their language, they were

consequently all significant. When an individual was raised up as a Sachem, his original name was laid aside, and that of the Sachem-ship itself assumed. The war-chief followed the same rule. In like manner, at the raising up of a chief, the council of the nation which performed the ceremony, took away the former name of the incipient chief, and assigned him a new one, perhaps, like Napoleon's titles, commemorative of the event which led to its bestowment. Thus, when the celebrated Red-Jacket was elevated by election to the dignity of chief, his original name Ote-ti-an-i, (Always Ready) was taken from him, and in its place was bestowed, Sa-go-ye-wat-ha, (Keeper Awake) in allusion to his powers of eloquence."*

The following are the names of the several degrees of relationship recognized among the Hodenosaunee in the language of the Seneca :—

Hoc-sote, Grandfather ; Uc-sote, Grandmother ; Ha-nih, Father ; Noh-yeh, Mother ; Ho-ah-wuk, Son ; Go-ah-wuk, Daughter ; Ka-va-da, Grand-children ; Hoc-no-seh, Uncle ; Ah-geh-huc, Aunt ; Ha-yan-wan-deh, Nephew ; Ka-yan-wan-deh, Niece ; Da-ya-gwa-dan-no-da, Brothers and Sisters ; Ah-gare-seh, Cousin.

There was no written language save that of hieroglyphics, which being well understood among the Iroquois, served a very useful purpose. For example : if a company goes out to war, and they desire to inform others of the Iroquois who might cross their path, of this proceeding, they mark on a tree from which the bark has been removed, the signature of their tribe, the animal with a hatchet, sabre or club in the right paw, signifying "on the war-path." If several tribes are engaged in the expedition, the signature of all are inscribed, that of the leader being placed foremost. The symbol of the nation is given also ; thus the symbol of

*The above quotation is from Turner's Hist. Holland Purchase, page 58.

the Oneidas, is "The Stone," which they give by placing a stone in the fork of a tree.

Returning from war they paint the animal of their tribe bearing across his shoulders a staff, upon which is strung the scalps taken in battle. If there are prisoners, they are represented marching in the rear, with a gourd in the right hand. Women are designated by the queue and waist-cloth. Those they lose in battle are shown by pictures of men without heads and with legs in air, and to denote the tribe to which they belong, the animal of that tribe lies on his back with his paws in the air. A headless animal denotes the loss of the chief, or head of the tribe. A broken arrow or gun, which however is connected with the stock, signifies wounded, and the animal of the tribe to which the wounded belongs, has an arrow piercing him in the part in which the wound is located. Rude pictures of "litters" show they have sick and describe how many. Sometimes over the illustrious dead they erect a post four or five feet high, and embellish it with pictures of deeds of valor performed in life—how often he has been in battle, how many prisoners he has taken, &c.,—over all of which is painted in red, the calumet,—the "pipe of peace."

The Indians became so thoroughly versed in this method of symbolical language, that every paragraph, and every mark, presented a perfectly lucid explanation. So great was their power of perception, so keen their practiced eyes, that the position of a stick or stone, a broken twig, a fallen leaf, a foot print, gave an accurate statement of affairs.

THEIR CUSTOMS IN WAR.

The science of war-fare was the highest accomplishment known in the Indian education. From birth, the stern, rigid, and severer qualities of manhood were taught as manly virtues, while the gentler qualities, meekness, sympathy and forgiveness, were ignored as weaknesses unworthy a warrior, fit only for women to practice, and

which were proofs of her inferiority, hence indifference to suffering was a manly attribute, and to glory in cruelty to an enemy, an honorable action. Revenge for wrongs done to them was religiously cherished.

There were, however, frequent instances, where individuals were governed by the grand principle of magnanimity which forbade the warrior to strike a fallen foe. In such a case captives taken in battle were adopted into the tribe, became one of them in every respect, shared equally in all pastimes, all privileges, and in all honors; if any difference was made, it was in favor of the stranger. If he mourned separation from friends, they were supplied him. Father, mother, brother and sister, and wife, were all in due season presented to him. So uniform was their kindness that in many instances the captive has preferred his captivity. Even white persons have become so attached to the novelties of their situation, and perhaps to the freedom found in this natural life, where there are no restraints, that they have chosen to remain with their captors, rather than return to civilization.

The preparations for the war-path were commonly opened by a feast and dance, in which the whole tribe took part. Directly from the dance, they took the trail, their chief taking the lead, marching in single file, the only manner of march practicable in their narrow trails through the woods.

Says an ancient writer: "When they fight they are very Molechs, and have merely the waist-cloth on, and a pair of moccasins on the feet." They display remarkable adroitness and strategy in approaching an enemy's village, or encampment, and impress one with the conviction of their excellent planning ability in conducting a campaign, but their valor is nowhere so signally displayed, as in the heat of battle. Everything falls before them and they appear to be entirely carried away by the force of their passions. Women and children alike fall under their barbarous fury.

This is spoken of the common warrior ; there have been instance recorded of warriors' Chiefs who would not strike a fallen foe, or harm defenceless women and children ; and yet, as in many instances in civilized warfare, it has been impossible for them to restrain their infuriated braves in battle. The scalping of a slain foe, in their estimation, was no wrong, as it was no injury to the body already insensible in the embrace of death, and it added to the trophies of conquest. But, after the heat of the fight had passed, they evinced a superstitious repugnance and fear, at beholding the dripping blood ; therefore two or three men were chosen to carry the scalps and march at a distance in the rear of the party, till they had ceased to bleed.

When they had prisoners, the chiefs consulted together whether these captives should be put to death or adopted. If any one objected and desired to adopt the prisoner, the request was granted even if made by a woman. If the captive was to be destroyed, those who were to perform the terrible work, became dead to all feelings of humanity. They sought in every manner to stimulate their savage propensities. Every wrong done their race, by the race or nation to which the prisoner belonged were recounted and enlarged upon ; extravagant exaggerations were indulged till their breasts were aflame with fury, when their vengeance was wreaked upon the helpless prisoner. The tortures and horrible death to which Indians have subjected their victims, have been portrayed many times, and it has inspired the mind of the white race with horror and hatred so entire, that the redeeming qualities of the Indian character can scarcely be discerned.

There was, however, a redeeming principle in their breasts, else this plan of adoption had never been ordered. By their custom from time immemorial, the captive was adopted to supply the place of their own slain in battle, and many a victim has been snatched from the flames to be adopted by

some Indian mother to occupy the place of a lost son. The revulsion in sentiment astonishes him ; the influence of kindness wins him ; the "freedom of the woods" charms him ; he is no longer an alien, but socially and politically one of their kindred and beloved by them. The utmost exertions are made to cause him to forget their former cruelty to him, and he does forget, and remains with them.

The religious belief and ceremonies of the Iroquois, their dress and other customs were similar to those of all the other Indians of this State as described by the early voyagers hither, and given in the beginning of this chapter. However, the progress attendant upon their form of government had brought about a higher cultivation, and a better state of living. They surpassed all other Indian nations in size and elegance of form, dignified bearing and particularly in their powers of eloquence. Their language though guttural, was sonorous, and their orators studied euphony in their words and in their arrangement. "Their graceful attitudes," says a distinguished writer, "and gestures, and their flowing sentences rendered their discourses, if not always eloquent, at least highly impressive. An erect, commanding figure, with a blanket thrown loosely over the shoulder, with his naked arm raised, and addressing in impassioned strains a group of similar persons sitting upon the ground around him, would give no faint picture of Rome in her early days."

They were very methodical in their harangues. When in conference with other nations, at the conclusion of every important sentence of the opposite speaker, a Sachem gave a small stick, or a belt of wampum, to the orator who was to reply, charging him at the same time to remember it. After a short consultation with the others, he was able to repeat most of the discourse, which he answered article by article.

FIRST INVASION OF THE IROQUOIS COUNTRY BY EUROPEANS.

James Cartier, with an expedition from France in 1535, opened the way for the French to the homes of the Iroquois. He sailed up the St. Lawrence to an Indian village on the present site of Montreal, which village consisted of about fifty well built houses of wood which were covered by bark of trees as "wide as any board and very finely and cunningly joined together." The village was surrounded by large and thrifty fields of corn. It was the home of a tribe of Hurons.

Returning to France, Cartier, in 1540, with Roberval, made another voyage to this country, and Cartier built a fort at Quebec, which, however, he left for a return to his native country in 1542.

From this period, owing to agitations in the mother country, more than fifty years elapsed ere the wilds of northern America witnessed the approach of another French vessel, and the Iroquois only knew by tradition the characteristics of the white race. In the meantime, however, several expeditions had been sent out by English and other foreign authorities, which had landed on the coasts of our Southern States. These had proved but abortive attempts at colonization.

In 1603, Samuel Champlain came out from France with an expedition, reached America, entered the St. Lawrence, and following in the path of Cartier, sailed up to Quebec and there selected the site of his fort. He established here a trading post for the purpose of dealing in the fur trade. In order to win the favor of the Hurons, he became their ally against the Iroquois. The power of the Iroquois was a source of dread to the Canada Indians, the Hurons and Algonquins, and they encouraged the French with hopes that their assistance might break that power.

In 1609, Champlain suffered himself to be led by their oft-repeated persuasions to go out to the Iroquois country

to subjugate them. In July the expedition of French and Indians entered the Iroquois country, and the first pitched battle between white men and Indians on this continent, was fought the 30th day of July, 1609, between Champlain and his allies, and the Iroquois, in the vicinity of Ticonderoga, a place afterwards made famous by battles of the French and Revolutionary wars. In this battle the Iroquois were taught a terrible lesson of the use of fire-arms in warfare. They knew of no better weapons than the hatchet, war club and arrow. They came to this battle led by three Chiefs who wore lofty plumes. They were all clad in an arrow proof armor (a remarkable circumstance—worn probably to protect themselves from balls, the nature of which they knew but little,) woven of cotton-thread and wood. Champlain and his men were armed with arquebuses, his Indians with arrows. At the first round from the arquebuses, two of the three Chiefs were killed, and the third so wounded that he died soon after. When the Iroquois saw their Chiefs were slain, they took flight, abandoning the field and the fort they had hastily built during the previous night, bearing their wounded into the depths of the forest. Champlain, with fifteen or sixteen arrow-wounded soldiers, returned to Canada, carrying a dozen prisoners which his men captured of the flying Iroquois in the woods.

At this same period, 1609, Hudson made the acquaintance of the Indians about the North River, and of him they obtained and learned to use fire-arms.

Champlain went to France, and returned to America again in 1615, when he again invaded the territory of the Iroquois in western New York. Finding them entrenched, he attacked their fort which was situated somewhere in the neighborhood of Canandaigua. The fortress was most admirably constructed, and successfully resisted all efforts made toward its destruction. The Indians fought with arrows. After several days of futile attempts, the work

was abandoned, and Champlain returned to Canada, bearing on the way his wounded on litters, till they reached their canoes on the Lake. He had now incurred the hatred of the Iroquois ; and the Dutch, who had settled at New York and Albany, had, by demonstrations of good will, secured their friendship.

The Five Nations, repaired to Albany with presents as covenants of good faith ; the trade of furs became established so largely that the Dutch East India Company grew rich upon the traffic. The New Netherlands Colony increased and flourished, and to Corlear (the honored Governor of Renssellaerwyck,) the Indians cheerfully acknowledged obedience. This state of affairs, so propitious to the interests of the Dutch, might have longer continued, had not cupidity entered the breast of traders, and resentment the heart of the Indian, which culminated in the war of 1642, in which the Iroquois took up the hatchet in defence of weaker nations, and then, by their wise diplomacy and powerful influence, secured the only permanent negotiations of peace, which were effected in 1645.

In the mean time Champlain had died and Montneagy had succeeded him. The Jesuits had established themselves in New France, as Canada was called ; had planted the standard of their faith among the northern Indians, and now they ventured among the haughty Iroquois. Their peaceful demeanour, the impressiveness of their religious ceremonials, won upon the hearts of the untaught children of the forest, and many of them rejoiced to find a settled hope in the place of a superstitious fear ; and thus the Jesuits gained a place and secured a foothold for France among the Five Nations.

Father Simon Le Moine who was established at Onondaga in 1654, gives one of the earliest and most minute accounts of these missions. He describes his reception among the Indians as an event of rejoicing. The people

flocked around him and listened with eager attention to his words. On the 10th of August, with delegates from three of the neighboring nations, Father Le Moine, and his party of Frenchmen, held a general council of peace with the Iroquois Nations. At this council, Le Moine was the bearer of "words" from "*Onnonthio*," (Mons. De Lauzon, then Governor of New France,) each of which were confirmed by presents. He relates that "at each present they heaved a powerful ejaculation from the bottom of the chest in testimony of their joy. I was full two hours making my whole speech, talking like a Chief, and walking about like an actor on the stage, as is their custom." After this, the Indians consulted together for the space of two hours; and then "called me among them, and seated me in an honorable place. The Chief, who is tongue of the country, repeats faithfully, as orator, the substance of all my words. Then all set to singing in token of their gratification. I was told to pray God on my side, which I did very willingly. After these songs, he spoke to me in the name of his nation." This orator was followed by others from the different nations, and the speeches recorded are full of feeling and power, all testifying to the good will in their hearts for the French.

Events, which occurred subsequently during Le Moine's mission of four years, proved to the Iroquois that the designs of the French were not wholly to Christianize; but were mainly to secure dominion over them. The success of the Jesuits induced considerable numbers of the French to emigrate thither, and soon troubles began to develop. For the murder of an Onondaga by a French Indian, the Iroquois renewed their war upon the Hurons, who were subjects of the French Government. Also three Frenchmen were killed at Montreal by a party of Oneidas, who scalped their victims, and "carried these as if in triumph to their villages, in token of declared war." For this act of hostility a dozen Iroquois were arrested by the French

commander, and put in irons, at Montreal, Three Rivers, and Quebec, where they happened to be at the time. This so irritated the Iroquois, that they determined to avenge themselves by war against the French. In February, 1658, the Jesuits ascertained that 200 Mohawks, 40 Oneidas, and some of the Onondaga warriors had taken the field, while the main body were assembling. This determined the Jesuits and the Frenchmen, their assistants, to depart. They conducted their preparations for removal with such secrecy and celerity, that the Onondagas were wholly deceived, and knew nothing of their flight until the journey of part of a night and a day had widened the distance between them. Fear of massacre alone compelled them to undertake this perilous journey, amid the inclemencies of wintry weather, it being the 20th of March, 1658, when they embarked on Onondaga River, with two batteaux and eight canoes, which composed their fleet, with fifty-three Frenchmen. They arrived at Quebec on the 23d of April, in safety, after having encountered untold suffering and perils.

“The French government then determined to chastise the Iroquois for their obstinacy ; or, as appears from a report to that government, upon the principle that “no advantage can be expected from these nations, except so far as we appear able to injure them.” To insure the success of an expedition against them, it was necessary to become acquainted with the routes leading to and through their country. The benefits of the scheme, its practicability, together with the information gained of the situation of the country, was transmitted in a message to the Home Government, (France,) from which the subjoined extracts are made.

The route proceeded from Quebec across the country, to the first nation, the Mohawks, which consisted of “two or three villages, containing three or four hundred men capable of bearing arms. * * * Proceeding westward at

a distance of forty-five leagues is found the second nation, called Oneyda, which has no more at most than one hundred and forty warriors. * * * * Fifteen leagues toward sunset is Onnontague which has full three hundred men. * * * * At twenty or thirty leagues from there, still toward the west is the village of Cayuga with three hundred warriors, where in the year 1657, we had a mission. * * * * Toward the termination of the Great Lake called Ontario, is located the most numerous of the Five Iroquois Nations, named the Senekas, with full twelve hundred men, in two or three villages of which it is composed. * * * * All this extent of country is partly south and partly west of the French settlements, at a distance of from one hundred to one hundred and fifty leagues. It is for the most part fertile, covered with fine timber ; among the rest, entire forests of chestnut and hickory, intersected by numerous lakes and rivers abounding in fish. The air is temperate, the seasons regular as in France, capable of bearing all the fruits of Touraine and Provence. The snows are not deep nor of long duration. The three winters which we passed there among the Onnontagues, were mild compared with the winters at Quebec, where the ground is covered five months with snow, three, four and five feet deep. As we inhabit the northern part of New France and the Iroquois the South, it is not surprising that their lands are more agreeable, and more capable of cultivation, and of bearing better fruit. * * * * The forest is full of deer, bears, and wild cows (?); sometimes entire herds of fallow deer, which supply abundance of provisions necessary to travellers everywhere."

Thus it will be seen that the French laid claim to all Northern and Central New York, and intended to make good that claim by conquest.

The Mohawks occupied the country along the Mohawk River, the Oneidas south, east and north of Oneida Lake, the

Onondagas, Cayugas, and Senecas spreading over the whole fertile region of Western New York. The French commenced encroachments by building forts in this country, for the two-fold purpose of securing traders' stores, and to intimidate the natives.

In the winter of 1666, Mons. De Courcelles, with five hundred men, made a descent upon the Mohawk country. The expedition was attended with hardships and suffering, and when they reached the Dutch settlements, they found that the Mohawk and Oneida warriors had gone on a long journey to make war against the tribe called Wampum Makers, and had left in their villages only the children and helpless old men. The report says : " It was then considered useless to push further forward an expedition which had all the effect intended, by the terror it spread among the tribes, who were haughty and perfidious, only because they considered themselves inaccessible to our troops. Before returning, however, we killed several savages, who from time to time made their appearance along the skirts of the forest for the purpose of skirmishing with our people."

The French now flattered themselves that the natives were sufficiently overawed, and they might count on their subjugation on any terms ; but in a general council at Quebec in the ensuing summer, all the Five Nations were well represented, and finding them to be really formidable, they arranged an honorable treaty of peace, in which the Iroquois gave many tokens of the genuineness of their pledges. This treaty was grossly violated by the French immediately after ; they went to work secretly, and by autumn had collected a force of twelve hundred soldiers a hundred Hurons and Algonquins, and with Governor Tracy at the head, marched through the Iroquois towns, and finding the inhabitants fled, laid waste their stores of grain and devastated their villages. Desolation followed their path everywhere. "Famine" it was averred by the French, "will destroy as many as would have been

destroyed by the arms of our soldiers, had they dared to await them, and those who survive will be reduced by terror to peaceful conditions, and to a demeanour more difficult to be obtained from them by mere sanguinary victories." The Iroquois forts were formally taken possession of, and the Cross planted before the doors, and to a post affixed the Arms of the King of France. Deeming themselves quite secure in their authority, the French sent in their spies, traders and priests, who with their presents and peaceful conduct, soon secured a class of adherents among the natives. The mission at Oneida named St. Francis Xavier, was established by Father Jacques Bruyas, in 1667, where he remained till 1671.

From this period the cause of the French gained, and their trade flourished among the Indians of Central New York; nevertheless, the nations were in allegiance to the English and annually went to Albany to renew the chain of friendship.

Though Governor Nichols of New York, remonstrated with Governor Tracy for his intrusion, and made laws forbidding the French to enter their territory under severe penalties, and also obtained a promise from the Iroquois that they would not allow them to remain among them, yet these were no more than nominal laws, threats, and promises. The Iroquois had cared but little about the changes which had transpired in the subversion of the Dutch government to English rule; had paid little heed to the embroils of the English and French, and had only seemed desirous of living in peace with all their white neighbors. If the English lost the precedence among the natives, it was only from neglecting to take the same care to cultivate them that the French did.

But the English entered their country only to purchase furs, and these were generally brought to Albany by the natives. The earliest record we have of English travelers

having penetrated the Indian country to any considerable distance, was given by Wentworth Greenhalgh, who made his journey between the dates of May 20th and July 14th, 1677. It was thirteen years since the province came under the control of the Duke of York, and but three years since his rule had become finally established, and the English were desirous to ascertain the bounds and resources of the province. From the journal kept by Greenhalgh the following extract is taken:—"The Maques have four towns, viz: Cahanaiga, Canagorah, Canajorha, Tionondogue, besides one small village about 110 miles from Albany.

"Cahanaiga is double stockaded round; has four ports, about four foot wide apiece, conteyns about 24 houses, and is situate upon the edge of an hill, about a bow shot from the river side.

"Canagorah is only single stockaded; has four ports like the former, conteyns about 16 houses; it is situated upon a flat, a stone's throw from the water's side.

"Canajorha is also singly stockaded, and like the manner of ports and quantity of houses of Canagora; the like situation, only about two miles distant from the water.

"Tionondogue is double stockaded round, has four ports four foot wide apiece, contains about 30 houses; it is situated on a hill about a bow shot from the river.

"The small village is without fence and conteyns about ten houses; lyes close by the river side, on the north side as do all the former.

"The Maques pass in all for about 300 fighting men. Their corn grows close by the River Side.

"Of the situation of the Oneidas and Onondagas and their strength:

"The Oneydas have but one town which lyes about 130 miles westward of the Maques.(?) It is situated about 20 miles from a small river, [from the mouth of Oneida

Creek ?] which comes out of the hills to the southward and runs into Lake Teshiroque, [Oneida Lake,] and about 30 miles distant from the Maques [Mohawk] River, which lyes to the northward ; the town is newly settled, double stockaded, but little cleared ground, so that they are forced to send to the Onondagoes to buy corn ; the town consists of about 100 houses. They are said to have about 200 fighting men. Their corn grows round about the town.

“The Onondagoes have but one town, but it is very large ; consisting of about 140 houses not fenced ; it is situate upon a hill that is very large, the bank on each side extending itself at least two miles, cleared land, whereon the corn is planted. They have likewise a small village about two miles beyond that, consisting of about 24 houses. They lye to the southward of the west, about 36 miles from the Oneydas. They plant abundance of corn which they sell to the Oneydas. The Onondagoes are said to be about 350 fighting men. They lye about 15 miles from Teshiroque.”

The traveller further described the villages of the Iroquois, the Cayugas and Senecas, and thus concluded with the Senecas :—

“The Senecas have four towns, viz. : Canagorah, Tishtehatan, Canoenada, Keint-he. Canagorah and Tistehatan lie within thirty miles of Lake Frontenac ; the other two about four or five miles to the southward of there ; they have abundance of corn. None of these towns are stockaded.

“Canagorah lies on the top of a great hill, and in that as well as in bigness, much like Onondagoe, containing 150 houses.

“Here the Indians were very desirous to see us ride our horses, which we did. They made feasts and dancing.

“Tishtehatan lies on the edge of a hill ; not much cleared ground ; is near the river Tishtehaten, which signifies bend-

ing ; it lies northward of Canagorah about 30 miles. Conteyns about 120 houses, being the largest of all the houses we saw, the ordinary being 50 or 60 feet and some 130 or 140 feet long with 13 or 14 fires in one house. They have good store of corn growing about a mile to northward of the town.

"Canoenada lies about 4 miles to southward of Canagorah ; contains about 30 houses, well furnished with corn.

"Kint-he lies about 4 or 5 miles to the southward of Tis-tehaten ; conteyns about 24 houses well furnished with corn.

"The Senecas are counted to be in all about 1,000 fighting men. The whole force, Maques 300, Oneydoes 200, Onondagoes 350, Cayugas 300, with Senecas 1,000, making a total of 2,150 fighting men."

The English Government now became interested in affairs of the Indians, who, in return, introduced them to the fur trade of the western lakes, and Gov. Dongan caused the Coat-of-Arms of His Royal Highness, Duke of York, to be put up in all the Indian Castles. Incensed at this the French redoubled their enterprises with great vigor, and causes of irritation immediately sprung up between them and the Iroquois, and the latter retaliated by killing a Jesuit Missionary, and subsequently by making a descent upon a fort, and plundering seven French canoes laden with merchandise, and detaining the traders.

At this period, 1684, Mons. De La Barre, Governor General of Canada, had stationed Father Lamberville at Onondaga, and Father Pierre Millet at Oneida. These priests were in constant communication with their governor and wisely endeavored to keep peace. Nevertheless De La Barre fitted out an expedition to subjugate the Iroquois. In behalf of the two nations, for whom they were missionaries, these priests journeyed to meet La Barre and if possible turn him from the project. The Governor was, however,

more easily persuaded by the alarming sickness of his troops when at Hungry Bay, Jefferson Co., which caused his expedition to terminate without fighting.

The French were dissatisfied because De La Barre did not fight. The King of France wanted the Indians for galley slaves, and thenceforth the subjugation of the Iroquois became a popular theme.

The English had begun to realize the value of their swarthy neighbors, and thus Governor Dongan eulogized them in a report to the English Government. "The Five Nations are the most warlike and powerful of all the Indian nations, and are a bulwark between us and the French and all the other Indians; they go so far as the South sea, [Gulf of Mexico,] the North West Passage, [Mackinack,] and Florida to war. New England, in their last war with the Indians, had been ruined had not Sir Edmund Andros, [Governor of N. Y.] sent some of those Nations to their assistance; and indeed they are so considerable that all the Indians in these parts of America are tributary to them.

* * * They have ten or twelve castles. * * * Those Five Nations are very brave, and the awe and dread of all the Indians in these parts of America, and are a better defense to us than if they were so many Christians. * * * The designs of the French is to acquire the beaver trade, whatever colour they may give to their actions."

Mons. De Nonville succeeded De La Barre as governor of Canada, and as a precaution in planning another expedition against the Indians, he pays them the following tribute in a report to his King:—"The force of the Iroquois consists of 2000 picked warriors, brave, active, more skillful in the use of the gun than Europeans, and all well armed." The French really dreaded and feared to meet them on their own ground, knowing by bitter experience, that their peculiar mode of warfare, resorting to ambush, hiding behind

trees, lying upon the ground, and other ruses, were likely to prove successful in the future, as in the past. Nevertheless, the summer of 1687 witnessed De Nonville's famous expedition into the Seneca country, where he maintained a brief period of carnage and devastation, in which his command suffered, as well as the Iroquois. His success did not invite to further conquests, and it is inferred that the French gained little honor and less advancement in this rencontre. The next summer they succeeded in getting a large delegation from the Iroquois to Montreal for negotiations.

In 1689, the province of New York had arrived at a period renowned in history. The English under William and Mary, and the French under Louis XIV, were, as nations, fairly launched on a sea of embroils and difficulties, and their American provinces partook of the national animosities. The command of New York had been in the hands of Governor Andros, who, like his ex-King, James II, was a violent Catholic, and who, on the accession of the Protestant King and Queen to the throne, was imprisoned and sent to England. Jacob Leisler, a man of Dutch extraction and a merchant of New York City, having many adherents, assumed the reins of government and proclaimed William and Mary. He was a violent opposer of Catholics, and consequently of the Jesuit priests stationed among the Five Nations. Lamberville and Millet who were still at Onondaga and Oneida, had maintained a friendly correspondence with Governor Dongan, who was also a Catholic, but Leisler having no bonds of faith to attach him to them, declared that he could perceive that "they were laboring to throw dust in the eyes of the English, and at the same time forward the plans of the French." He determined to counteract their influence. The Indians were already aflame with resentment toward the French for many recent injuries, among which was the sending of thirty-nine Iroquois prisoners to France for galley slaves. Thirteen of these had been returned to Canada, the rest having died of sickness, but

these thirteen were still detained in Canada. During the summer of 1689, scouting parties on either side were scouring the woods between Canada and Central New York, and in September the Iroquois caught "five praying Indians, who were bound hither to do mischief," and they had sent to Albany for two or three pair of horses and five or six men to ride the heaviest stockade of Tionondaga. Leisler, acting under the advice of Peter Schuyler, Mayor of Albany, established a better arrangement to attach the Indians to the English cause. [Peter Schuyler possessed remarkable influence with the Indians, and was a man of sound judgment and great moderation.]

The new arrangement established a sworn interpreter for the better communication between the Indians and English. Arnout Cornelise occupied that position. Regular runners (or posts) were kept, to transmit messages from the central seat of the Five Nations to Albany. Jeannetie (or Laurence Jeannetie, as he is sometimes called,) an Indian, was one of the most reliable of those runners. Tasouquathe, Caristasie, and Jurian, Mohawks, were frequently on the path with messages. Lieut. Robert Sanders, a member of the Albany Convention, (the highest official body in the province,) was commander of Indian forces; his sagacity and knowledge of Indian character, called him to this office. In times of unusual danger, or cases in which both English and the Five Nations were interested, Peter Schuyler conducted councils with the Indians at Albany.

Late in the year 1689, a party of Iroquois saw three of those thirteen prisoners who had been returned from France to Canada, and they made an appeal for them to be set free; also two letters from Canada to the priest at Oneida had fallen into the hands of some of the Indians. These, with the news concerning the prisoners, were sent to Albany by five ambassadors, chiefs of the Five Nations. They called on Arnout Cornelise on their way and obtained his inter-

pretation of their message, in a letter, which they took to Peter Schuyler. On the 27th of December, two days after their arrival, a Council consisting of Mayor, Aldermen, Commonality and Military officers of the City and County of Albany, was called to meet with these Chiefs. The letters, one from Lamberville who had gone to Canada, were not proven obnoxious, but the opportunity was seized upon to draw up a series of articles, admonishing the Five Nations to observe greater caution in their intercourse with the common enemy, and giving timely advice upon important affairs. The articles and the decision upon the letters, were sent by express to the Nations by the three trusty Mohawk messengers. Arnout Cornelise accompanied by Robert Sanders was sent to Onondaga with all possible speed, that especial care should be taken that the articles be plainly stated, and also to state in the Indian's General Council at Onondaga "that Albany is the prefixed House to treat and speak with all sorts of people, and those who strive to make peace or cession with the French, must be looked upon as persons who design to make a breach in the silver covenant chain which has so many years been kept inviolable with the government."

The interest manifested in this arrangement won the Iroquois to greater fidelity. They then made offer of furnishing 1,800 men to conduct a campaign to Canada. Captain Blew-stocking and De-gan-och-keeri, raised a command of forty Mohawks, but with all their vigilance, being unaided by the English, they did not avert the calamity which was visited upon the peaceful Dutch citizens on the Mohawk—the burning of Schenectady by the French and their savage allies on the 9th of February, 1690. This terrible massacre was due the planning ability of Count De Frontenac, then Governor of New France (Canada). The ire of the Five Nations was terribly increased by this new outrage, for they regarded the Dutch as their brothers. The ability of the

Jesuits to further on such designs as the French Governor saw fit to set on foot, was evident, and many efforts were made to induce the Iroquois to give them up to the authorities, but this was not done, for there was always among them a party of more or less influence in the Jesuit's interest. Five French men who came to Onondaga and from there to Oneida, with presents to the natives and bearing letters to the priests, were caught and made prisoners, and by permission of the authorities at Albany, who were immediately consulted, these prisoners were divided among the nations, taken to Onondaga, and there barbarously destroyed. A short time after, another party of four French, four of their "praying Indians," (converts to the Catholic faith,) came bringing two of the captive Iroquois to Onondaga, and from there sent out ambassadors to all the other Nations. Two of these Frenchmen were believed to be Father Lamberville, (the former priest at Onondaga) and the French Captain who attacked Schenectady. None of the nations would confer with them till they had called some "understanding men from Albany" that they might not be deceived. Peter Schuyler, Robert Saunders, Mons. Gawsheron, Jean Rose and two more went up to Onondaga. It is believed these Frenchmen were killed; and it is inferred from documents of that period that Father Millet was detained as a prisoner at Oneida.

The English now fully aroused to the dangers of French invasion, endeavored to raise forces to commence retaliatory measures, but so weakened was the province by the unhappy state of her civil affairs that all efforts seemed barren of results.

Major Fitz John Winthrop made an attempt at invasion of Canada, with New York and New England forces, which was a failure. An effort was also made by Capt. John Schuyler, who with a small band of whites and Indians penetrated to

Fort La Prairie, near Chambly, where they had an engagement, put to flight the enemy and captured some prisoners.

Soon after this, letters of commission were given to Arnout Cornelise Veile, (the same Arnout Cornelise before mentioned,) dated 20th September, 1690, authorizing him to act as Indian Agent for their Majesty's Province of New York, requiring him to reside at Onondaga, or at other places among the Indians according to instructions. Mr. Gerrit Luycass, who had been at Onondaga a few weeks, was appointed assistant to Arnout Cornelise Veile, to contribute in carrying out all lawful instructions from Albany.

The change in the civil affairs of New York, the deposition and execution of Jacob Leisler, and the short rule of Governor Sloughter, did not materially affect the state of Indian affairs. Major Peter Schuyler, the person best fitted for the place, had command of the forces against the French, which consisted of three hundred Mohawks and River Indians, joined by one hundred and thirty "Christians" [white men?] who, on their way were to be added to by five hundred Senecas. By this force were the French annoyed and held in check.

To the year 1696 this state of petty warfare was continued, and the warlike blood of all parties concerned was wrought up to fever heat. Count Frontenac the most able and enterprising governor the French had had over their possessions in America, was still in command of New France. With a determined spirit, though at the advanced age of seventy-four years, he planned a decisive blow to the English interests among the Iroquois. In August, 1696, heading his command in person, he made a descent upon the central power of these Confederates. He found the village of Onondaga destroyed by the natives to prevent its falling into his hands, but his soldiery destroyed the luxuriant fields of corn around it. Oneida, which now had no Jesuit priest to serve as a hostage, Father Millet having

been re-called to Canada, was invaded, destroyed, and thirty-five of their principal men among whom were their head Chiefs, were made prisoners and carried to Canada. The devastation and ruin which marked this invasion, caused many of the Five Nations to flee in consternation to Albany for protection and relief. Winter was approaching and no corn was left to meet their necessities; neither dwellings to house them, though the latter they could provide. Governor Fletcher was then in command of New York. He called a council in which the English evinced their sympathy by enacting measures calculated to establish their friendship, producing the opposite tendency desired by Frontenac; for they immediately built up their villages. The corn, implements, and utensils destroyed, were more than supplied by the government, added to by an outfit of clothing, so that although discouraged for a season, recuperation was rapid.

In 1698, a treaty of peace was made between New France and the Iroquois, which was made more permanent by the treaty of 1700 between, the French and English, in which each nation were bound to certain restrictions; an important one being that the subjects of the two crowns should not intrench upon each other's lands, till their limits and boundaries were decided by the proper commissioners appointed for that purpose. The Indians had now learned that victory to either French or English could confer no benefits on themselves, and so they carefully avoided entering into their difficulties.

They also resolved upon some measures to protect their own interests, and in 1701, they "delineated upon paper in the most precise manner, the limits of what they called their hunting grounds, comprehending the great Lakes of Ontario and Erie, and all the circumjacent land for the distance of sixty miles around them. The sole and absolute property of this country they desired might be secured to

them ; and as a proof of perpetual alliance and to support our rights* against any claims which the French might make, founded on the vague and uncertain pretence of unlimited grants, or accidental local discovery, they declared themselves willing to yield to Great Britain the sovereignty and absolute dominion of it, to be secured and protected by forts, to be erected whenever it should be thought proper."

A treaty was accordingly then entered into and concluded by Mr. Nanfan, then Lieutenant Governor of New York, and a deed of surrender of the lands was executed by the Iroquois, on the conditions as above stated.

The boundary between the English and French had not yet been definitely settled upon, and the foregoing treaty was not strictly observed by the English. Disgusted and dissatisfied, many Indians joined the French in the war which followed. The French got possession of the country to the westward by erecting forts and military establishments. The treaty of Utrecht in 1713, compelled them, however, to acknowledge British sovereignty over the Iroquois.

There are no records of the wars of the Iroquois with other nations of their own race, only so far as the civilized nations were interested, or participated therein. It was known, however, that the Confederacy warred with the southern, western, and northwestern tribes, in times when they were at peace with their white neighbors ; and it was counted no unusual circumstance for them to start on the war path for the Ohio or Kentucky rivers, or to the country of Virginia, the Carolinas, or Georgia. In these journeyings they had come across the Tuscaroras, who dwelt upon the Neuse River in North Carolina, a large and powerful nation who had "fifteen towns, and could count twelve hundred warriors." These became attached to the Iroquois and took sides with them against the Cherokees, Creeks and Catawbias, with whom

*Rights of the English. See Doc. History N. Y. S., Vol. II, page 778.

they warred. It is believed that this union of the Tuscaroras with the Iroquois came about by a similarity in the language of each, which induced them to believe the Tuscaroras to be a portion of their own nation.

In 1711 the Tuscaroras had become dissatisfied with encroachments upon their lands, by the colonists of North Carolina, who even went so far as to parcel the land to emigrants as their own heritage. Exasperated, the Tuscaroras retaliated by seizing one Lawson, Surveyor-General of the State of Carolina, and after a brief trial put him to death. Becoming alarmed they hoped to escape punishment by putting to death all the white settlers south of Albemarle Sound. Dividing into small parties they commenced their horrid purpose, and on the 22nd day of September, 1711, one hundred and thirty persons fell victims to the sacrifice.

Col. Barnwell of South Carolina, with a small party of whites, and a considerable body of Catawbias, Creeks and Cherokees who had long standing revenges to satisfy, set out against them. After killing fifty Tuscaroras, and taking 250 prisoners, they came upon one of their forts on the Neuse River, where were enclosed 600 of the enemy. Barnwell concluded a treaty of peace with them, to which the Tuscaroras paid no attention, and renewed hostilities in a few days after. South Carolina, appealed to for assistance the second time, now sent out Col. Moore with 40 whites and 800 Indians, in the month of December. After a fatiguing march they came upon the Tuscaroras who had fortified themselves on the Taw River, about fifty miles from its mouth. A short engagement and Col. Moore entered their works, and 800 Tuscaroras became his prisoners. These were claimed by his Indians as a reward for their services, and were taken to South Carolina where they were sold for slaves. The remnant of the Tuscaroras, broken in spirit, were driven from their homes; to the northward they trav-

eled till they reached the Iroquois. No written record tells us of the Grand Council held on their reception ; of their formal adoption into the Great Confederacy, giving them the title thereafter of the Sixth Nation ; of the considerate and paternal manner in which the Iroquois relieved their immediate necessities, and home and country assigned them. This powerful race of 1200 warriors were reduced to less than two hundred, and in sympathy for their weakened and effeminated condition, their home was made among the retired precincts of the Oneidas, at their ancient abiding place among the hills of Stockbridge, and at their quiet retreat at Canaseraga, south of Oneida Lake. All the privileges of the Confederacy were accorded them ; they were called the " Younger Brothers." They sat in the councils equal in honor with the greatest, and their voice was listened to with equal respect.

In following the course of events, it is found that the advent of the Tuscaroras was one of the remarkable epochs in their history, and the most considerable event of the first quarter of the eighteenth century. Slowly advancing upon them, however, were changes which were destined to deeply affect their nationality.

That which *disturbed* the Nations most, during this period, was the approach of white settlements here and there in close proximity to their borders. Although in the treaty of 1713, France agreed to "never molest the Five Nations subject to the dominion of Great Britain," yet the question of boundary was still unsettled, and the Iroquois saw them re-build the fort at Niagara, and increase their strength at the trading post at Detroit, and saw projects on foot for a continuous line of forts from Quebec to the Gulf of Mexico.

Governor Burnet of New York, coming upon the stage of action during this time, exhibited greater zeal for His Majesty's Indian interests, than his immediate predecessors

had done. By his assiduity he won the Indians who had strayed into the French interests, back to renew the ancient covenant chain. The agreement of 1701 was confirmed by a treaty in 1726, concluded upon the same terms, and a new deed reciting the former was executed. To counteract the French ascendancy which overawed the northern and western Indian frontier, Burnet energetically proceeded to the building of forts. He erected the fort at Oswego almost wholly at his private expense. His report exhibits his energy in the matter, and at the same time gives the reader a good idea of the mode of transportation of that day. His posse of workmen were sent up to Oswego by way of Mohawk River, Oneida Lake and Oswego River, and were accompanied by a detachment of sixty soldiers to protect them. His report states that he had been obliged to lay out three hundred pounds provided by Assembly, and more than double that amount on his own credit, "to furnish necessaries and provisions and hire workmen, and make batteaux to carry the men, for it is all water carriage from our outermost town called Schenectady to this place, [Oswego] which is about two hundred miles, except five miles where they must draw their batteaux over land, [Wood Creek carrying place,] which is easily enough done, and this makes our communication much more convenient than by land."

The building of this fort on land to which the French now as usual laid claim, was the inciting cause for further disturbances which finally culminated in the war of 1742, and which was confined chiefly to the northern borders of this State. The Iroquois as a people remained true to their allegiance to the English, and did not, (except in individual instances,) violate their laws of neutrality. On the other hand, among the French a Jesuit priest brought into their ranks a force of Indians whom he had attached to himself. This champion of the rights of the French, Father Francois Picquet, was established at the Lake of

the Two Mountains in 1733, and was one of the first to foresee this war, and prepared for it a long time before hand. He undoubtedly assisted in bringing it about. He evidently got great glory to the arms of France and added largely to the consequence and pomp of his Mission.*

After the ruins of carnage had smouldered in a deceitful peace of but few years duration, the war commencing with the year 1754, broke out with greater and more destructive violence, involving a wide section of country in its turmoils. The period was approaching when the destiny of the contestants was to be decided. The matter of supremacy of either of the two powers, English or French, on this continent, hung on the issue of the fortunes of this war.

This remarkable epoch in the state of our country, developed the men for the American Revolution. England, in compelling her American subjects to fight her battles for her, was unconscious that she was training them worthily and well, to become her most successful foes; that in thus getting glory to her arms, should be the means, ultimately, of bringing glory to them and defeat to her. Washington, on the western frontier of Virginia, fighting the French and Indians, grew into early distinction. General Gage earned a fine military reputation during this period, and General Philip Schuyler became conspicuous.†

Sir William Johnson, who, had he lived in the time of the Revolution, might have restrained his violently loyalist family, even if he had chosen to remain true to the King, was one of the most remarkable men of the period of which

*The attractions of the Jesuit faith which had so long been an influence among the Iroquois, drew off many to the Mission. Several parties went there to live, whom M. Picquet used as a means to ferment the leaven of distrust and jealousy of the English.

† Putnam was at Ticonderoga, one of the bravest; Morgan was at Braddock's defeat, and Stark, afterwards the hero of Bennington, was a Captain of Rangers in this war.

we now write. Among the Indians he was a power overshadowing the combined influence of all the French diplomats, including the insinuating rivalry of Father Francois Picquet.

Gens. Bradstreet, Johnson, Wolf, Amherst, Shirley, Stanwix, Colonel Mercer and many other brave men, gave luster to England's glory, while Generals Dieskau, Montcalm and Du Quesne, with signal renown long upheld their country's banner, and parried the impending doom of French dominion. The battles of Saratoga, Lake Champlain, Crown Point, the Cascades, Ticonderoga, Oswego and those on the Mohawk River, attest to the skill, daring and bravery of these men. However, the mind is filled with horror when the scenes of carnage are recalled, for the savages attached to these armies, particularly those under command of Father Francois Picquet, incited by intoxicating liquors, committed barbarities which even their commander could not restrain. Father Picquet distinguished himself and won the compliment from Du Quesne, as one who "was worth more than ten regiments."

Sir William Johnson in addition to being Indian Agent, was Major General of the Indian forces in the British interest, and had also a command of Englishmen. Under his generalship was fought the celebrated battle of Lake George, in September, 1755. His body of Indians was under command of Hendrick the celebrated Mohawk Chieftain, who was at that time between sixty and sixty-five years of age. This brave old hero of the Mohawks fell in this battle, and the English lost the gallant Col. Williams. The French were defeated, their General, Baron Dieskau, wounded and made prisoner, and on the English side Gen. Johnson was wounded.

Montcalm succeeding Dieskau, skillfully cut his way through in a path of conquest, gaining command of Lake Champlain, Lake George, confirming the French power

over the Western Lakes and the valley of the Mississippi. "Their occupation of Fort Du Quesne enabled them to cultivate the friendship, and continue their influence over the Indians west of the Alleghanies. Their line of communication reached from Canada to Louisana, and they were masters of the vast territory that spread out beyond it." Sir William Johnson's power over the Iroquois, alone, deterred them from immediate possession of a large portion of New York. From statements made in a report of that time, the following plan was arranged to secure possession of the Iroquois country. "The French had assembled in the neighborhood of Cadaraqui and Swegatchie about eight hundred Indians, Ottawas and other nations, and were preparing to march two thousand men to Oswego Falls, there build a strong fort to prevent provisions or reinforcements from going to Oswego. That another party were to march the new road from Swegatchie and build a fort at the west end of Oneida Lake. When these posts were secured a third party were to make a descent upon the German Flats, destroy the magazines there, cut off the garrison and inhabitants, and burn the settlements ; a fourth party were to attack Sir Wm. Johnson's house, kill or take him, and ravage the settlements on that part of the Mohawk River." This plan was pretty successfully inaugurated, for in August of 1756, the French under Montcalm, invested and captured Fort Oswego. Sir Wm. Johnson's report immediately after states, that "the French had very politically possessed themselves of important passes ; [in the Iroquois country,] * * * the Indians have not reach enough to foresee the consequences of the valuable morsels the French have pitched upon." The French, after having secured these points, "sent word to the Onondaga Indians that they had now drove the English from their lands, and would not like them keep possession, but leave them free to them and their posterity forever. The French, in fact, did not want that place, so made their policy appear virtue to

the Indians, and the plausibility of it will doubtless influence them in their favor."

The Iroquois Confederacy at this period was a great power, which knew its own influence to be of immense importance to the contending powers. Measures were on foot to enlarge their Confederacy by bringing in the western Indians. Sir Wm. Johnson strongly recommended this policy, believing that would secure all the power of the Indians of the northern part of the Continent to the British interest. Pontiac, the Great Chief of all the Ottawas, defeated this measure, and gave his strength to the cause of the French; and the anticipated peace to follow around the borders of the Lakes was not realized. The Indians, believing that the Great Spirit helps the successful and turns His face from those whom He designs shall be defeated, became wavering in their faith in the English. This was especially noticeable among the western tribes where Sir William Johnson's presence was not frequent. Considerable numbers of the Senecas went over to the French; the Cayugas and Onondagas took a neutral stand; and, says Sir William, "tis probable our destroying the works at, and abandoning the Oneida Carrying place last summer, [1756,] may produce a neutrality of the Oneidas and Tuscaroras."

In 1757, a descent was made into the Mohawk valley by M. De Belletre, and the massacre of the German Flats was committed,—a deplorable circumstance, which still further affected the confidence of the Iroquois, and only for the prompt attention of Sir William, the Oneidas would have been led into the snare of the French who were now rejoicing in the fullness of unequalled success. These calamitous events produced a feeling of gloom and despondency throughout the colonies, and the season which was nearly passed, put an end to all further operations.

The supremacy of the French on this continent was now at its zenith; henceforward, all change tended to decline

and dispossession. The year 1758 was destined to effect this change in the fortunes of the contending powers, and the victors were to become the vanquished. Flushed with success, the French were not prepared for the tide which at length set against them.

Inspired by wise counsels the English Government re-organized its army. Incompetent commanders were recalled, and men of military genius and wisdom were placed in their stead. The expeditions moved forward with new spirit and success from the first. Fort Frontenac, after a battle, fell into the hands of Colonel Bradstreet. Fort Du Quesne, on the approach of the English army, was deserted by the French, whose power over the Indians of the Ohio and Alleghanies, suddenly waned. Although the attempts to take Crown Point and Ticonderoga were defeated, yet these were relinquished and the English gained easy possession. The next year, 1759, the 25th day of July, Fort Niagara was taken. On the death of Gen. Prideaux at this battle, the command devolved upon Sir William Johnson, of whom it was remarked in a letter written from the scene of action, "Sir William Johnson has gained immortal honors in this affair. The army have the highest opinion of him, and the Indians adore him, [there were six hundred Indians with him at this battle,] as his conduct has been steady and judicious; he has carried on the siege with spirit." Subsequently it was stated, that by the assiduity and influence of Sir William Johnson, "there were upwards of eleven hundred Indians* convened there, who, by their good behavior have justly gained the esteem of the whole army."*

In the meantime General Wolf was vigorously carrying forward his operations against General Montcalm, at Quebec. Upon the issue of his movements hung the fate of the contest. The commanders on each side saw the emergency,

* Turner's Hist. Holland Purchase, page 209.

and both with characteristic vigor, perfected their plans which culminated in the decisive battle of Quebec, in which both of these noble men fell, one as the "shouts of victory were ringing louder and louder in his failing ears," the other with the fervent wish upon his dying lips that he might not "live to see the surrender of Quebec," and his country's dominions pass into the hands of another.

Although the fires of battle still smouldered and burst forth in several places during the beginning of 1760, yet the battle of Quebec was the decisive blow. A formidable army under Gen. Amherst, joined by Sir William Johnson with a thousand of the Six Nations, consolidated with Gen. Murray at Montreal in September of that year, whose work was to reduce the French who still held out at that post. On the arrival of the British army, Vaudreuil, the Governor, understanding his inability to successfully resist them, resolved on capitulation, and the 7th of September, 1760, Montreal, Detroit, and all places of strength in Canada, were surrendered to the British Crown.

A treaty of peace was definitely concluded at Paris, between England and France in 1763, and the French dominion in America passed away, never more to molest the inhabitants of New York, or to harass the Iroquois. The long bloody contest was closed. Hailed with joy was the peace which followed, only too soon to be broken by a far different conflict.

Sir William Johnson had acted well his part in this war. He began his work as General Agent of the English to the Six Nations. He looked well to the condition of the nations and knew them better than any other man.

November 18th, 1763, he sent to the Government the following report of the Nations :—

"The Mohawks have one hundred and sixty men. Two villages on the Mohawk River, with a few emigrants at Scoharie, about sixteen miles from Fort Hunter.

“Oneidas two hundred and fifty men ; two villages, one twenty-five miles from Fort Stanwix, the other twelve miles west of Oneida Lake [at Canaseraga] with emigrants in several places toward the Susquehanna River.

“Tuscaroras one hundred and forty men ; one village six miles from the first Oneidas [at Stockbridge] and several others about the Susquehanna.

“Onondagas, one hundred and fifty men ; one large village six miles from the lake of their name, [which is the place of Congress for the Confederates,] with a smaller at some distance.

“Cayuga, two hundred men ; one large village near the lake of their name, with several others from thence to the Susquehanna.

“Senecas, ten hundred and fifty men ; have several villages, beginning about fifty miles from Cayuga, from thence to Chennessio, the largest about 70 miles from Niagara, with others thence to the Ohio. Of the Senecas, two villages are still in our interest. The rest have joined the western Nations.

“Remarks.—Of the Six Nations the Mohawks and Onondagas and Senecas are considered the Chief and elder branches. The Oneidas, Cayugas, and Tuscaroras are younger ; the last mentioned Nation having many years ago retired from the south, and were admitted into the Confederacy with the Five Nations, the Oneidas giving them the land and they now enjoy all the privileges with the rest.”

No white man had possessed such influence over the Iroquois as Sir Wm. Johnson. He became their Counsellor, their Physician, their Chief and their Father. He called many Conventions of the Nations to which almost the entire Confederacy answered by their presence. We read of a famous Convention held in September, 1753, at Onon-

daga, in which Hendrick the Great Mohawk Chieftain, was present, and where "Red Head," the head Chief of the Onondagas, answered the speech of Sir William. Many times the Indians convened at Johnson's residence on the Mohawk, and there tarried many days, being generously feasted by their host. One of the most remarkable of these Congresses was held at Fort Stanwix in September and October, 1768, which Sir William called for the purpose of fixing the limits and determining the geographical line between the Six Nations and the English. Commissioners from the Colony of Virginia, with the Governor of New Jersey and of Pennsylvania, were present to assist at the treaty. The Indians came in companies, or tribes, and encamped, but as all did not come on immediately, many from a distance stopping at the towns on their way, having private affairs and conferences to hold, the general Congress was deferred till the main body had arrived. The meeting was opened the 25th of October, when three thousand had arrived and they still continued to come. The numbers exceeded the provisions made by the government for their reception and maintenance, and for more than one month a large part of these numbers subsisted upon the bounties provided by the host. He remarks in a letter to Lord Hillsborough, the 23d of October, as follows: "I was much concerned on this occasion by reason of the great consumption of provisions, and the heavy expense attending the maintenance of those Indians on the spot, * * * each of whom consumes daily more than two ordinary men and would be extremely dissatisfied if stinted when convened for business. * * * This circumstance alone was very disagreeable from the difficulty of getting provisions, there being none nearer than Albany, and very little there except some cattle at an extravagant price."

From all points of the compass the tribes came in ; the Delawares and Shawnees from the South, bringing with

them on their way the tribes from Oquago (members of the Oneida family) ; the trails of the Susquehanna, the Unadilla and Chenango, swarmed with hosts of red men. From the east the Mohawks and other eastern tribes came in ; from the rivers of the west came up fleets of canoes over Lake Oneida ; the trails of northern Madison County were worn deeper by the long defile of Oneidas and Tuscaroras, joined by their comrades of the south and west ; and Oswegatchie sent down her Catholic Iroquois.

This grand council was to decide an old and oft-repeated cause of contention and jealousy, viz : the encroachments of white settlers on their lands. The whole matter was raked up from the beginning. The Iroquois had first peaceably suffered the white race to settle on much of their land on the Mohawk and east of the Susquehanna ; but they did not relish the wholesale covetousness, with which they appropriated and added to that already given them. The jealousy of the Indians was quite aroused in this respect before the close of the seventeenth century. At a council called at Albany by the Colonial Governor, Dongan, in 1683, the Sachems were questioned so closely and carefully as to the situation of the lands of the Susquehanna River, that they demanded wherefore such particular information was sought. Upon being asked if they were willing that white people should settle there, they signified their assent. But it appears that the proprietors of Pennsylvania had been disposed to count the lands of the Susquehanna, howsoever far they might extend to the north, as a part of the Pennsylvania purchase, and the Five Nations did not so regard it. In order to secure themselves from encroachments by Pennsylvania, they, in a treaty in 1684, put themselves and their lands under the protection of the Duke of York. In 1686 the Governor of New York gave seals to the Indians, with instructions to seize any man found trading or hunting on the Susquehanna lands without the Governor's seal or

pass, and to deliver him to Albany to be punished according to law. With decision characteristic of the race, those seals were promptly returned to the Governor with these words: "A man whose goods is taken from him will defend himself, which will create trouble or war; * * * therefore, we deliver the seals to your Honor again, that we may live wholly in peace."

Watchful lest they should be made the victims of duplicity, they had detected in this movement a plan to use them against the Pennsylvanians, ostensibly for their own security, but really to establish the dominion of the province of New York. In the treaty of 1701, again renewed and ratified in 1726, the Iroquois had learned better how to arrange diplomatic treaties with the long-headed British. The limits of their hunting grounds comprehending the large lakes and sixty miles around them, were tolerably clear in their deed, and yet there was sufficient margin for difficulties. Grasping, avaricious individuals who had obtained grants on the borders of the Indian country, took advantage, in the absence of surveyed lines, to enlarge upon their borders to an unlimited extent. The bounds of many grants having no survey, were expressed by the Indian names of brooks, rivulets, hills, ponds, falls of water, &c., and stated in an uncertain manner. The fact that these Indian names were not real local names, only the general names signifying, broad brook, a small brook, a high hill, &c., and which were applied to many other places, gave opportunity for the possessor, with his deed bearing the license of those words, "Be it more or less," to explain and enlarge those grants according to his inclination; and also to locate them, as Colden says, "in what place or part of the country they please, of which I can give some particular instances where the claims of some have increased many miles in a few years." At a public meeting with Sir Wm. Johnson, in 1755, one of the Chiefs in a speech, said:

“Brothers, you desire us to unite and live together, and draw all our allies near us, but we shall have no land left either for ourselves or them, for your people when they buy a small piece of us, by stealing they make it large. We desire such things may not be done, that your people may not be suffered to buy any more of our lands. Sometimes its bought of two men who are not the proper owners of it. The land which reaches down from Oswego to Wyoming we beg may not be settled by Christians. The Governor of Pennsylvania bought a whole tract and only paid for half, and desire you will let him know that we will not part with the other half, but keep it. These things makes us constantly uneasy in our minds, and we desire that you will take care that we may keep our land for ourselves.”

Sir William Johnson from the time of his arrival among the Indians, sought to correct this deplorable state of affairs and eradicate the evils arising therefrom. For that purpose he held those frequent councils, and patiently listening to their grievances, carefully probed the matter to the bottom, and wisely arranged the plans for its settlement. He had been in separate conference with the Nations at their own castles during the year 1767, and knew well their mind as to where a satisfactory boundary line could be drawn. He states in a letter to General Gage, dated October 22d, 1767, that he had been absent three weeks at Oneida Lake, to confer with them and settle the difficulties regarding the encroachment of frontier settlements. The Indians after detailing their many grievances, said they had received “a belt from an officer on the Mississippi, with a message to inform them that they need not longer be trifled with by the English, for that he [meaning the Government to which he belonged, Spain,] having sat down quietly for some time and being about to rise up, luckily discovered his ax beside him, and found that it was as sharp as ever, therefore exhorted them to take up theirs likewise.”

In the Grand Council at Fort Stanwix in 1768, above mentioned, the "Line of Property" was to be settled; the boundary between the whites and Indians to be located and decided upon, before any reasonable measures could be adopted. Johnson found it necessary to use his utmost influence to divest their minds of the ill feeling stirred up by the Spanish, and to dispossess them of the hopes incited thereby. He also found it very difficult to locate the boundary line as far to the westward as it seemed necessary, "as many of them were for closing it by running it to the next patented lands, which would have limited the province of New York in such a manner as must have produced some complaints." However, he accomplished the treaty of the "Boundary Line," having it located at the place where he intended it should be, which reserved to the Indians all the western part of the State, the eastern boundary running from the Pennsylvania line northward up the Susquehanna River to the Unadilla, thence across the country to Canada Creek where it empties into Wood Creek, (which last mentioned water falls into Oneida Lake,) and from there to a point indefinitely stated as at the northward of Oswego.

The settlement of this boundary line was a measure of utmost importance toward the settlement of the country, and the inhabitants realizing a degree of security, dared once more take up their abode on the frontier.

But the Iroquois were ill at ease. They no longer had the French to disturb them, and they now began to listen to the persuasions of the Spanish, who, on the Mississippi, were fermenting difficulties with the western Indians. Britain and Spain were at war, and it became the interest of the Spanish to enlist the savages to conquer the American dominions for them. Sir William Johnson, the faithful friend of the Iroquois and the bond of union between them and the British Nation, everywhere made himself conspicuous among them. In traveling through their towns he

found them destitute and suffering for food, from a failure of the corn crop in 1769. Immediately he went home and forwarded them a supply. They poured into his ears many complaints, to which he says: "It may not be amiss here to remark that when Indians are disposed to quarrel, they collect all the material they can as grounds for their conduct, and often insist on grievances which have in reality given them little concern; the true cause is often misrepresented, and therefore the proper remedy is wanting."

The true cause was a desire on the part of many to unite with the western Indians, who, under Spanish instigation were anxious for this consummation. To effect this alliance, they held a great Council of the Northern and Southern Confederacies on the plains of the Sciota in 1770. Sir William apprehended the meaning of this congress, and through his influence and the natural aversion of some of the Six Nations to the Southern Indians, it was not consummated.

The difficulties between the American Colonists and the mother country were now fomenting, which could not fail to stir up the Iroquois. Sir William Johnson saw the portentous clouds with deep anxiety. He could not avert the impending conflict. He had received too many favors from the mother country to willingly turn his back upon her. To the day of his death, he interested himself solely with the interests of the Indians, taking no part in the increasing embroils.

SIR WILLIAM JOHNSON.

Of a personage so remarkable as Sir William Johnson, something more than a passing notice should be given, as he passes off from the stage of action and out of this period of history. From "Turner's History," the following is transferred:

"The year 1740, is signalized by the advent upon the Mohawk, of one who was destined to exercise an important

influence, and occupy a conspicuous place in our Colonial history. SIR WILLIAM JOHNSON was a native of Ireland. He left his native country in consequence of the unfavorable issue of a love affair. His uncle, SIR PETER WARREN, an Admiral in the English navy, owned by government grant a large tract of land—fifteen thousand acres—within the present town of Florida, Montgomery county. Young Johnson became his agent, and located himself in the year above named at Warren's Bush, a few miles from the present village of Port Jackson. He now began that intercourse with the Indians, which was to prove so beneficial to the English in the last French war that soon followed, the influences of which were to be so prejudicial to the colonial interests, in the war of the Revolution. He made himself familiar with their language, spoke it with ease and fluency, watched their habits and peculiarities; studied their manners, and by his mildness and prudence, gained their favor and confidence, and an unrivalled ascendancy over them. In all important matters he was generally consulted by them, and his advice followed. In 1755 he was entrusted with a command in the provincial service of New York. He marched against Crown Point, and after the repulse of Col. Williams, he defeated and took Dieskau prisoner. For this service the Parliament voted him five thousand pounds and the King made him a Baronet. The reader will have noticed his effective agency in keeping the Six Nations in the English interests, and his military achievements at Niagara.

“From the following notice, which appeared in a contemporary publication—the London Gentleman's Magazine, for September, 1755—it will be seen how well adapted he was to the peculiar offices and agencies that devolved upon him. It is an extract from a journal written in this country :

“Major General Johnson (an Irish gentleman,) is universally esteemed in our parts, for the part he sustains.

Besides his skill and experience as an officer, he is particularly happy in making himself beloved by all sorts of people, and can conform to all companies and conversations. He is very much of the fine gentleman in genteel company. But as the inhabitants next him are mostly Dutch, he sits down with them and smokes his tobacco, drinks flip, and talks of improvements, bear and beaver skins. Being surrounded with Indians, he speaks several of their languages well, and has always some of them with him. His house is a hospitable retreat for them from the enemy. He takes care of their wives and children when they go out on parties, and even wears their dress. In short by his honest dealings with them in trade, and his courage, which has often been successfully tried with them, and his courteous behavior, he has so endeared himself to them, that they chose him one of their Chief Sachems or princes, and esteem him as their common father."

"MISS ELEANOR WALLASLOUS, a fair and comely Dutch girl, who had been sold to limited service in New York, to pay her passage across the ocean, to one of his neighbors, soon supplied the place of the fair one in Ireland whose fickleness had been the means of impelling him to new scenes and associations in the backwoods of America. Although taking her to his bed and board, and for a long period acknowledging her as his wife, he never married her until she was upon her death bed, a measure necessary to legitimize his three children, who afterwards became Sir John Johnson, Mrs. Guy Johnson and Mrs. Colonel Claus. His next wife was Molly Brant, sister of the conspicuous Chieftain of that name. He was married to her a few years before his death, for the same purpose that was consummated in the previous instance.

"Colden says of Sir William, that 'he dressed himself after the Indian manner, made frequent dances after their customs when they excite war, and used all the means he

could think of, at a considerable expense, to engage them in a war against Canada.’”

Sir William Johnson’s courtly demeanor and oratorical powers, won the admiration of the Indians, and his familiarity, their love and confidence. His quick perceptions and ingenious management made him famous among a race who prided themselves on their cunning. The following anecdote illustrates the manner in which he outwitted the celebrated Mohawk Chief Hendrick, who was at his house when he received several suits of rich lace clothes. A short time after, the Chief came to him and said, “I dream.” “Well, what did you dream?” “I dream you give me one suit of clothes.” This hint, Sir William could not well avoid and accordingly gave him a suit. Some time after, meeting Hendrick, Sir William said to him, “I dreamed last night.” “Did you! What did you dream?” “I dreamed you gave me a tract of land;” at the same time describing a tract lying in the present county of Herkimer, twelve miles square. Hendrick was at first surprised at the enormity of the demand, but at length said, “You may have the land ; *but we no dream again, you dream too hard for me.*” The title to this tract was confirmed by the King and was called the “Royal Grant.”

Extracts of portions of speeches made at a Congress of the Nations holden at Onondaga, September 8th, 1753, illustrates his mode of conference with them. It was the occasion of the death of three renowned Chiefs. A deputation of Sachems came out a mile from the Onondaga village to meet Col. Johnson. After entering their place of council, the Sachem, Red Head, rose up and said :

“ Brother Warraghiiyagey [Johnson’s Indian name] :—

As you enter our meeting place with wet eyes and sorrowful heart in conjunction with our Brethren the Mohawks, we do with this string of Wampum wipe away your tears and assuage your grief that you may

“speak freely in this assembly.” Here they gave a string of wampum. Sir William Johnson replies :

“ Brethren of the Six Nations :—

The great concern I am under for the loss of our three great and beloved brothers, Caghniasota, Onughsadego and Gahusquerowana, who in their time made your assembly complete, makes it incumbent upon me to condole their death, and as it is a great loss to us in general, I do by these three belts of wampum dry up your tears that we may see each other, clear your throats that we may speak together, and wash away their blood out of our sight, and cover their bones with these strowd blankets.” Here he gave three belts of wampum and three blankets of strowds.

Sir William was desirous that the gospel should be taught the natives, and his request to the Home government that every Castle, especially where there is a garrison, be provided with a minister of the gospel, was frequently and urgently repeated. He asked especially that Onondaga and Oneida be thus supplied, reminding his government of the French, who, through their priests had accomplished so much. He also deprecated the sale of intoxicating liquors, and called for its suppression among the natives. If the government had as faithfully attended to his reasonable requests, as he carried out all orders entrusted to him, it would have been the better for all parties concerned.

Sir William Johnson died on the 24th of June, 1774. A council with the Indians was in progress at the time, which was concluded by Guy Johnson, after his decease.

Johnson had for nearly thirty-five years exercised an almost one man power, not only in his own immediate domain, but far beyond. A contemporary says : “ In his character were blended many sterling virtues, with vices that are perhaps to be attributed in a greater degree to the freedom of backwood’s life,—the absence of restraints which the ordinances of civilization imposes,—than to radical defects. His talents, it must be inferred, were of a high

order ; his achievements at Niagara alone, would entitle him to the character of a brave and skillful military commander ; and in the absence of amiable social qualities, he could hardly have gained so strong a hold upon the confidence and respect of the Six Nations, as we see he maintained up to the period of his death."

In regard to the momentous struggle pending, it has been inferred that his purpose was wavering. He undoubtedly would have gladly avoided any participation therein. As the storm of civil discord was gathering he declared to several of his friends, that " England and her colonies were approaching a terrible war, but that he *should never live to witness it.*" During the court, in session at the time of his death, he received a package of a political nature from England. He left the court house, being unwell when he received it, went to his house, took to his bed and in a few hours died.

His son, Sir John Johnson, succeeded to his titles and estates. His son-in-law, Col. Guy Johnson, who had long been his assistant and deputy, received the authority of General Superintendent of Indian affairs ; in this he was assisted by another son-in-law, Col. Dan Claus. These were none of them Sir William's equals in talent, and had not many of the good qualities he possessed. They used the power he transmitted to them, in a manner, we are justified in inferring, it would not have been used had he lived to exercise it.

In 1756, the Six Nations were estimated at twelve hundred warriors, or six thousand souls ; in 1760, at seven thousand five hundred ; in 1763, Sir Wm. Johnson took the Indian census, from the northwestern, northern and Hudson River Indians to the Mississippi. He stated that the Oneida warriors were two hundred and fifty, the Tuscaroras one hundred and forty, while he estimates that there were

in the Six Nations seven thousand seven hundred and fifty souls.

The Revolutionary war broke out. The Johnsons used their great influence to interest the natives in the cause of the British. They were at length aroused by inflammatory appeals, and a large part of the warriors of the Nations, excepting the Oneidas and Tuscaroras, engaged in the sanguinary conflict. By 1777, they were fairly engaged with the British in a series of massacres, which startled the whole country by its terrible bloody details. The retaliation was given in 1779 by the incursion of Gen. Sullivan and his army, which devastated their homes through all their borders, leaving only the neutral Oneidas unharmed. This was the most terrible disaster that had ever befallen the Confederacy. With the defeat of the English the power of the Iroquois was destroyed, and their unity and strength broken. They had involved their homes and forfeited them with their defeat. They, however, still maintain their Castles, and each nation, isolated, surrounded by the white race, still preserve their ancient traditions and customs, though greatly modified by Christianity and schools.

ONEIDAS.

The most ancient knowledge we have of the Oneidas is also derived from tradition. David Cusick particularizes the planting of the Oneidas, at the time when the Great Leader was establishing the families.

After planting the Mohawks, the company journeyed westward two days and a half and came to a creek called Kaw-na-taw-ta-ruh (i. e. Pine Woods Creek.) This creek, according to Cusick, "had its head in Col. Allen's* Lake about ten miles south of Oneida Castle, and is a branch of the Susquehanna." The Indians usually spoke of the different branches of that river, viz., the Chenango, Unadilla, &c., as the "Susquehanna branches;" this was the Che-

*Leland's.

nango branch. "The second family were directed to take up their residence near that creek, and they were named Ne-haw-ve-tah-go, meaning "Big Tree," and their language was slightly changed."

Another tradition of the Oneidas, says, that they in all their wanderings were followed by a remarkable stone, (a huge granite boulder,) but which finally rested upon one of the highest hills in the country. Thus they came by the name Oneida or O-ne-i-ta, meaning the "people of the Stone." They looked upon this stone as a body endowed with life and intelligence, hence the word Oneita, in their dialect, from "*Onei*" meaning "stone" and "*ta*" signifying "life" or "living stone." O-ne-i-ta was accented on the third syllable and spoken in the softest manner possible. The stone was a symbol of their nationality, and they were every where known by the mark of a stone set in the fork of a tree.

Their earliest home, where the stone rested, was on one of the highest hills in the town of Stockbridge, and the two traditions agree as to the locality. The name given in the latter is pronounced similar to that given by Cusick, though differently spelled—Ca-nagh-ta-ragh-ta-ragh. It is, however, spelled in various ways. Here, in a valley, south of the eminence where the stone rested, they settled and built their town, and by this stone they assembled to hold their councils and prepare for war, and here they built their beacon fires which might be seen for a great distance by the country round.

The most palpable proofs of the early date of their settlement here, is found in the fact that a new forest has grown up since they cultivated their corn fields, the corn hills of which, a few years ago, were still visible upon those ancient fields. Upon counting the concentric circles, or annular grains formed in these, they are over three hundred years old, showing that the Oneidas ceased to cultivate these fields as far back as 1560, or thereabouts.

From the earliest dates, the Oneidas were regarded by their brethern as remarkable in eloquence, hence great in council, and distinguished for their aptitude in cultivating the arts, and, perhaps weaker in warfare.

When Father Simon Le Moine was sent out to the Iroquois by the French Governor, M. De Lauzon, and established a mission at Onondaga in 1654, he met a conference of all the nations, and listened to the congratulations and speeches of all the chiefs. He particularly reports the speech which followed his own, which is the first recorded speech of any Chief of the Oneida Nation. It is to be regretted that Father Le Moine did not give the Chief's name. As Father Le Moine was bearer of words from the Governor, he was addressed as that personage.

"Onnontio" said the Chief—meaning the Governor,—
"Onnontio, thou art the pillar of the earth; thy spirit is a spirit of peace, and thy words soften the hearts of the most rebellious of spirits." After other compliments, expressed in a tone animated by love and respect, he produced four large belts, to thank Onnontio for having encouraged them to fight bravely against their new enemies of the Cat Nation, and for having exhorted them never again to war against the French. "Thy voice," said he, "Onnontio, is wonderful, to produce in my breast at one time two effects entirely dissimilar; thou animatest me to war, and softenest my heart by thoughts of peace; thou art great both in peace and war, mild to those whom thou lovest, and terrible to thine enemies. We wish thee to love us and we will love the French for thy sake."

From the Jesuit missionary, Father Jacques Bruyas, who was established at Oneida in 1667, we learn further of the characteristics of the Oneidas. They were by him regarded as more vigilant and suspicious than the other nations. He says, the Oneidas had "always embarrassed affairs when they appeared to be about arranged." At the same time he conceded them to be superior to the

other natives in intelligence. Undoubtedly their intractability was owing to the insight they had of the motives of the French. They were considered by the Jesuits as an unfavorable class for Christianizing, as will be seen by the following extract from their Journals in 1668-'9. "The Nation of the Oneidas is about thirty leagues toward the south and west from the Mohawks, and one hundred and forty from Quebec; are of all the Iroquois the least tractable, and the arms of the French not yet having penetrated so far, they fear us only through the experience of their neighbors, the Mohawks. This nation [Oneidas] which despises the others in their defeat, is in a disposition contrary to the Christian faith, and by its arrogance and pride, tries the patience of a missionary very sorely. It was necessary that providence should assign them a peculiar man, and chose for them a spirit who might by his mildness, conquer or allay their wild and fierce disposition. Father Bruyas has been the man destined for their service, but his labors has generally been rewarded only by rebuffs and contempt.
* * * * The number of baptized amount already to near thirty, most of whom are already in glory."

In 1671, Father Pierre Millet was established at Oneida, and the mission was represented as flourishing. He continued at this place, having great influence with the Oneidas and the neighboring nations till he was recalled during the troubles between the Iroquois and French, between the years 1690 and '96. Father Millet and Father Lamberville (the latter stationed at Onondaga,) had both endeavored to conciliate the parties, in order to avert the impending struggle, but Count Frontenac, the able French Governor, would not longer refrain from his purpose of subjugating the Iroquois.

The year 1696, was one forever to be remembered by the Oneidas as well as by the whole Confederacy, for Count Frontenac's descent upon the Iroquois was attended with the worst consequences to them. The invaders reached

Onondaga the 4th day of August, 1696, and found the Indians had all fled ; their strong and admirably constructed castle, the triple palisades which protected their fort, and their cabins, had all been destroyed by fire. The scouts reported having seen trails proceeding from the Onondaga village to Cayuga and Oneida, which induced them to believe that the women and children withdrew thither. De Frontenac encamped and secured himself by outposts here. The next day in the afternoon, a Frenchman who had been a prisoner, and an Oneida, arrived from that village with a belt of wampum in the name of that Nation, soliciting peace. Count Frontenac immediately sent them back, promising peace on condition of their removing to Canada, establishing themselves and their families there, where land would be given to them by the government. He added, if their "wives and children were not ready, they should bring five of their most influential Chiefs as hostages, and they should soon be followed by the army to oblige them by force to execute the conditions imposed on them." The report says :—

"On the morning of the 6th of August, Mons. De Vaudreuil, a prominent commander in De Frontenac's army, departed for the Oneidas with a detachment of six or seven hundred of the most active men of the whole army, soldiers, militia and Indians. He had under him six of the best Captains, and picked Lieutenants and subaltern officers. As it was necessary to use great expedition, they did not march in exact order. M. De Vaudreuil contented himself by throwing out scouts some quarter of a league in advance, and on the wings between the scouts and the main body he placed a detached corps of fifty, commanded in turn by a Lieutenant. They arrived on the same day before sundown within a league of the village ; they would have pushed even farther if the convenience of encamping on the bank of a beautiful river [Oneida Creek,] had not invited them to halt. They were at first dawn, in sight of the village, and as they were about to enter the fields of Indian corn they were met by the deputies of all that nation.

“They requested M. De Vaudreuil to halt, fearing that our savages would spoil their crops, assuring that they would execute in good faith the orders that Mons. Le Compte had given to their first delegates.

“As Mons. De Vaudreuil determined also on his side to obey punctually those which he had received, told them it was useless for them to think of preserving their grain, as, according to the word of their Father, [French Governor,] they should not want for any when retired among us ; that therefore he should cut all down ; that their forts and cabins would not, either, be spared, having everything ready for their reception.

“He found in the village but twenty-five and forty men, almost all having fled at sight of the detachment, but the most influential Chiefs had remained. M. De Vaudreuil consented that two or three men should follow these fugitives and try to bring them back. On entering this village, a young French woman was found a prisoner, just arrived from the Mohawk. She reported that that nation and the English to the number of three hundred were preparing to attack us. A Mohawk who had deserted from the Sault last year, the same also who had given information of the proposed attack against his Nation, was captured roving around the village. He said he came there intending to surrender himself to us, which it was pretended to believe. An eye was kept on him notwithstanding. He confirmed the report of the young French woman.

“Another savage, also of the same nation * * * assured M. De Vaudreuil that the English and Mohawks had indeed set out to come, * * * and that the consternation was pretty general among the one and the other.

“This last intelligence caused M. De Vaudreuil’s detachment as much regret as the first had given them joy. It was received with a thousand yells of satisfaction, particularly by the Abenakis, who said they had need neither of knives nor hatchets to beat the English ; that it was idle to waste powder on such a set.

“Mons. De Vaudreuil resolved to await them in the wood without shutting himself up in the fort. He left on the 9th, [August, 1696,] between nine and ten o’clock in the morning, after having seen it burn and the corn entirely cut. He camped the same night two leagues from Onnontague. The celerity of his movements cannot be too much praised,

since he occupied only three days in going, coming and executing all he had to do, although from one village to the other was fourteen good leagues, in the woods, with continual mountains, and a multitude of rivers and large streams to be crossed. He was, therefore, not expected so soon, and Mons. Le Compte [Frontenac,] was agreeably surprised to see him return in so short a time, with thirty-five Oneidas, among whom were, as we have said, the principal Chiefs of the nation, and four of our French prisoners."

This concluded the expedition, and on the 12th, Frontenac returned to Canada via Lake Ontario, with his thirty-five captives, bearing the eternal hatred of the Indian Nations, who harassed his army on its way, and who for years after kept up a desultory warfare upon the French colony at Montreal, which did not cease until the peace treaty of 1700.

On the destruction of their villages the Indians fled to Albany for redress. On the 29th of September, 1696, they met Governor Benjamin Fletcher in council at Albany. Some of the Indian delegates had arrived on the afternoon of the Sunday previous, and in the evening had supped with His Excellency the Governor, "with many expressions of joy and satisfaction they had in meeting him." They tarried several days in Albany as was their custom on such occasions. They received as presents, to build them up again, clothing, brass kettles, knives and other utensils, together with tobacco, rum and ammunition, besides a considerable amount of provisions, amounting in all to the value of £660. 4s. 11½d.

Before their departure they indulged in a grand flourish of speeches. The meeting was presided over by Gov. Fletcher. There were present Col. Nicholas Bayard, William Pinhorne, Esq., Maj. Peter Schuyler of the Common Council, Matthew Clarkson, Secretary, and the Mayor, Recorder and Aldermen of Albany, &c. Dackashata, a Sachem of the Senecas, speaker, arose :

“Brother Cayenquiragoe [The Governor] :—

We come to condole the loss you daily receive, having daily alarms skulking parties of the enemy doing mischief.” Then laid down a belt of wampum.

“Brother Cayenquiragoe :—

I am come with the whole House to consider what tends to the common good of the whole House.”

“Brother Cayenquiragoe :—

We come here to quicken the fire and renew the covenant chain.

“Brother Cayenquiragoe :—

We recommend to all that are in the covenant chain to be vigorous and keep it up.

“Brother Cayenquiragoe :—

When all is said, I drink to all your healths and then I deliver you the cup.

“Brother Cayenquiragoe :—

There has been a cloud and we come to remove it as the sun in the morning removes the darkness of night.

“Brother Cayenquiragoe :—

The tree of safety and welfare planted here, we confirm it.

“Brother Cayenquiragoe :—

As the tree is planted here and confirmed, so we make fast all the roots and branches of it, all the brethren of the Five Nations, and the brethren of Virginia, Maryland, Pennsylvania, the Jerseys, New York, Connecticut and New England.

“Brother Cayenquiragoe :—

We wish we may rest in quietness under that tree. We fill it with new leaves, and wish all that are in the Covenant Chain may have the benefit to sit down quiet under its shadow. * * *

“Brother Cayenquiragoe :—

We wish the Canoes [ships across the ocean] may go to and again in safety, that the Great King may know what we have here said, and that we may have an answer. We have now made our word good ; here is the cup.” He then laid down some small bundles of leaves

saying, "it is but small, but it is as it were, saved out of the fire."

His Excellency stood up and said :—

"Brethren, I have heard what you have said and have here renewed the Covenant Chain with all the Five Nations, the Mohawks, Oneidas, Onondagoes, Cayugas and Senecas, in behalf of the brethren of this province, Virginia, Maryland, Pennsylvania, the Jerseys, Connecticut and New England, and I assure the Five Nations of His Majesty's protection. I have provided you with some victuals and drink to drink the King's health, and in confirmation thereof, that it may last as long as the sun and moon endures, I give this belt of wampum."

At the conclusion of this speech the principal Sachem of the Mohawks called—" *Ohee !*" The whole assembly answered—" *Heeeeee Hogh ! !*"

Other speeches followed, of the same nature as the above. The adroit manner in which one Sachem of the Mohawks alluded to the neglect of the English, is shown in the following extract :

"They [the English,] liked the chain of peace, but where are they now ; they do not like to take part with us in the war. They are all asleep ; they come not to our assistance against the enemy ; their hands hang down straight ; their arms are lame. * * * We desire you to write to the Great King and to get us an answer against the next time the trees become green, and let there be no delay. Let it not be said to us the canoes are lost under water, or that the winds have carried them to another country, or the like excuse, but let us have the answer, against the trees grow green, without fail, for we are in great need of it."

He then laid down a beaver skin.

This mode of conducting councils and making speeches, so pleasing to the Indians, was adopted by Sir William Johnson. In one of their conferences, Sir William thus addresses the Oneidas :

"Brethren of Oneida :—

I am now to set up your stone straight, and rub off all moss and dirt it may have contracted this

time past. My best advice is to have your Castles as near together as you conveniently can with the Tuscaroras, who belong to you as children, and the Scanihaderadigroohnes but lately come into your alliance or families, which makes it necessary for me to fix a new string to the Cradle which was hung up by your forefathers when they received the Tuscaroras, as you do now the Scanihaderadighroones to feed and protect." He then gave a belt.

He was answered by a chief of the Oneidas :—

"Brother Warraghiiyagey :—

We thank you for clearing the Oneida stone and setting it up right, and shall, agreeable to your advice, collect our people together ; also the Tuscaroras, be they scattered where they may, and the Scanihaderadighroones who do unite with us, a small party of whom are here present to hear you, and to take their share of our Brother, the Governor's bounty. We also return thanks for the new string fixed to the cradle contrived by our forefathers, to receive those new brethren we intend to nourish and provide for." They gave a string.

Throughout the State Documents there is less said of the warlike disposition of the Oneidas than of the other Iroquois. They were more engaged in the peaceful arts, and were more devoted to looking after weaker nations, taking them under their especial care, giving them homes, providing for their wants, &c. They thus adopted the Tuscaroras in 1712 ; the Stockbridges came to the home they had granted them, in 1783, and the Brothertons, emigrated a few families at a time, and settled upon the Oriskany Creek.

They maintained a friendly interest for the white settlements, and abstained from taking part in the wars which agitated Central New York, as much as possible.

During the French war, when Mons. De Belletre, the French General, made an incursion into these parts and destroyed the German Flats, (Nov., 1757,) Sir William Johnson received intelligence that the Oneidas had joined the invaders. He immediately sent two messengers, George

Croghan and Mr. Montour the interpreter, to learn why the Oneidas had taken such steps. His messengers learned, that Mons. De Belletre in his march had halted near the Oneida town at the Lake side, from which the Indians, in fear, had withdrawn their women and children ; that Mons. De Belletre had so intimidated them that they had begged his protection, and that some of the Oneidas had joined his expedition. The messengers repaired to the German Flats and there learned that the Chief Sachem of the Upper Oneida Town, with a Tuscarora Chief and an Oneida Indian, were but four miles from Fort Herkimer. They were sent for, to give an account of themselves. They listened with apparent surprise and grief that their intentions were so misrepresented, for they disclaimed all participation in the massacre of German Flats. They called in several influential Germans who were acquainted with the horrible details of the massacre, and desired they would listen to the story they told Sir William's messengers. The Oneida Chief, Conaghquieson, declared that fifteen days before it happened, they sent the Germans word that some Swegatchie Indians had told them that the French were determined to destroy the German Flats, and desired them to be on their guard. " Six days after that," said the Chief, " we had a further account from Swegatchie, that the French were preparing to march. I then came down to the German Flats, and in a meeting with the Germans told them what we had heard, and desired them to collect themselves in a body, at their fort, and secure their women and children, and effects, and make the best defense they could ; and at the same time told them to write what I said to their brother, Sir William Johnson ; but they paid not the least regard to what I had told them, and laughed at me, slapping their hands on their buttocks, saying they did not value the enemy ; upon which I returned home and sent one of our people to the lake [Oneida Lake,] to find out whether the enemy were coming or not ; after he had staid there two days the enemy

arrived at the carrying place, and sent word to the Castle at the Lake that they were there; and told them what they were going to do; but charged them not to let us at the Upper Castle know anything of their design. As soon as the man I sent heard this, he came on to us with the account that night, and as soon as we recieved it we sent a belt of Wampum to confirm the truth thereof to the Flats, which came here the day before the enemy made their attack, but the people would not give credit to the account even then, or they might have saved their lives. This is the truth, and those Germans here present know it to be so." The aforesaid Germans did acknowledge it to be so; and that they had such intelligence. This statement was certified to by the messenger, George Croghan.

Other authorities relate, that the Indians who brought this belt of wampum, finding the Germans still incredulous, the next morning just before the attack, laid hold of the German minister and in a manner forced him over to the other side of the river, by which he, and some who followed, escaped the fate of their brethren.

The Oneidas maintained a neutrality throughout this harassing war, holding to the interests of the English, chiefly through their regard for the white settlers. It is, therefore, not to be wondered at that their hearts were with the Colonists in the Revolutionary war; but the British engaged them in the warfare whenever they could gain them. After the death of Sir William Johnson, his sons and sons-in-law, together with John and Walter Butler and Joseph Brant, filled with zeal for the British cause, exerted their powerful influence to the utmost to win the Iroquois. They succeeded in enlisting many of the western nations, but the Oneidas were not to be enticed from their allegiance to their neighbors and friends. Insinuating appeals were made, in which their Mohawk neighbors joined—appeals to their honor, magnanimity and their love of freedom, but of no avail. They continued neutral until

they regarded it their imperative duty to take up arms in defence of their friends, against the savage hordes of Butler and Brant.

Rev. Samuel Kirkland, and the great Chief, Skenandoah, had ever exerted a wise influence for peace, but the latter seeing the emergency, gave his influence, in favor of the Oneidas turning to the rescue of the Colonies.

The Oneidas rendered signal services as scouts and spies. There is an anecdote related concerning the siege of Fort Stanwix, in which these spies were very useful. Arnold, with his command, was approaching Fort Stanwix to relieve Col. Gansevoort. On his way he captured a notorious tory spy, Han Yost Schuyler, whom he sentenced to be hung. The friends of the tory applied to Arnold to spare his life. He was inexorable, but was prevailed upon by Major Brooks to use the tory for their advantage. The plan was, to allow Han Yost to escape the guard house, and his life be spared on condition that he should repair to the Indian and tory camps, in the vicinity of Fort Stanwix, and by an exaggerated report of Arnold's force, induce them to desert their leader, in sufficient numbers to cause St. Leger to raise the siege. If he failed, his brother, who had consented to remain as a hostage, was to "grace the same noose which had been prepared for Han Yost." The commander then communicated the plan to the sentinel, who secretly let the tory out. The life of his brother held Han Yost true to his pledge. An Oneida embarked in the enterprise, and following Han Yost at a distance, fell in with two or three other Oneidas of his acquaintance, who readily engaged in furthering his design. Han Yost was acquainted with many of St. Leger's Indians, and on arriving at their camp, told a sad story of his having been taken by the rebels and sentenced to be hung—how he had escaped, and showed them several bullet holes in his coat where he had been fired upon when he fled. When asked as to the number of men Arnold had, he shook his head mysteriously and pointed

to the leaves of the trees ; and upon being further questioned, he said the number could not be less than ten thousand. This news soon spread through the camp. At this juncture the Oneida arrived, and with a belt confirmed Han Yost's statement. Presently, one after another of the Oneidas in the secret, dropping into the camp as if by accident, spoke of the great numbers of warriors marching against them. They gave the Indians to understand that the Americans did not wish to injure the Indians, but if they continued with the British they must all share one common fate. Alarm and consternation pervaded the whole body of Indians and they resolved on immediate flight. Says Jones in his Oneida History : " St. Leger used every effort to detain them in this critical juncture, but in vain. As a last resort he tried to get them drunk, but the dram bottle had lost its charms and they refused to drink. After he had failed in every attempt to induce them to remain, he tried to persuade them to fall in the rear and form a covering party to his army, but this only increased their dissatisfaction, and they charged him with designs of sacrificing his red allies to the safety of the whites. In a mixture of rage and despair, St. Leger immediately ordered the siege to be raised, and with his entire force of regulars, Tories and Indians, he left in such haste as to leave his tents standing, abandoning all his artillery, and some accounts state that they left their dinners cooking over the camp fires. The Oneida Indian it seems had a spice of the wag in his composition, for he followed in the rear and occasionally raised the cry, '*They are coming ! they are coming !*' for his own diversion in seeing the red coats take a foot race, and the retreating army never felt entirely safe until fairly embarked on the Oneida Lake.

" Han Yost kept with St. Leger's army on the retreat until it arrived at the mouth of Wood Creek, when he returned to Fort Stanwix, and gave Col. Gansevoort the first intelligence of the approach of Gen. Arnold's command.

From thence he returned to Fort Dayton, and having fulfilled his contract, his brother was at once discharged."

The Oneidas were at the battle of Oriskany, where they lost their beloved interpreter, Thomas Spencer. They were at the battle of Johnstown, where Col. Walter Butler fell by the hands of an Oneida Chief, it is said. [By others it is said to have been a Mohawk Chief who killed Butler. See Jones' *Oneida*, p. 856.]

At the conclusion of the Revolutionary war, the American Congress appointed commissioners to hold conventions with the Indians, who arranged amicable treaties with those nations in regard to their rights, lands, &c. Notwithstanding that most of the nations had been hostile to the United States during the war, yet the policy of Congress was humane. The resolutions of this body respecting them, were adopted October 15th, 1783. The following was the resolution respecting the Oneidas and Tuscaroras :—

"Sixthly.—And whereas the Oneida and Tuscarora tribes have adhered to the cause of America, and joined her armies in the course of the late war, and Congress has frequently assured them of peculiar marks of favor and friendship, the said Commissioners are therefore instructed to reassure the said tribes of the friendship of the United States, and that they may rely that the land which they claim as their inheritance will be reserved for their sole use and benefit, until they may think it for their advantage to dispose of the same."

The Commissioners were Oliver Wolcott, Richard Butler and Arthur Lee. A grand Council of the Six Nations was called at Fort Stanwix in 1784, and a treaty made, by which the Six Nations, except the Mohawks, had reservations assigned them, which established the line between this State and the Oneidas, upon the "old line of property," as fixed by the treaty of 1768.*

HOMES OF THE ONEIDAS.

Their earliest location, according to all statements, was at

* See page 78.

Stockbridge. Maps, of the centuries past, trace a trail from Fort Schuyler to this place, which, said maps designate with the name "Old Oneida Castle," and the trail to our present Oneida Castle, had also a route far to the northward of this. The present Oneida Castle is given on those maps as "New Oneyda Castle." From the Old Oneida Castle, far to the southward of the trail through Lenox, is traced a trail to Canaseraga, which must have passed through Smithfield and Fenner. The Oneidas also had a village at the Lake side, where they dwelt in considerable numbers, and where they fortified themselves. Schoolcraft speaks of this as the second village they inhabited, and of one afterwards built at Conowaloe (present Oneida Castle).

Speaking of their first Castle—in Stockbridge—Schoolcraft says: "The eminence where the Stone was located, was formerly a butternut grove. * * * * The ancient town extended in a transverse valley south of this ridge of land, covered as it was by nut wood trees, and was completely sheltered by it from the north winds. A copious, clean spring of water issued out at the spot selected for their wigwams. * * * * This Stone became the national altar. * * * * When it was necessary to light their pipes and assemble to discuss national matters, they had only to ascend the hill through its richly wooded groves to its extreme summit, at the site of the Oneida Stone. * *

"The Stone is a large, but not enormous boulder of syenite of the *erratic block group*, and consequently geologically foreign to the location. * * * * There are no rocks like this till we reach the Adirondacks. The White Stone which stood near the spring, and which has been removed to make a part of Mr. Francis' fence, is a carbonate of lime, and is not the true Oneida Stone."

[A boulder of gneiss, which tradition identified as this palladium of the Oneidas, a few years since was taken from the farm of James H. Gregg, in the town of Stockbridge, and placed in a prominent position near the entrance of the

Utica Cemetery, on the Bridgewater Plank road, about a mile south of Utica.]

The Oneidas affirm that they sprung from the Stone. At the time the Oneidas came to fix their location at the Stone, the Konoshioni had not confederated. At the time of the confederation, the delegate from the Oneidas was *Osatschechte*. He lived at the Stone.

Although trees have grown upon the ancient settlement, yet a few years since the cornhills could be distinctly seen. This is accounted for, by the fact that in ancient times the cornhills were made so large, that three clusters of stalks, or sub-hills, were raised on each circle or hill. There being no plough or other general means of turning up the earth, the same hill was used year after year, and thus its outlines became large and well defined.

One individual, writing to Schoolcraft, states that "the syenite stone on the hill was the true Oneida Stone, and not the White Stone at the spring [as many have claimed]; was so pronounced by Moses Schuyler, son of Hon Yost, who knew it forty years ago, [written in 1846,] that the elevation gave a view of the whole valley, so that they could descry their enemies at a distance by the smoke of their fires; no smoke, he said, without fire. They could notify also from this elevation by a beacon fire. The name of the Stone is One-a-ta; auk, added to render it personal, —people of the Stone."

Joncaire, a French writer before the middle of the eighteenth century, says, that "the Oneidas who are neighbors to the Mohawks, are one hundred warriors, and whose village has the device of a stone in the forks of a tree, or a tree notched with some blows of an ax."

The following account of the ancient council ground of the Oneidas was taken in 1845, from the lips of an aged person, Mrs. Daniel Warren, one of the pioneers of that vicinity. We give it from the manuscript, word for word, as the writer penned it at that date.

OCTOBER 2, 1845.

“Forty years ago the hill known as ‘Primes Hill,’ and celebrated as the great council ground of the ‘Six Nations,’ was covered with a dense wilderness, save a small spot on the summit, comprising an area of about an half acre, and in shape a complete circle, bordered all around with a thick growth of shrubs, consisting of alders, wild plums and hazels. On the east was a narrow place of entrance of barely sufficient width to admit two persons abreast. Not far from this entrance place, and within the area, was a circle of earth of some 20 feet in diameter, which was raised about two feet above the general level, and covered over with fine coals—having the appearance of a coal-pit bottom of the present day. The remainder of this oasis in the wilderness was overgrown in summer with wild grass, wild flowers and weeds, and appeared as if a tree had never encumbered it since the dawn of creation. When, or by whom this spot was cleared, is not known, nor will it ever be known. In all probability hundreds of years have rolled over it and found it the same, save that different races have been born and swept away successively around the same spot. The face of the earth around, indeed, indicates that it has once been peopled with a race considerably advanced in civilization. Within a radius of three miles from this spot, are found graves, with trees growing over them, so that the roots spread from the head to the foot. A great many of these graves were some years since excavated, and found to contain various bones, and in some cases entire skeletons of a people of giant proportions, the skulls and jaw-bones of which would cover the head and face of the most fleshy person of our day. In these graves were also found hatchets of very symmetrical shape, brass vessels somewhat in the form of our brass kettles, smoking pipes of various shapes, small metal bells, beads of all shapes and sizes, and various other articles of use and ornament, some of them bearing letters, characters, or devices in an unknown language. The trees found growing upon these ancient graves count from two to four hundred grains—making (according to the usual way of reckoning the age of trees) the same number of years. Not many years since a skull was dug up which contained a bullet of common size; the skull bone was a sound one, and had a hole in it of the size of the ball. From this, and other like circumstances, it is inferred that

this race, or those who made war upon them, knew the use of fire-arms. There is no one among the oldest of the Indians who are now or have been residents anywhere in this region of country, who can give any traditionary account reaching so far back as to tell the fate of these people. Such traditions as we do get come orally, and go no further back than about one hundred years, though there is a tradition, that a long time ago there was a very destructive war waged between some tribes in this section of country and those of Canada. A great battle was fought between them upon this very ground, and with such fury and determination on both sides, that each were nearly all slaughtered. *So runs the tradition.*"

The writer goes on further to say of his own personal view of the spot at that date (1845), and the thoughts suggested thereby :

"I passed over 'Primes Hill' on my way home, and paused upon the spot to let my thoughts dwell for a moment upon scenes that *had* been in years long since past, upon the very earth I trod. It seemed like holy ground! Here was the 'Council Rock,' which had often been the seat of the head Chief in grand council, when the ancient trees of the forest spread their sheltering arms over it, and the free, unsophisticated Indians were the only possessors of the soil it stood on; and yonder, and all around in every direction, were the graves of an unknown race, with the bones of their aboriginal successors mingling with theirs in one common dust! But the magic hand of civilized man has waved over the sacred spot—the wilderness has disappeared, and the plough of the farmer has traced and retraced over it for years—but Nature yet claims her own in many respects; the lofty hill still lifts its proud summit far above any around it, and 'Council Rock' yet bares its iron bosom to the blasts of winter, and remains unscathed.

With the help of a stone as heavy as I could swing with both hands, I succeeded in crumbling off a few small pieces from this natural monument of other days, for the purpose of carrying them home to keep as curiosities. I then sat myself down a few feet from it, and took out my pencil, and on a blank leaf of a volume of 'Rollins' Ancient History,' which I happened to have in my pocket, I sketched the

Rock and the scenery about it, with a piece of woods and the little village of Durhamville in the distance. Whilst I was doing this, wife had the kindness to keep the sunshine off my work with her bonnet. We then proceeded a few rods south, and crossed a piece of ground where are yet found a great variety of old Indian ornaments, such as have been mentioned. These are turned up by the plough every time it passes over it—and as the ground had lately been ploughed we succeeded in finding several little relics to bring away with us.”

This hill and these famous grounds, here so graphically described, were some years since owned by the Gregg and Francis families.

There is a burial ground about a mile southeast of Munnsville, on the hillside. In excavations here, iron and steel axes, gun barrels and fragments of gun locks, brass kettles, and a small bone image of a woman, have been found. The axes are hatchet shaped, and marked under the eyes with three stars.

After the destruction of the Oneida village (Canawaloa) by Mons. De Vaudreuil, in 1696, they rebuilt at the same place. This is the present Oneida Castle, situated on Oneida Creek, in Vernon and Lenox, of Oneida and Madison counties. When the Tuscaroras came they placed some of them at the old Oneida Castle in Stockbridge, where the latter set out an orchard which had many trees standing and bearing fruit, when the first settlers came to this country. The Oneidas also had a village at Canaseraga, where many Tuscaroras also settled, and they had another village on the Susquehanna, the inhabitants of which, however, they gathered home when the Revolutionary war broke out. After the country was at peace, settlers who came in were witnesses to the frequent migrations of the Indians to the Susquehanna, for the purpose of hunting and fishing. Sir William Johnson speaks of building forts in 1756, in the Oneida Castle, also at Onondaga, Seneca and Sco-

harie.* Whether they were built, and if so, when they were destroyed, we have no data to inform us.

Schoolcraft describes the ruins of a fort which he discovered in Lenox, Madison County, in the neighborhood of the "Lenox Furnace." It was situated within the junction of two branches of a stream. He describes the indication of a picketed work and excavations, which he says "are now but mere indentations." Mons. De Belletre, in 1757, who came in to the country with his detachment of 300 men, says the route from Canaseraga "goes to the Great Oneida village. A picket fort with four bastions was once constructed in this village by the English. It was destroyed by the Oneidas in observance of promises given to De Vaudreuil. Each of its sides might have been 100 paces. There is a second Oneida village, called the little village, situated on the bank of the lake. There is no fort in the latter. From this large village is a path to Forts Bull and William, also one to Fort Kouari, which can be traveled without being obliged to pass the said two forts."

The traversing armies of the ancient time used oftener to go by water than otherwise. In coming from the westward they came up the Oswego River into Oneida Lake; from the lake they entered Vilcrick (Wood Creek) and ascended to Fort Bull. From this Fort there is a carrying place across the height of land to Fort William, [Rome,] about one league and a quarter, from where the boats take the Mohawk River.

After this country was open for white settlements, Capt. Charles Williamson, a traveler through there, in 1792, thus

*Among Sir William's papers is found a memorandum which is supposed to be the plan of his forts, viz:

"100 ft square the stockads P. or Ok 15 ft long 3 of wch at least to be sunk in the ground well pounded & rammed & ye 2 touching sides square so as to lay close. Loop holes to be made 4 ft dist; 2 Bl H'ses 20 ft sq. below and above to project 1 1-2 foot over ye Beams well roofed & shingled and a good sentry Box on the top of each, a good Gate of 3 Inc oak Pl. & iron hinges & a small Gate of Oak Plank of same thick's

Endorsed
Fort Johnson May 28th, 1756."

remarks on the route, and the taverns and distances between them, from Fort Schuyler to Onondaga Hollow:—

"From Fort Schuyler to Lairds on the Great Genesee Road,	-	-	-	-	10 miles.
"Lairds to Van Epps near Oneida Reservation,					6 "
"Van Epps to Wemps on Oneida Reservation,					6 "
"Wemps to Sills at the Deep Spring,	-				11 "
"Sills to Keelers Junior,	-				12 "
"Keelers to Tylers Onondaga Hollow,	-				10 " "

The Flats of Canaseraga were cleared, and Louis Dennie was the head Chief of the village. Deep Spring, always famous on this road, was regarded by the Iroquois as the location of the eastern door of the Onondagas. The peculiarity of this spring is, that it comes out of the ground and a few rods farther on goes into the hill again. It is surrounded on all sides by trees carved with the initials of visitors.

MISSIONS.

The Missions among the Oneidas, after the Jesuits, were not for a century perhaps very successful. In 1712, Rev. William Andrews was appointed missionary among the Mohawks and Oneidas, and after a residence of six years among the Mohawks, visiting the Oneidas often, he became discouraged and asked to be recalled, saying "there is no hope of making them better—heathen they are and heathen they still must be." Rev. Mr. Barclay, Rev. Mr. Andrews, Rev. Mr. Ogilvie, and Rev. Gideon Hawley from Stockbridge, Mass., were missionaries to these nations, visiting the Oneidas occasionally.

In 1753, Rev. Mr. Hawley, Deacon Timothy Woodbridge, and Rev. Mr. Ashley and wife, the latter a remarkable interpreter, went to Oquago to re-establish the mission there, where they arrived after many hardships and troubles. Mrs. Hawley laid her bones at Onohoghwaga in August, 1757. She was much lamented by the Indians, many of whom were Oneidas. Her Indian name was Wausaunia.

REV. SAMUEL KIRKLAND, commenced his missionary labors among the Oneidas in 1766, with whom he lived and labored many years and with great success. He was the son of Rev. Daniel Kirkland, of Norwich, Connecticut, and was born December 1st, 1741. He was the tenth child of a family of twelve children. At the age of twenty-three he undertook a mission to the Senecas, and spent two years among them. Returning to his native country a short time he was commissioned to the work among the Oneidas. In the summer of 1769, he again went to Connecticut and there married Jerusha Bingham, an excellent woman, "well fitted by her good sense and devout heart to become the wife of a missionary." He soon returned to his post, accompanied by his wife, and the two shared the cares, trials and labors in their chosen field. They felt repaid in the consciousness of having accomplished some good, when they saw the progress of the nation in acquiring the habits, arts and Christianity of civilized life. Mr. Kirkland's influence was remarkable among the Oneidas, and his counsel was sought in every emergency. Upon the breaking out of the Revolutionary war, his influence, chiefly, deterred the Oneidas from taking part with the British. He was obliged to remove his family from the Castle, but he continued his labors among them. During a portion of the war he officiated as chaplain to the American forces in the vicinity; he also accompanied the expedition of Gen. Sullivan in 1779, through the western part of the State.

Mr. Kirkland received a present from the Oneidas of a tract of land, and the State of New York in consideration of valuable services during the war, granted him also an additional tract, lying in the town of Kirkland, known as "Kirkland's Patent," upon a portion of which Hamilton College stands. To these lands he removed his family in 1792, and fixed his residence near the village of Clinton, where he continued till his death, March 28th, 1808, in the 67th year of his age.

Mr. Kirkland's labors among the Oneidas were in many instances attended with happy results ; a large portion of the nation espoused the Christian religion while he was with them, among whom was the Great Chief, Skenandoah. Through the influence of the Christian faith he taught, in time the whole nation gave up their pagan ceremonies and professed themselves Christians. About 1791, Mr. Kirkland conceived the project of establishing a seminary for the education of Indian youths, as well as the whites. Through his exertions a charter was obtained in 1793 for the school he had planted, and it bore the name of "Hamilton Oneida Academy." In 1794, a building was erected which for many years afterwards continued to be known as "Oneida Hall," till the seminary was raised to the rank of a college. Mr. Kirkland was a generous benefactor of this institution, and expended much of his time and means in promoting its interests.

SKENANDOAH.—"But the name which stands more prominently upon the page of history, and which will be remembered until the original inhabitants of this continent are forgotten, is that of Skenandoah, 'the white man's friend.' He was born about the year 1706, but of his younger days little or nothing is known. It has been stated, but upon what authority the writer does not know, that he was not an Oneida by birth, but was a native of a tribe living a long distance to the northwest, and was adopted by the Oneidas when a young man. * * * In his youth and early manhood, Skenandoah was very savage and intemperate. In 1755, while attending upon a treaty in Albany, he became excessively drunk at night, and in the morning found himself divested of all his ornaments and clothing. His pride revolting at his self-degradation, he resolved never again to place himself under the power of *fire water*, a resolution which it is believed he kept to the end of his life. In appearance he was noble, dignified and commanding, being in height much over six feet, and the tallest Indian in his nation. He possessed a powerful frame, for at the age of eighty-five he was a full match for any member of his tribe, either as to strength, or speed on foot ; his powers of endu-

rance were equal to his size and physical power. But it was to his eloquence and mental powers, he owed his reputation and influence. His person was tattooed, or marked in a peculiar manner. There were nine lines arranged by threes extending downward from each shoulder, and meeting upon the chest, made by introducing some dark coloring matter under the skin. He was, in his riper years, one of the noblest counsellors among the North American tribes; he possessed a vigorous mind, and was alike sagacious, active, and persevering. As an enemy he was terrible—as a friend and ally he was mild and gentle in his disposition, and faithful to his engagements. His vigilance, once preserved from massacre the inhabitants of the little settlement of German Flats; and in the revolutionary war his influence induced the Oneidas to take up arms in favor of the Americans. Soon after Mr. Kirkland established his mission at Oneida, Skenandoah embraced the doctrines of the Gospel, and for the rest of his life he lived a consistent Christian. He often repeated the wish that he might be buried by the side of his old teacher and spiritual father, that he might ‘go up with him at the great resurrection;’ and several times in the latter years of his life he made the journey from Oneida to Clinton, hoping to die there. Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society in his better days. He evinced constant care not to give pain by any remark or reply. * * * To a friend who called upon him a short time before his decease, he thus expressed himself by an interpreter: ‘I am an aged hemlock; the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged has run away and left me; why I live the Great Good Spirit only knows; pray to my Jesus that I may have patience to wait for my appointed time to die.’ * * *

“After listening to the prayers read at his bedside by his great-grand-daughter, Skenandoah yielded up his spirit on the 11th day of March, 1816, aged about one hundred and ten years. Agreeably to a promise made by the family of Mr. Kirkland, his remains were brought to Clinton, and buried by the side of his spiritual father. Services were attended in the Congregational meeting house in Clinton,

and an address was made to the Indians by Dr. Backus, President of Hamilton College, interpreted by Judge Dean, and after prayer, and singing appropriate psalms, the corpse was carried to the grave preceded by the students of the College, and followed in order by the Indians, Mr. Kirkland and family, Judge Dean, Rev. Dr. Norton, Rev. Mr. Ayres, Officers of the College and Citizens.

"Skenandoah was buried in the garden of Mr. Kirkland, a short distance south of the road leading up to the College. A handsome monument stands in the College burying ground, with the following inscription:—

"'SKENANDOAH. This Monument is erected by the Northern Missionary Society, in testimony of their respect for the memory of Skenandoah, who died in peace and hope of the Gospel, on the 11th of March, 1816. Wise, eloquent and brave, he long swayed the Councils of his Tribe, whose confidence and affection he eminently enjoyed. In the war which placed the Canadas under Great Britain, he was actively engaged against the French; in that of the Revolution, he espoused that of the Colonies, and ever afterwards remained a firm friend to the United States. Under the ministry of Rev Mr. Kirkland he embraced the doctrines of the Gospel; and having exhibited their power in a long life, adorned by every Christian virtue, he fell asleep in Jesus at the advanced age of 100 years.'" *

JAMES DEAN, was a famous interpreter among the Oneidas. He was born in Groton, Conn., in 1748. He was educated for a missionary among the Indians, and while very young was sent among them at Oquago, to learn their language. He was adopted into an Indian family, and to his Indian mother he always manifested an ardent attachment. He learned to speak their language more perfectly than any other white man known. The Oneidas said he was the only white person whom they had ever known, who could speak their language so perfectly that they could not at once detect him, if hid from view. He was a graduate of Dartmouth College, in its first class. In 1774,

*The above sketch, from Jones' Oneida we copy nearly entire. The author has seen no version of the story of this Great Chief's life so full and interesting as this.

he was sent among the natives to learn their views toward the Colonists, and proved himself to be a valuable person in the work assigned him. He was retained in public service at the commencement of the Revolution, with the rank of Major in the Staff, as agent for Indian affairs and interpreter, being stationed most of the time at Fort Stanwix and Oneida Castle. Ever after the war Mr. Dean enjoyed the confidence of the Oneidas. For his services the Oneidas gave him a tract of land two miles square, which was located upon the north side of Wood Creek, in the present town of Vienna. This was known a few years since as "Dean's Place." The selection proved to be an unfortunate one on account of inundations, and it was given up, the Indians agreeing to change his location to any place he desired. He selected it in the present town of Westmoreland, since known as "Dean's Patent." He settled upon this in 1786. Jones, in his Oneida County History, gives some thrilling and deeply interesting incidents concerning Judge Dean and his Indian friends; one, in which an Indian woman saved his life, as Pocahontas did that of Capt. John Smith, which richly repays perusal.

Judge Dean was for many years one of the Judges of Oneida Common Pleas, and was twice member of the Legislature. He honored every position he was called to fill. He was a good scholar, and as a writer, his style was beautiful and chaste. He wrote a lengthy essay upon Indian mythology. The manuscript was lent to President Dwight, but never returned.

EPISCOPAL MISSION.

In 1816, Bishop Hobart of the Protestant Episcopal Church, established a mission at Oneida Castle and placed Rev. Eleazer Williams in charge. The latter was the reputed son of Thomas Williams, a distinguished Chief of the Mohawk branch of the St. Regis tribe, and was a descendant of the Rev. John Williams, who, with his family and parishoners, were taken captives by the Indians at Deerfield, Mass., in

1704. Mr. Eleazer Williams was liberally educated for the purpose of being useful to his people, and was placed at Oneida as a lay-reader, catechist and school teacher. [Rev. Eleazer Williams is the person about whom there was at one time considerable speculation as to his being heir to the throne of France. It was said, and an endeavor was made to prove that he was the lost Dauphin, the son of Louis XVII, whose fate had been enshrouded in mystery. The efforts made, and evidence brought forward, created no small stir in certain circles, which was but temporary, subsiding as soon as the romance of the affair had died away.] So great was Mr. Williams' success, that a large portion of the Oneidas who had hitherto been known as the Pagan Party, embraced the Christian faith, and on the 25th of January, 1817, sent an address to Governor DeWitt Clinton, requesting to be henceforth known as the *Second Christian Party* of the Oneida Nation. The address was adopted in council, and signed by eleven chiefs and head-men. Bishop Hobart visited the mission, and confirmed in all five hundred Indians. In 1818, the Second Christian Party sold a piece of land to enable them to erect a chapel. It was consecrated by Bishop Hobart, September 21, 1819, by the title of St. Peter's Church. Mr. Solomon Davis succeeded Mr. Williams in 1822, the latter having removed to Green Bay with a portion of the Oneida nation. Mr. Davis subsequently removed to Green Bay with another portion of the nation. In 1840 the meeting house was removed to Vernon.

THE METHODIST MISSION.

In 1829, a Mission Church was formed among the Oneidas, consisting of about twenty-four members. Rev. Dan Barnes originated the mission. Previous to this the Oneidas belonged to the Presbyterian and Episcopal missions. They had been converted from Paganism to a belief in Christianity, but their morals had been sadly neglected, and intemperance and all the evils attendant, was fast demoralizing the race.

After the Methodist Mission Church was formed, they were supplied with missionaries from among their own race,—Indians who had been educated for this purpose. William and John Doxtater, Indian preachers from Canada, served for a time. The Rev. Dan Barnes, their first white preacher, then came and located among them for about three years. During his mission a revival of great power pervaded the Indian settlements. The Orchard Party (which included the present Windfall Party), the First and Second Christian Parties, all united in this revival. It was witnessed by white people who had never seen anything like it before, for its power and remarkable religious manifestations. One who recollects the scenes of their nightly meetings (that continued for months), where the Holy Spirit slew its hundreds, where the Indians' impassioned feelings found vent only through their imperfect language, and in their melodious rendering of the few hymns they knew, thus remarks: "The effect produced was a strange one to the wondering looker on, and the scene was impressive if not affecting; half a dozen females could be seen, at once, rocking to and fro, the ardor of their religious feelings amounting to intoxication, when presently they were prostrated with the power; half a dozen more could be seen at the same moment, entering into the same state, and as many more recovering from this temporary trance." Such rejoicing and wild praises as went up to the Throne of Heaven, was never known before. The Indians were happy in an altogether new-found religion. "Such shouting, such slapping of hands, such praising God!" says Cornelius, when conversing of this remarkable period in their history; and adding, with enthusiasm kindling his eye, "I tell you, nothing like Methodist! They drink no more, then; all sober; in every house singing or praying; at logging bees they sing, then pray, then go to work—all day praising God." It was a happy time, for they had never since their nation had become reduced, been so

wholly united as now. In a council held by the chiefs, viz : Jacob Cornelius, William Cornelius, William Day and Moses Cornelius, with the head Chief of the Six Nations, Moses Schuyler—all the Oneidas, including the First and Second Christian Parties and the Orchard Party, were, by their own desires, and by the counsel and acquiescence of these Chiefs, constituted members of the M. E. Church. A few years subsequently, the same Chiefs, in solemn council, appointed two ministers from among their own race, to preach the Gospel. Thomas Cornelius and his brother John Cornelius, were thus made Methodist exhorters, who were under the supervision of the M. E. Church. Subsequently, other exhorters were raised up among them, viz : David Johnson, then Isaac Johnson, and next Thomas Bread.

At the Orchard, the first Methodist Mission House was built. This orchard is an old and very large one, situated in the southwest corner of Vernon. It was set out by the Indians long before the arrival of the first white settler, it being apparently an old orchard in 1794. As it was a famous locality, the Indian tribes living in this vicinity were denominated the "Orchard Party." The house of worship built here, was sold with the land, by the company of Indians who emigrated to Green Bay in 1833. Those remaining were much opposed to having the mission house sold, and made efforts to have it reserved, which, however, were of no avail. Another house was soon erected near their burying ground, which is also in the southwest part of Vernon. This is yet called the Orchard Church, as the families who reside about it are of the Orchard people.

About the same time, the Windfall Party built another house of worship. This is situated in the town of Lenox, about three miles south of Oneida Castle, on the west road leading to Knoxville. Their churches now being in the care of the M. E. Conference, are never more to be sold from them, for which the Indians are heartily glad.

Before so many had emigrated, the church society was very large, numbering hundreds ; it is now comparatively small, though most of the natives are professing Christians, and many are very devout. The pastor stationed at Bennetts Corners M. E. Church, (white) has the care of the Indian Mission, and preaches at the Orchard, at the Windfall House, and also at the Bennetts Corners Church. Rev. Mr. Wadsworth was pastor at one time. Rev. George W. Smith, who is with them now, has been with them ten years this Conference year. The Indians are greatly attached to him, and rely upon him as their counselor in all matters. In councils of their own race, they regard his presence as indispensable. There are among themselves two head men—not Chiefs, they say, as that office ceased to be of use, when they no longer held lands in common. These head men, Rev. Thomas Cornelius and Daniel Skenandoah, are counselors in Indian matters. They are always made their deputies in public matters, to take care of the interests of their race.

DANIEL SKENANDOAH, a great-grandson of the noted Chief, lives here in the neighborhood of the Windfall Church. He has a noble, well cultivated farm, a good dwelling, its interior arranged as his white neighbors have theirs—books, pictures, a large melodeon, &c., &c. Mrs. Skenandoah, is a fair woman, and dresses and appears like white people. The sons and daughters are active, intelligent and high spirited. Two of the daughters attend the Cazenovia Seminary. Daniel Skenandoah was sixty years old in April, 1872. He is a man of great physical strength and endurance, and in intelligence will compete with any of the white men around him. He has good practical judgment, sound common sense, and a keen eye to business.

REV. THOMAS CORNELIUS has also a handsome and very productive farm, and a good, white farm cottage, situated in the same neighborhood. Thomas Cornelius was born at

the Orchard, and belonged to that party. He was converted under the ministration of Rev. Mr. Barnes, joined the M. E. Church, and has remained a devoted Christian ever since. He was made a local preacher, as before stated, and subsequently was ordained Elder. His influence is great among his people ; he is verily an apostle to his race, lifting the erring out of their degradation, teaching them as none but an Indian can, the blessed way of righteousness, he, himself hath found. He is respected and loved by his white neighbors, for his noble heart, his great integrity, and his devotion to all that is good and Christ-like. His Christianity beams in his countenance, and pervades his whole manner. In person he is very tall, well proportioned and erect. He has a pleasant, brown eye, an expressive countenance, and his motions and manners, are very graceful. He had some advantages in youth—was a student at Cazenovia Seminary for a time, where he readily acquired accomplishments. His remarkable physical presence, which his size, dignity and grace make up, together with his noble Christian spirit, impresses one with a sense of his magnificent individuality. And yet he has no haughty pride ; his kindness of heart and gentleness are proverbial. He was sixty years old the 20th day of March, 1872. He has a family of well developed children, and still lives with the wife of his youth.

The Indians own farms all along the Oneida valley, from Oneida Castle southward to the old tavern called "Five Chimneys," though many white people own farms in among them. They live on terms of friendliness with their white neighbors. Many of their farms are as valuable and well cultivated as are those of any civilized people, and there are some good farm houses. Isaac Webster is a good farmer. He is a man of good sense and is quite prominent among them.

The oldest man in the settlement is Antone, (believed to be a brother of Abram Antone) who is said, by good authority, to be one hundred years old. Dr. John Denny alias "Sundown," was formerly an interpreter, as was also Peter Doxtater. Aaron Antone, a grandson of Abram, lives at the settlement.

The Indians in the mission are devout Christians, attentive to all the means of grace, and to the observance of the Sabbath, even excelling many white Christians in this respect. The great hindrance to their spiritual progress is intemperance. They have some superstitions yet lingering among them; their customs in doctoring the sick are not yet eradicated, and there is still a belief in witches in the minds of many. Jones, in his History of Oneida County, says: "About 1805 occurred the last execution at Oneida for witchcraft. Two women suffered for this supposed crime. Hon Yost, an Indian somewhat noted in the Revolution, was chosen executioner, and he entered their lodge and tomahawked them according to the decree of a council. Luke Hitchcock, Esq., then a lad, was present at the execution."

The whole charge, now in Mr. Smith's pastoral care, is denominated "Bennetts Corners and Oneida Indian Mission." The white M. E. Society at Bennett's Corners was formed about twenty-five years ago, and their house of worship, pleasantly situated on the old Oneida turnpike, in full view from the Midland Station there, was soon afterwards built. It was then called Pine Bush Station (so named from the remarkable great pines which once grew in this valley). The charge presented at first an uninviting prospect, but during the past ten years, under Mr. Smith's care, the whole charge has rapidly improved. The white church has now about sixty-five members. The Rev. Mr. Smith lives in a white cottage close by the church—a quiet country situation—but with plenty of work for the pastor in looking to the spiritual needs of his peculiar parishioners.

There are at Green Bay about fifteen hundred Oneidas, the last remove from here being in 1844, when the Reservation was broken up at Oneida. There are about two hundred now in the Oneida Mission. They have two schools, one at the Orchard, and one at the Windfall settlement. Their progress in education is somewhat hindered, by the Indians speaking almost exclusively their native language in their families. Great care has been exercised to obtain the best of teachers. If they would more willingly accept the benefits of civilization, and eschew its evils, particularly intemperance, theirs might be a happier lot. They are not *necessarily* under the doom of extinction, for they are physically a healthy race, and increase as rapidly as any. The *impending* doom is brought about by the *evils* of civilization. It is believed that if they should intermarry with the white race, their color, in a few generations, would disappear.

It is proposed that the new Oneida Cemetery have a burial place for the Oneidas, and that there be a monument erected to perpetuate their memory, upon which shall be inscribed the names of their greatest Chiefs, from the first, down to that of Moses Schuyler, the last head Sachem. It is a tribute justly due them from the people who now cultivate the lands which were theirs, and live in villages on their hunting grounds.

THE ONEIDA RESERVATION was originally a vast domain held in common, where all enjoyed equal privileges, and lived after the primitive style. As the Indians became surrounded by white settlers, they became easily induced by payments of money and annuities, to sell their reservation and try the civilized mode of cultivating farms, or to remove to a freer, wider range, if their tastes did not incline to civilized life.

Therefore, by treaty in 1788, they ceded to the State of New York, the vast domain of about seven million acres of land, reserving to themselves and their posterity forever,

“the free right” of hunting in all the woodlands, and fishing in all the streams of that extensive territory.

Thus did they endeavor to preserve for ever their hunting grounds, as sacred to them and their posterity to the remotest period.

But civilization has leveled the forests, and covered the streams with mills and dams, effectually destroying the privileges thus looked upon by those “Children of Nature,” as precious in prospect.

During this winter past, (1872,) an application has been made to the State by the remnant few of the tribe, for some equivalent, by way of compensation, for that which has been lost by the deprivation of the privilege thus reserved, of hunting and fishing, as a last act of justice to a nation all but faded away.

Judge Thomas Barlow, of Canastota, Madison County, made the application, and spoke for the Indians before the authorities at Albany.

The great body of the Oneidas, removed to Green Bay at different periods, between 1822 and 1833, and small parties have emigrated since. By report of the U. S. Indian Agent in 1849, the Oneidas at Green Bay were in a prosperous condition.

In 1845, there were upon the Oneida Reservation, in all, thirty-one families of Oneidas—seventy-one males and eighty-six females; total one hundred and fifty-seven; besides one Delaware, one Mohawk, one St. Regis, and four Stockbridges. Of these, one hundred and thirty-three were still professed Pagans, the remainder attending upon the Methodist Mission. They then owned four hundred and twenty-one acres of land tolerably improved. Several of the Indians lived in frame houses, some of which were painted.

There were two Indian schools in the reservation, in which are employed teachers, about thirty-two weeks in the year

Nathaniel T. Strong, an educated Seneca, who was employed by Government to take the Indian census in 1855, makes the following remarks on the condition of the Indians throughout the State, which may not be inappropriately added here :

“The subject of the reclamation of the Red man is one of deep and absorbing interest. There are now four thousand members of the Six Nations residing in the State of New York. In many respects they have become assimilated to the dense white population which surrounds them. Necessity has compelled them to resign the arrow and the spear for the plow, and the fertile soil now yields that sustenance which they but recently sought in the pathless forests and prolific streams. Reluctantly diverted from the exciting chase and perilous war-path, the mind of the young warrior now seeks another aliment, is quickened by new aspirations. He sees a new field opened before him, with pressing inducements to enter and emulate his white brethren, in the friendly contest for the triumphs of industry and civilization. Hereditary pride, the prejudice of complexion, and, it may be, the remembrance of past indignities and wrongs, may have hitherto prevented him from relaxing his tenacious grasp on the customs and memories of his fathers, and initiating himself into a new and better life. But a change has been gradually wrought in his condition and mode of life and habits of thought. * * * * It is conceded that there are but two means of rescuing the Indian from his impending destiny, these are education and Christianity.”

Mr. Strong mentions the large sums of money expended for the benefit of the Red men, but it is his opinion that much of it has been used injudiciously. He concludes his remarks by recommending to the government that this sacred trust be placed in the hands of the missionaries, who, he believes, will exert their self-denying efforts for the elevation and redemption of this almost friendless race.

THE BROTHERTOWN INDIANS,
were adopted into the Oneida Nation, coming into their midst as emigrants, from time to time during the last half of

the eighteenth century. They located mostly upon and near the Oriskany in the town of Marshall, Oneida County. They derived their name from the fact of their being a union of many tribes, or brothers. Having no common language, they adopted the English language. Rev. Samson Occum, a Mohegian, was a celebrated preacher in their tribe. He was a thoroughly educated Indian. He went to England to solicit aid for the Lebanon Indian school at Connecticut, and while there received many marks of favor. During his subsequent life, he carried a gold-mounted cane presented to him by the King. He preached in the King's Chapel before George III; also in the pulpit of Whitfield, and indeed "the noblest chapels in the kingdom were open to him." The King, many of the nobility and persons of distinction, became patrons of the school. Mr. Occum preached for many years with his tribe, and in connection with Mr. Sergeant, a portion of his time at Stockbridge. He was often called upon by the white settlers to preach, attend funerals, and solemnize marriages. He was a man of cultivated mind, pleasing address and manners, and in his life exemplified the spirit of the Gospel. He enjoyed the confidence of Mr. Kirkland and all Christians in the settlements. He died at New Stockbridge in July, 1792, aged sixty-nine years.

THE STOCKBRIDGE INDIANS,

were adopted into the Oneida Nation, and removed to the lands granted them in Stockbridge in 1783. This tract was six miles square and was called New Stockbridge. It lay in the present towns of Vernon, Oneida County, and Stockbridge, Madison County. Rev. John Sergeant, their pastor, came with them and established a church immediately, at their new home. Sixteen members formed this new church,—the tribe then numbering four hundred and twenty souls. This church was increased by additions to their settlement in 1785, and in 1788, when the whole tribe had emigrated from Stockbridge, Massachusetts, their na-

tive home. Mr. Sergeant regularly spent six months in the year at New Stockbridge, until 1796, when he removed his family hither, after which he continued to reside with them till his death. In 1796, Legislature granted a tract of land one mile square, adjoining Stockbridge, to Mr. Sergeant, known as Sergeant's Patent. This was a present from the Indians. In 1818, the Stockbridge Indians numbered four hundred and thirty-eight souls, and owned a very large amount of land in Oneida and Madison counties. That year (1818), about a quarter of the tribe went west by invitation of the Delawares, who, with them, had been given lands one hundred and fifty years ago on the White River, Indiana, by the Miamis. Before they reached White River they learned that the Delawares had sold the whole tract to the government of Indiana. In 1821, the Six Nations and Stockbridges, St. Regis and Munsee tribes, purchased of the Menominees and Winnebagoes a large tract of land upon Green Bay, and the Winnebago and Fox Rivers in Wisconsin. In 1822, a large part of the tribe remaining, removed to that territory, and the rest soon followed. There they have made considerable advances in civilization, and are in general sober and industrious.

Rev. John Sergeant was buried in the burial ground near his last residence. The following epitaph was placed upon the headstone that marks his grave :

“ In Memory of
REV. JOHN SERGEANT,
Missionary to the
Stockbridge Indians,
During 36 years.
He departed this life
Sept. 7th, 1824,
Aged 76 years.
Blessed is that servant who
his Lord when he cometh shall
find so doing.”

CHAPTER II.

MADISON COUNTY.

Territorial Changes.—County of Tryon.—Montgomery and Herkimer.—Formation of Towns.—Formation of Chenango County and of Madison.—Roads.—Canals.—Rail Roads.—County Societies and Associations.—County proceedings to 1810.—County Courts.—Civil List.—Capital trials and convictions, with a sketch of the life of Abram Antone; history of the murder committed by Lewis Wilber, and by John Hadcock.

The State of New York was called by the Dutch, New Netherlands, and as late as 1638, that portion of it lying west of Fort Orange (Albany), was termed "*Terra Incognita*," or Unknown Land.

For many years the territory of New Netherlands had been a source of contention between the English and Dutch, and in the year 1664, Charles II, King of England, regardless of the rights of Holland, granted to his brother James, Duke of Albany and York, the whole of New Netherlands, and then proceeded to conquer it by force of arms. This was easily accomplished, as the inhabitants had wearied of the stern military government of Peter Stuyvesant.

The name of the colony and city was then changed from New Netherlands to New York, and Fort Orange changed to Albany.

The Dutch again reclaimed the territory in 1673, and held it till the next year, when they finally surrendered it to the English.

There were some doubts as to the validity of the patent giving the Duke of York, and he accordingly obtained another from the King.

Peace being restored with the Dutch, a rapid internal growth soon commenced, and in the year 1683, the colony was divided into twelve counties, one of which was Albany, which embraced an indefinite portion of this "Terra Incognita." Nearly a century elapsed before this county was divided, though many changes had taken place in the more southeastern part of the state.

In the year 1772, from the territory of Albany County, Tryon was formed, which embraced all that part of the State, west of a line running nearly north and south through the present County of Schoharie, and was named from William Tryon, Colonial Governor. In the Revolutionary struggle, Tryon exhibited such unmistakable hostility to the Americans, that the inhabitants of this county were desirous of dispensing with a name thus rendered obnoxious. Accordingly on the 2d of April, 1784, Legislature changed the name of Tryon County to Montgomery, in honor of the American General, Richard Montgomery, who gallantly fell at Quebec.

By the same act, Montgomery County was divided into five districts, named Mohawk, Canajoharrie, Palatine, German Flats, and Kingsland.

By an act passed March 7, 1788, defining the boundaries of the several counties of the State, the County of Montgomery was declared to contain all that part of the State bounded easterly by the counties of Ulster, Albany, Washington and Clinton; southerly by the State of Pennsylvania; and westerly and northerly by the west and north bounds of the State. An act passed at the same date, the German Flats District was divided, and the town of Whites Town was formed from it. This town embraced all that part of the State of New York, lying west of a line drawn north and south across the State, crossing the

Mohawk River at "Old Fort Schuyler," (Utica) and which line was the western boundary of the towns of Herkimer, German Flats and Otsego.

By an act passed March 22, 1788, the town of Chemung was formed in and from a part of Montgomery County, lying on the Owego and Tioga Rivers.

In 1789, the County of Montgomery was divided, and all that part west of a line drawn north and south across the State, through the Seneca Lake two miles east of Geneva, was called Ontario County, and was extensively known abroad as the "Genesee Country."

Feb. 16, 1791, Montgomery County was divided, and the Counties of Tioga, Otsego and Herkimer formed from its territory, and the bounds of the County of Ontario changed.

The County of Herkimer, was bounded as follows:—"All that tract of land bounded westerly by the County of Ontario, northerly by the north bounds of this State, easterly by the Counties of Clinton, Washington and Saratoga, and southerly by the Counties of Montgomery, Otsego and Tioga." Within its domain lay our own county of Madison.

By an act passed April 10, 1792, the towns of Westmoreland, Steuben, Paris, Mexico and Peru, were formed from Whitestown. The west line of this town extended to the west line of Madison County. The two towns, Paris and Whitestown, embraced within their borders all of the present County of Madison.

In the year 1795, Cazenovia was formed from Whitestown and Paris; it embraced the present towns of Lenox, Sullivan, a part of Stockbridge, Smithfield, Fenner, Cazenovia, Nelson, Georgetown and DeRuyter of this County, and Lincklaen, Pitcher, Otselic and German of Chenango County.

At the same time, Hamilton and Brookfield were formed from Paris. Hamilton then embraced the present towns of

Hamilton, Lebanon, Eaton and Madison. Brookfield included the present towns of Brookfield and Columbus, (except a portion annexed to Columbus in 1807,) Chenango County.*

In the year 1794, the County of Onondaga was formed from Herkimer, and in the year 1798, the County of Oneida was also formed from its territory. An act of the same date, March 15, 1798, the County of Chenango was set apart from the southern part of Herkimer and northern part of Tioga Counties. Chenango County then embraced all the territory now occupied by the town of Sangerfield, Oneida County, all of Madison County (except that part of Stockbridge east of Oneida Creek), besides the towns of its present territory. Sangerfield was annexed to Oneida in 1804.

By an act passed March 21, 1806, Madison County was formed from Chenango. It was named in honor of President Madison.

Madison County, situated in central New York, is bounded north by Oneida Lake and Oneida County; east by Oneida and Otsego Counties; south by Chenango County, and west by Cortland and Onondaga Counties. It contains an area of six hundred and seventy square miles.

The surface is diversified and generally hilly, except in the north part which is low, level and swampy. The high ridge which divides the waters which flow north and south, crosses this county. This water-shed gives a series of ridges and valleys, with a general course north and south. The hills generally have rounded outlines and steep declivities, their highest summits being five hundred to eight hundred feet above the valleys, and nine hundred to twelve hundred feet above tide. The principal streams upon the north slope are Chittenango Creek, forming a part of the west boundary of the county, Oneida Creek, forming a part of the east boundary, and the Canaseraga, Canastota

* For further accounts of the formation of towns, see chapters on the towns.

and Cowaselon Creeks; and the principal ones flowing south, are the Unadilla River upon the east border, Beaver Creek, Chenango River and its branches, Otselic Creek and the Tioughneoga River. The principal bodies of water are Oneida Lake, forming the north boundary, and Owahgena, or Cazenovia Lake, near the center of the west border. The latter is four miles long and nine hundred feet above tide.

ROADS.

The opening of various thoroughfares have exerted a powerful influence upon the interests of this county. The pioneer followed Indian trails, and branched off from these into courses designated by marked trees. No path is better remembered than the Great Trail which entered Madison County at Oneida Castle, passed through Lenox by the way of Wampsville and Quality Hill, through Sullivan by Canaseraga and Chittenango, leaving the county at Deep Spring.

The first road of the county was opened on this trail by William and James Wadsworth, in the year 1790, on their way to the Genesee country, where they planted a colony. William Wadsworth, the leader of this company, left his home in June, 1790, with an ox team and cart, two or three hired men, and a favorite colored woman, Jenny, who was for a long time the only one of her race in that region. West of Whitesboro, Mr. Wadsworth was obliged to cut away logs, build causeways through the sloughs, ford streams, and when arriving at Cayuga Lake construct a pontoon of two Indian canoes, lashed together and covered with poles.

The State afterwards, in the years 1794 and 1795, made an appropriation for the improvement of the road opened by Mr. Wadsworth, and it was thereafter known as the Great South Genesee Road, or State Road. In 1797, the State passed a law authorizing the raising of forty-five thousand dollars by lotteries, to be expended in improving various

roads in the State, thirteen thousand nine hundred dollars of which was appropriated for opening and improving the Great Genesee Road, in all its extent, from Fort Schuyler (Utica) to Geneva. In the *Whitestown Gazette and Cato's Patrol*, of August 27, 1798, published at Utica, appears the following advertisement :

"New York State Road Lottery, No. 1. Tickets sold by John Post."

There was yet great need of improvement in this road, and in the year 1800, the SENECA TURNPIKE COMPANY was chartered for the purpose of improving it. The capital stock was one hundred and ten thousand dollars ; shares fifty dollars each. Jedediah Sanger, Benjamin Walker, Charles Williamson and Israel Chapin were appointed commissioners. The charter was amended in 1801, and the commissioners were privileged to deviate from the old road. They had resolved to straighten it and avoid the monstrous Canaseraga Hill, as it was then called, which lay southwest from Chittenango, and also the Onondaga Hill. They found little opposition to the changes made from Westmoreland to Chittenango, as there were but few white inhabitants on the way, but at the latter place they were met by a large delegation from Manlius and Onondaga, who feared the commissioners would select a more northern route. The settlers on the northern route had not sufficient interest in the road to send on their advocates, and consequently, by the aid of a pretty fair ruse, those in favor of the southern, had it all their own way. Being well acquainted with the country, they proposed to pilot the commissioners over the most suitable ground for the road. They first led them up the ravine northwest of Chittenango, a mile and a half, when they found themselves hemmed in on three sides by a perpendicular ledge of rocks more than a hundred feet high, with no way of getting out but by backing out. With well feigned sincerity, the guides explained this as a mistake, and the commissioners were led over the next best supposable

route, across this ravine along the great hill toward Harts-ville and into one of the most dismal of all places, then dignified by the very significant name of Gulf of Mexico, now called the Basin, a place where the mountainous heights permits the sun to make only short diurnal visits.

The forbidding aspect of the country all about them compelled them to return to Chittenango the way they had come. The weary commissioners resigned themselves to the sophistry of those interested advocates; the northern route was declared impracticable, and the Seneca Turnpike was laid out over the hill passing the county line a short distance above Deep Spring, where William Sayles kept tavern in 1793, on through Manlius Square, Jamesville and Onondaga Hollow. Not long afterwards the company learned they had not availed themselves of the most favorable route. They solicited an amendment to the charter which was granted in 1806. They were now enabled to build a new road from Chittenango, through the Onondaga Reservation near the Salt Springs, to Cayuga Bridge, and fifty thousand dollars was added to the capital stock.

This was now the "Great Genesee Turnpike," a name as familiar as household words to the dwellers of Madison County and the famous Holland Purchase, then the "Great West" of this State.

The first United States Mail through this county was carried by a Mr. Langdon, from Whitestown to Genesee, on horseback, in 1797 or '98, who distributed papers and unsealed letters by the way, before intermediate offices were established. Mr. Lucas succeeded Mr. Langdon in transporting the mail, which, in 1800, had become so heavy as to require a wagon to carry it. Mr. Lucas established a sort of two horse passenger hack, and did a brisk and profitable business. The first four horse mail coach was sent through once a week, by Jason Parker, in 1803, and in 1804 commenced running regularly, twice a week, from Utica to Canandaigua, carrying the United States mail and passen-

gers. In 1804, an act was passed, granting to Jason Parker and Levi Stephens, the exclusive right for seven years, of running a line of stages for the conveyance of passengers at least twice a week, along the Genesee Road or Seneca Turnpike, between the villages of Utica and Canandaigua. They were bound to furnish four good and substantial covered wagons or sleighs, and sufficient horses to run the same; the fare not to exceed five cents per mile for each passenger, with fourteen pounds of baggage. They were, by law, bound to run through in forty-eight hours, accidents excepted, and not more than seven passengers were allowed in any one carriage, except by the unanimous consent of the said seven passengers; and, if four passengers above the seven, applied for passage, they were bound to immediately fit out and start an extra for their accommodation; or any number less than four should be accommodated by paying the fare of four.

In 1808, a daily line was established, and afterwards several others, which were continued until the completion of the Syracuse and Utica Railroad.

Before 1804, the PETERBORO TURNPIKE, which extended from Vernon through Peterboro to Cazenovia, was constructed. This opened facilities for travel and marketing for the second tier of towns. In 1803, the Cherry Valley Turnpike Company was chartered, and the "Third Great Western Turnpike" was constructed. It extended from Cherry Valley to Manlius, passing through the towns of Madison, Eaton, Nelson and Cazenovia. It has been of incalculable value, in opening a way whereby the exports of a wide and cultivated region of country have found transportation. The HAMILTON and SKANEATELES TURNPIKE, built a few years later, formed another in the series of roads, which have been sources of wealth to the towns through which they passed. This Turnpike was commenced in 1811, running from Plainfield, Otsego county, through

Brookfield, Hamilton, Eaton, Erieville and New Woodstock to Skaneateles.

Joseph Morse, of Eaton, took more interest in this road than any other one man. He had at one time thirty thousand dollars of stock in the road, and but for him it would never have been built. His son Ellis Morse, was also largely concerned in the enterprise. It was a source of benefit to the town but not to the stockholders.

THE ERIE CANAL.

The project of uniting the Western Lakes with the Hudson River, thus forming a chain of internal navigation, was a subject of much agitation as early as 1812. Years before, the idea was cherished by individuals. Gouverneur Morris broached the subject as early as 1812, but it was considered a chimerical idea. In 1804, Simeon De Witt, in a conversation with Mr. Geddes, mentioned Mr. Morris' plan as one of the impracticable schemes. Mr. Geddes, who was a land surveyor in Onondaga county, viewed the matter in a different light, and counseled with Jesse Hawley upon the subject. The latter wrote a series of papers published in the *Genesee Messenger*, from October, 1807, to March, 1808. These essays were signed "Hercules," and were the first ever printed in favor of the Erie Canal.

In 1808, Joshua Foreman, an intimate associate of Mr. Geddes, then a Member of Assembly, introduced a resolution for the survey of the canal route, to the end that Congress might be led to grant moneys for the construction of a canal. The sum of six hundred dollars was granted for surveys, under the direction of the Surveyor General. James Geddes was intrusted with this service, which embraced the surveying of several routes. He performed his work, and made a report which excited general attention, and secured the influence of De Witt Clinton, then a member of the Senate, and many other prominent men.

In 1810, commissioners, at the head of whom was De

Witt Clinton, were appointed to explore a canal route through the centre of the State.

The report of the commissioners induced the Government to authorize appropriations, when the war of 1812 suspended all active operations. The project, however, continued to be discussed, and an Act was passed the 17th of April, 1816, providing for a definite survey.

The canal was begun at Rome, July 4th, 1817, and in the autumn of 1825, was completed. Its completion was celebrated with great ceremony at New York City, and at many points throughout the State, on the 4th day of November, 1825. As the first boat, with Governor Clinton on board, entered the canal at Buffalo, October 26, at ten o'clock in the morning, a line of cannon, previously arranged a few miles apart, passed a signal along to Albany and down the Hudson to Sandy Hook, from whence it was returned in like manner. The signal was heard at New York at eleven o'clock twenty minutes. The flotilla, with the Governor, was everywhere greeted with enthusiasm. Upon reaching New York the boat passed down to Sandy Hook, and the waters of the lake were mingled with those of the ocean with imposing ceremonies.

The canal commissioners, under whom the Erie and also the Champlain canals were constructed, were Stephen Van Rensselaer, De Witt Clinton, Joseph Ellicott, Samuel Young, and Myron Holley. Henry Seymour was appointed in place of Ellicott in March, 1819, and William C. Bouck was added to the number in March, 1821. The chief engineers were James Geddes, of Onondaga County, and Benjamin Wright, of Rome. Among the assistant engineers were David Thomas, Nathan S. Roberts, David S. Bates, Canvass White, Davis Hurd, Noah Dennis, Charles T. Whippo, William Jerome, Henry G. Sargent, Frederic C. Mills, Isaac J. Thomas, Henry Farnham, Alfred Barrett, John Bates, William H. Price, John Hopkins, and Seymour Skiff. The original cost of the canal was \$7,143.789.89.

The first packet on the canal was run when but the section from Utica to Montezuma was completed. It was the "Oneida Chief," George Perry, Captain. Perry was a Sullivan citizen. In 1820, a line of packets was established between Utica and Montezuma, and large amounts of merchandise found its way east by this line. A new era commenced for northern Madison County, for new resources were developed and new enterprises sprung into life with the opening of the canal. The old form of transportation with long lines of heavily loaded teams, to Albany, ceased to be. For years, a transportation line owned by H. H. Cobb of Chittenango, was plying between Albany and Fayetteville, Onondaga County. The boats on this line were the Andrew Jackson, George Washington, Victory, Yates, Cazenovia, Commerce and Chittenango. H. H. Cobb also dealt largely in forwarding, owned several warehouses, and employed a large number of workmen.

An enlargement of the Erie Canal was ordered in 1835, and for many years was under operation. In many places its route was changed ; at one point in the town of Sullivan north of Chittenango, a considerable alteration is noticeable. These changes are calculated to shorten the route and reduce the number of locks. Its section gives a breadth of seventy feet at the surface of the water, and fifty-two and one-half feet at the bottom, and a depth of seven feet. The banks are protected from washing by slope walls, consisting of stone firmly packed upon the sloping sides. Boats of two hundred and two hundred and fifty tons burden can traverse this canal. It is fed from the south by the seven reservoirs of the Chenango canal, (that canal being the feeder,) by Cazenovia Lake, Erieville Reservoir and De Ruyter Reservoir, all in Madison County ; and Skaneateles Lake of Onondaga County.

THE CHENANGO CANAL, connecting the Erie canal at Utica with the Susquehanna River at Binghamton, was chartered Feb. 3, 1833. The project of building this canal had been

discussed since 1826. Governor Bouck was an uncompromising friend of the measure. Henry Seymour, Rufus Bacon, James B. Eldridge, John G. Stower, Sands Higginbotham, Moses Maynard, Lot Clark, Julius Pond and Thomas Wylie, men who were widely known and influential throughout Central New York, were advocates of the Chenango Canal. The work was begun in 1833 and finished in 1836, at an aggregate cost of \$1,737,703. The canal is supplied by Chenango River, and seven Reservoirs which lie in the south and east part of Madison County, viz:—Madison Brook Reservoir, Woodman's Lake, Leland's Pond, Bradley's Brook Reservoir, Hatch's Lake, Eaton Brook and Lebanon Reservoirs. It extends to, and up the valley of the Oriskany Creek to the summit level in the town of Madison, and down the valley of the Chenango River. From Utica to the summit, it rises seven hundred and six feet by seventy-six locks, and from thence it descends three hundred and three feet by thirty-eight locks to the Susquehanna. It is ninety-seven miles long. Of its one hundred and fourteen locks, two are stone and the remainder composite.*

THE SYRACUSE AND UTICA RAILROAD superseded the old Seneca Turnpike, and robbed it of its passenger travel, as the Erie Canal had of its freight, years before. Nevertheless, the improvement was ardently desired and advanced by men of influence in the northern part of the county. A company was formed May 11, 1836, with a capital of \$100,000. Work commenced immediately, and the road was completed and opened in 1839; it then made connections with the Utica and Schenectady road on the east, and with the Syracuse and Auburn road on the west. This was an independent road till 1853, when the New York Central Rail Road Company was formed, by consolidating the several roads in operation along the line.

* N. Y. S. Gazetteer of 1860, p. 60.

The stations of the Central in this county, are Oneida, Wampsville, Canastota, Canaseraga, and Chittenango.

PLANK ROADS.

Facilities for the increase of travel were demanded as the county increased its exports, and consequently plank roads found great favor with the people. Between the years 1848 and '52, the enterprise had crossed and recrossed the county with a net work of plank highways. Around and over hills and rough places, transportation was made easy by leveling, and grading, and laying of plank. In 1848, a plank road was constructed from Hamilton to Utica; another connected Hamilton, Madison and Oriskany in 1850; in the same year Georgetown and Pecksport were united by a road passing through West Eaton and Eaton. During the year 1851, a plank road was laid from Morrisville to Canastota, and another from Peterboro to Clarksville was in progress. A very principal plank road extended from DeRuyter to Oneida Lake, through New Woodstock, Cazenovia, Chittenango and its depots, a distance of thirty-one miles. It was completed at great cost, as a portion of it passed the difficult descent at Chittenango Falls, which required expensive grading. The hill of eight hundred feet in height was made an easy grade of no more than six feet rise to the hundred.

Although plank roads seemed to be but temporary blessings, yet an unlooked for benefit has resulted therefrom. The people could not content themselves to travel on anything so bad as the old roads, and as fast as the planks disappeared, they continued to improve them in various ways, which results in fairer roads than even those of plank. The macadamized, or stone road from Morrisville through Peterboro to Canastota, is one of superior excellence. That which superseded the plank road from Cazenovia to Lakeport, is a grand improvement, having a better route, and a broad, handsome road bed of stone, extending to Lakeport through the marshy "Vly" where the plank so speedily rotted away.

RAILROADS.

THE MIDLAND.- A grand Midland Railway to extend from Oswego to New York City, crossing the central counties of the State, was projected in 1867. Its line was laid through Madison County, crossing the towns of Lenox, Stockbridge, Eaton, Lebanon and Hamilton. These towns bonded heavily to help build the road. The road was carried through some of the most inaccessible portions of this county. The first Board of Directors were: Hon. D. C. Littlejohn of Oswego, President; Wm. Foster of Cleaveland, Oswego county, De Witt C. Stephens of Oneida, J. W. Merchant of De Ruyter, John A. Rundell and Edward T. Hayes of Norwich, Dr. H. E. Bartlett of Walton, A. C. Edgarton of Delhi, Delaware county, Edward Palen of Fallsburgh, Hon. H. R. Low of Monticello, E. P. Wheeler of Middletown, Waldo Hutchins of New York City. Walter M. Conkey of Norwich, Treasurer; B. Gage Berry of Norwich, Secretary; Wm. B. Gilbert, Chief Engineer.

The first passenger train on the Midland was run on the 29th day of August, 1869. It was drawn by engine "4," the "Delaware," Edwin Williams, Engineer, and Jas. T. Purdy, Conductor. It was run from West Monroe to Oneida the 29th and 30th, for the purpose of bringing in hop-pickers.

The line was opened through Madison county during the year 1870. Notwithstanding the numerous railroads recently constructed through this county, transportation and travel continues to increase on the Midland.

THE CAZENOVIA AND CANASTOTA, passing from Cazenovia to Canastota, through the town of Fenner, was an undertaking projected and carried out, by a company composed of individuals residing in those towns. It was a stupendous project, the carrying of a railroad through an extremely rugged country, by the efforts of a few individuals, assisted by the bonding of the three towns. It was com-

menced in 1867, and completed in 1870. Its first directors were : Benj. F. Jarvis, Charles Brown, Lewison Fairchild, O. W. Sage, Chas. Stebbins, jr., and George L. Rouse of Cazenovia ; Dr. Theodore Mead and John Wilson of Fenner ; Charles Stroud, John Montross, Thomas N. Jarvis, Perkins Clark and Ralph H. Avery of Canastota.

This year, 1872, the Cazenovia and Canastota Railroad is being extended to De Ruyter.

THE UTICA, CHENANGO AND SUSQUEHANNA VALLEY, which passes through the eastern part of this county, was built in 1868-9. It is a road of immense advantage to sections of Brookfield and eastern Hamilton.

THE UTICA, CLINTON AND CHENANGO VALLEY was completed to the Midland at Smith's Valley, in Lebanon, in 1870. It passes through the towns of Madison and Hamilton, in this county. The first travel on this road from this county, of any note, was in the autumn of 1870, when an immense concourse were conveyed to the State Fair then being held in Utica.

THE AUBURN BRANCH of the Midland, was completed to Norwich in 1871. This passes through De Ruyter and a part of Georgetown.

THE SYRACUSE AND CHENANGO VALLEY, passing through this county, is in the course of construction, and the close of 1872 will probably find it completed. It will be of vast importance to a large section of country hitherto inland. Its route is directed through Cazenovia, (where there is a tunnel of 1,600 feet in length,) Nelson, Georgetown and Lebanon, reaching the Midland at Earlville.

COUNTY SOCIETIES.

MADISON COUNTY AGRICULTURAL SOCIETY, was organized September 1, 1841. J. D. Ledyard of Cazenovia, was chosen first President ; Elijah Morse of Eaton, H. G. Warner of Sullivan, J. H. Dunbar of East Hamilton, Vice Presidents ; Alexander Krumbhaar of Cazenovia, Corres-

ponding Secretary ; A. S. Sloan of Eaton, Recording Secretary ; Uriah Leland of Eaton, Treasurer. For several years the society held fairs in various sections of the county, and the annual gatherings were places of interest to those concerned in the development of agriculture and the improvement of stock. Since the time of its formation, after its first officers, the following named gentlemen have presided, and zealously promoted the agricultural interests of the county : 1842 and '43, George B. Rowe, Lenox ; 1844 and '45, Seneca B. Burchard, Eaton ; 1846 and '47, John Williams, Cazenovia ; 1848 and '49, Benjamin Enos, DeRuyter ; 1850, Lewis Raynor, Cazenovia ; 1851, James H. Dunbar, Hamilton ; 1852, Elijah Morse, Eaton. In 1853, the society leased grounds in Morrisville where the annual fairs were held during the rest of its existence. The annual reports of the society furnish the names of many who have in its early days been interested in the farmers' progress in this county. Among those are Curtis Hoppin, in bringing in the first flock of sheep. General Cleaveland, Col. Lincklaen, Messrs. Whitman and Douglass of Sullivan, who improved the breed of cows, and John B. Yates, that of horses. Also the following in the various departments of stock raising have invited progress : Mr. Ward of Wampsville, Mr. Beaumont of Eaton, Mr. Burchard of Madison, Mr. David Osgood of Hamilton, Mr. Muir of Hamilton, Sanford P. Chapman of Clockville, Amos Scott of Brookfield, Judge Enos, Mr. Gage and Mr. Merchant of DeRuyter, Mr. George T. Taylor and Mr. Leonard Howes of Madison, Mr. Gilbert of Hamilton, Col. C. D. Miller of Peterboro, Mr. Ackley of Hamilton and Ellis Morse of Eaton.

So great was the interest in the different towns, that these were induced to organize town societies. The Brookfield Agricultural Society was organized in 1856 ; Canaseraga Agricultural and Mechanical Society was organized in 1858 ; Lebanon Agricultural Society, formed 1856 ; Hamilton Agricultural and Horticultural Association, formed 1857 ;

Farmers' and Mechanics' Association of Fenner, formed 1857; Nelson Farmers' and Mechanics' Association, formed 1858; Farmers' and Mechanics' Association of Cazenovia, formed 1859; and the more recent Agricultural and Mechanical Association of Lenox.

MADISON COUNTY MEDICAL SOCIETY.—On the 29th day of July, 1806, the following eighteen persons met in Sullivan to organize the Madison County Medical Society, viz: Israel Farrell, Jonas Fay, James Moore, James Pratt, John D. Henry, John Dorrance, Jonathan Pratt, Wm. P. Cleaveland, Elijah Putnam, Elijah Pratt, Thomas Greenly, Amos S. Amsden, Constant Merrick, Stephen Percival, Zadoc Parker, Rufus Holton, Asa B. Sizer, Asahel Prior.

First President, Israel Farrell; Vice President, Jonas Fay; Secretary, Elijah Pratt.

This was an active, efficient body, striving to elevate the medical profession, working in harmony with the reforms of the day, and as early as 1830, so far gave its influence to the temperance cause, as to pass resolutions in one of their meetings, denouncing the use of intoxicating liquors as a beverage, discountenancing the traffic, and dispensing with its use in the medical practice, as far as was possible. This Society has continued its regular meetings up to this day.

Present officers are: President, A. L. Saunders; Vice President, Dr. H. W. Carpenter; Secretary, Dr. D. D. Chase; Treasurer, ———.

MADISON COUNTY AUXILIARY BIBLE SOCIETY, was formed October, 1816. From that date to the present it has continued its sittings, faithfully prosecuting its humanitarian labors and christianizing the people. It is to be regretted that we have not the names of those who originated a society which has so long benefited our county. Its donations have been up to 1858, \$5,701.51. Remittances for Bibles, \$6,814.87.

THE MADISON BAPTIST ASSOCIATION, was organized in the year 1808. There was then several Baptist Churches

in Madison County, mostly belonging to the Otsego Association. The needs of the new country and the increasing number of churches, led to a Conference held in Cazenovia October 15, 1806, by delegates from sixteen churches, with reference to forming another Association. August 26, 1807, the 2d Brookfield, Cazenovia, De Ruyter, Eaton, Fabius, German, Hamilton, Homer, Lisle, Madison, Manlius, Nelson, 1st Pompey, 2d Pompey, Smithfield, Sherburne, Sangerfield and Truxton churches, met by delegates in Conference, in Pompey. The Revs. Vining, Robertson and Spencer, came as delegates from the Otsego Association. To the new body then formed they gave the name of "The Madison Baptist Association," which was duly recognized at its first anniversary held in German, now Pitcher, Chenango Co., August 31, and September 1, 1808. An unbroken series of minutes from that time to the present shows its changes, labors and success.

Much was done by supplying destitute churches within its bounds with preaching, and considerable missionary work was done in northern and western New York by John Peck, Elisha Ransom, Joel Butler, Alfred Bennett, Ashbel Hosmer, John Lawton, Nathan Baker and Hezekiah Eastman. In 1815, a Missionary Society was formed within the bounds of the Association, auxiliary to the Baptist Board of Foreign Missions. The Hamilton Literary and Theological Seminary, now more generally called Madison University, has also risen within the bounds of this Association, and through the influence of the beloved Hascall and Kendrick, it was wedded to the churches, and the churches to it. Within the last thirty-five years, fourteen Baptist brethren and sisters, belonging to this county, have become foreign missionaries. Through all the pioneer service, men and women have not been wanting, who were capable and willing to endure hardship as good soldiers of Jesus Christ—brave and decided servants of God, who were not afraid to do their

duty. Proofs are on record that the evangelical efforts of those early days were efficiently aided by the sisters ; "many a Deborah arose a mother in Israel ; many a beloved Persis labored much in the Lord ; many a Phebe served the church, and many a Mary bestowed much labor on Christ's weary ministers."

The Semi-Centennial Anniversary Meeting was held in Cazenovia Village, September 8 and 9, 1858.

This Association has of late years combined with its meetings, the Madison Baptist Sabbath School Association. The two, form a society whose annual and semi-annual meetings held at different points, are full of interest.

THE MADISON COLONIZATION SOCIETY, was organized June 8, 1830. Its first officers were Dr. Nathaniel Kendrick, President ; C. S. Jackson and Gerritt Smith, Vice-Presidents ; Rev. E. White, Secretary ; Epenetes Holmes, Treasurer ; Stephen F. Blackstone, Rev. Daniel Hascall, Edward Lewis, Rev. T. Mills and Prof. Barnas Sears, Managers. The society had for its object the gradual emancipation of slaves, (to the end that slavery might be extinguished,) and their return to Africa effected by the planting of colonies. The Liberia colony was the work of the Colonization Society of the United States. Madison County Colonization Society was merged into the Madison County Anti-Slavery Society in 1835.

A COUNTY TEMPERANCE SOCIETY was in existence between the years 1825 and '35. Andrew Yates, Nathaniel Kendrick, Samuel T. Mills and Gerrit Smith, were its leaders.

THE MADISON COUNTY HOMŒOPATHIC MEDICAL SOCIETY, was organized at Morrisville, July 4, 1865. President, Dr. D. D. Loomis, Morrisville ; Vice-President, Dr. Ira C. Owen, Sherburne ; Secretary and Treasurer, Dr Geo. B. Palmer, Hamilton ; Censors, Drs. E. A. Wallace, G. L. Gifford, and Geo. B. Palmer.

MADISON COUNTY LODGE I. O. OF G. T., is a secret temperance organization, having for its object the promotion of total abstinence, the reformation of inebriates, the suppression of the sale of intoxicating drinks, and in all ways, promoting the interests of temperance.

The Association first met May 14th, 1868, at Oneida, where the Articles of the Association were drafted. Quarterly meetings were held with the subordinate lodges in different towns.

Madison County Lodge was formally organized May 13th, 1869, (said meeting being held at Nelson Flats,) in accordance with the Constitution of the Grand Lodge of New York, and the Constitution and By-Laws drafted for the County Lodge were adopted.

Henry Brown of Brookfield, was its first C. C. T ; L. E. Bonney of Georgetown, P. C. C. T. ; C. W. Hatch of New Woodstock, C. S. William Girvin of Oneida, was elected C. C. T. for the year 1870, and has continued in that office since ; Mrs. L. M. Hammond of Eaton, C. S., in 1871, was succeeded by J. H. Messenger of Madison, in 1872 ; Rev. B. W. Hamilton was appointed C. D. in 1870, and has continued in that office since. There are fourteen good, working subordinate Lodges in the County, over which this Lodge has supervision, namely : Oneida Chief, Oneida ; Alert, Canastota ; Owahgena, Cazenovia ; Morning Light, New Woodstock ; Clockville ; Madison ; South Brookfield ; West Eaton ; Chittenango ; Nelson Flats ; Perryville ; Brookfield Central, Clarksville ; Poolville ; Dundee, Oneida Valley.

MADISON COUNTY MUSICAL SOCIETY, was organized about 1830, having for its object, improvement in sacred music. The public meetings of the Society, held at different points in the county, were addressed by eminent speakers, and the popularity of their concerts drew large and enthusiastic audiences. The name of S. Glidden was popular among them as a leader and teacher of vocal music. From among the officers who served in this society we give the follow-

ing names : Dr. Onisimus Mead, Nelson ; Roswell Thompson, Eaton ; Eli Buell, Hamilton ; Wm. L. Palmer, Lenox ; Dr. John Putnam, Madison ; Hiram C. Paddock, Fenner ; Oren Stephens, Smithfield ; Elijah Buell, Lebanon ; Alfred Goodrich, Cazenovia ; Gurdon Hall, Georgetown ; Moses Parmlee, Sullivan ; Hosea Clark, Brookfield ; Thomas C. Nye, De Ruyter.

To the above names is added Alexander Simpson of Eaton.

The recent County Musical Associations are a revival of the same spirit in the sons and daughters of the old musicians of Madison County.

MADISON COUNTY UNION SABBATH SCHOOL ASSOCIATION was organized September 26th, 1866. Years previous there had been a Sabbath School Union Society, which had an existence of several years' duration. This sowed the seed which blossomed in the present organization. First officers of the present Association, James Barnett, Peterboro, President ; Frank Phelps, Cazenovia ; James Walrath, Chittenango ; Rev. D. McFarland, Oneida, and Rev. M. S. Hard, Morrisville, Vice Presidents ; C. D. Rose, Hamilton, Recording Secretary ; L. P. Clark, Morrisville, Corresponding Secretary ; Jonathan Wells, Morrisville, Treasurer.

The present officers are : J. D. Avery, Hamilton, President ; Rev. B. W. Hamilton, Canastota, Recording Secretary.

MADISON COUNTY PROCEEDINGS FROM 1806 TO 1810.

At the first general election held in and for the county of Madison, Erastus Cleaveland of Madison, and Sylvanus Smalley of Sullivan, were elected Members of Assembly over Jonathan Morgan of Brookfield, and John W. Bulkley of Hamilton.

The first county officers, including Justices of the Peace, were appointed by the " Council of Appointments," and were as follows :—

Common Pleas Judges.—Sylvanus Smalley, Sullivan ; Peter Smith of Peterboro ; Edward Green of Brookfield ; Elisha Payne of Hamilton ; David Cook of Sullivan.

Sheriff—Jeremiah Whipple, Cazenovia.

Under Sheriff—Levi Love, Hamilton.

County Clerk—Asa B. Sizer, Hamilton.

Deputy Clerk—Samuel Sizer, jr., Hamilton.

Surrogate—Thomas H. Hubbard, Hamilton.

Coroner—Jabish N. M. Hurd, Cazenovia.

At this time there were only five towns in Madison county, viz :—Brookfield, Cazenovia, De Ruyter, Hamilton and Sullivan. The justices appointed for these towns were :—

Oliver Brown, Daniel Maine, Henry Clark, jr., Jonathan Morgan, Samuel Marsh and Edward Green, Brookfield ; David Tuthill, Samuel S. Breese, Phineas Southwell, Perry G. Childs, Elisha Williams, Daniel Petrie, William Powers and Joshua Hamlin, Cazenovia ; Eli Gage, Hubbard Smith and Eleazer Hunt, De Ruyter ; Joseph Morse, Simeon Gillett, Benjamin Pierce, Erastus Cleaveland, Elisha Payne, Amos Maynard, Russell Barker, Geo. Crane, Winsor Coomar (now spelled Coman), Hamilton ; Gilbert Caswell, Samuel Foster, Walter Beecher, Joseph Frost, Sylvanus Smalley, Peter Smith, David Cook, William Hallock, James Campbell and Joseph Yeaw, of Sullivan.

The first deed recorded in the Madison County Clerk's office, was from John Lincklaen of Cazenovia, and Gerrit Boon, "formerly of Oneida County," to Elisha Farnham of Cazenovia. The deed is dated April 5, 1806 ; acknowledged May 5, 1806, before Perry G. Childs, Esq., Master in Chancery, and was recorded on the 7th of May, 1806. The premises conveyed were about 54 acres of lot P. S. of the 4th Allotment of New Petersburg, lying in the very heart of the present village of Cazenovia, and yet the consideration was but \$648.

The first supervisors were : Stephen Hoxie, Brookfield ; Lemuel Kingsbury, Cazenovia ; Jeremiah Gage, DeRuyter ; Erastus Cleaveland, Hamilton, and Jacob Patrick, Sullivan.

A Brigade had been formed in the county, under the command of General Jonathan Foreman.

Among the Military officers in commission, in 1806, were Capt. Noyes Palmer, (afterwards Major-General) ; Capt. David Matthews of Sullivan ; Lieut. Ethan Clark of Leonardsville ; Ensign Oliver Clark of Lenox ; Ensign Peter Chappell of Hamilton, who were living a few years since. There were also Lieut. Oliver Babcock, and Adj't Phineas Babcock of Clarksville, brothers, who died in 1854.

In 1807, several new towns were formed, and the list gives Brookfield, Cazenovia, DeRuyter, Eaton, Hamilton, Lebanon, Madison, Nelson, Smithfield and Sullivan,—ten instead of five towns.

The two political parties of 1807, were Federals and Republicans (Democrats), and between them there was a desperate struggle for victory, it being supposed that the result of the election would fix the future political complexion of the county. That year, Sylvanus Smalley, Democrat, and John W. Bulkley, Federalist, were elected to Assembly, making it a drawn battle. Peter Smith was appointed First Judge of the Court of Common Pleas, and Oliver Brown appointed Common Pleas Judge in the place of Judge Cook.

Judges Smith and Brown were both decided Federalists, and warm supporters of Governor Lewis in opposition to Daniel D. Tompkins, and were doubtless appointed in consideration of their political services, yet at that period, the judiciary when once appointed, were comparatively free from political influences.

Henry Clark, jr., Brookfield ; Elisha Williams, Cazenovia ; Robert Avery, Eaton ; John Hall, Hamilton ; John

W. Bulkley, Lebanon; Amos W. Fuller and Stephen F. Packstone, Madison; John Dorrance, Asa Dana and Sanford G. Calvin, Smithfield, and Jacob Patrick, Sullivan, were appointed Justices of the Peace for the year 1807.

The Military Commissions were as follows: Nathaniel King of Hamilton, Brigadier General; Zebulon Douglass of Sullivan and Nathaniel Collins, Lieutenant Colonels; Amos Maynard and Erastus Cleaveland of Madison, Majors; Daniel Petrie of Smithfield, William Hallock of Sullivan, Jacob Balcom, Nathan Crandall and Gaylord Stevens, Captains; Daniel Olin, Roswell Hutchins, Ambrose Andrews, Timothy Brown, Nicholas Woolaver, Benjamin Wilber, Seth Miner, Charles Huntington, William Bradley, Jabez Lyon, Daniel Jones, Stephen Lee, Samuel Rawson, Asa Randall, Oliver Clark and Sylvester Clark, Lieutenants; Pardon Barnard, Martin Lamb, William Abercrombie, Gilbert Reed, Albert Beecher, Jonathan Nye, John Chambers, Elihu Foote, Stephen Clark, jr., and Thomas Wylie, Ensigns; Meses H. Cook, Adjutant; Asahel Prior, Surgeon.

The election of 1808, gave Sylvanus Smalley the place of State Senator, and Daniel Van Horne, John W. Bulkley and Oliver Brown a seat in the Assembly. The State "Council of Appointments," being Democratic at this period, placed in office the following for this County:

Judges of the Court of Common Pleas:—Erastus Cleaveland of Madison, and Hubbard Smith of DeRuyter.

Justices of the Peace:—David Waterman, Brookfield; Elisha Farnham, Samuel Ackley and William Card, Cazenovia; Daniel Alvord and Josiah Purdy, DeRuyter; John Pratt, Eaton; Daniel Smith and Eleazer Sweatland, Hamilton; Amos Maynard, Amos Burton and Gilbert Stebbins, Madison; Isaac Bumpus, Ebenezer Lyon and David Wellington, Nelson; Daniel M. Gillett, Wright Brigham, David Tuttle, Thomas Dibble and Joshua Hamlin, Smithfield; John Lee and John Knowles, Sullivan.

It is believed that the following persons were Supervisors for the year 1808 : Jonathan Morgan, Brookfield ; Eliphalet S. Jackson, Cazenovia ; Eli Gage, DeRuyter ; David Gaston, Eaton ; Reuben Ransom, Hamilton ; John W. Bulkley, Lebanon ; Erastus Cleaveland, Madison ; Ebenezer Lyon, Nelson : Asa Dana, Smithfield ; Jacob Patrick, Sullivan.

Congress had, in the year 1808, placed an embargo upon all American shipping. This bore hard upon the northern and middle States, particularly upon the State of New York, which, at that period, was the greatest grain producing State of the Union, by preventing the exportation of her surplus grain. The Federalists denounced the embargo, and in the State election of April, 1809, this party succeeded in both County and State. For this county, Daniel Van Horne, John W. Bulkley and Amos B. Fuller, Federalists, were elected to Assembly by a large majority. But the incumbent "Council of Appointments" was continued through the year, and which, being nearly all Democrats, only the following appointments were made for this year :

Samuel Marsh, Brookfield, Judge of Common Pleas ; Dennison Palmer, Brookfield, Coroner.

Justices of the Peace.—Samuel Livermore, Charles L. Usher and Samuel Marsh, Brookfield ; Philip Wager, Roswell Harrison and Chauncey Butler, Sullivan.

Sylvanus Beckwith of Hamilton, was appointed a Lieutenant, and Zenas Nash and Rufus Skeel of Hamilton, Ensigns.

In February, 1810, the Council of Appointments was again changed, and being composed of a majority of Federalists, the following appointments were made for this county :

Common Pleas Judges.—Oliver Brown of Brookfield, Stephen F. Blackstone of Madison, Jeremiah Gage of

DeRuyter, and James Green, in place of Judges Smalley, Cleaveland, Edward Green and Hubbard Smith, removed.

Sheriff.—William Hatch, in place of Jeremiah Whipple.

Coroners.—Samuel Woods jr., Madison; Myndert Wemple, Sullivan; John D. Blish, Hamilton, and Daniel Russell, DeRuyter.

Justices of the Peace.—Ezra Sexton, James McElwain, Daniel Watson and William Russell, DeRuyter; Robert Henry and James Pratt, Eaton; Ezra Fuller and Erastus Daniels, Hamilton; John Sheldon, Josiah Lasell and Elisha Wheeler, Labanon; Nathaniel Hall and Ichabod S. Spencer, Lenox; Levi Morton and Seth Blair, Madison; David Cook, Asa Dana and Nehemiah Huntington, Smithfield; David Beecher of Sullivan.

Thus the reader obtains a glimpse of the management of civil affairs under the first constitution, when the celebrated "Council of Appointments," controlled in so many departments.

The various changes made, and the selection of men by the people of our county, may be seen in the following civil list:—

CIVIL LIST.

Judges of Madison County Courts.

First, Judge Peter Smith, Peterboro, appointed June 10, 1807.
Served till 1821.

Judge, Justin Dwinnell, Cazenovia, appointed Feb. 7, 1823.

" James B. Eldridge, Hamilton,	"	Mar. 16, 1833.
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" John B. Yates, Chittenango,	"	Mar. 16, 1836.
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" Thomas Barlow, Canastota,	"	Jan. 24, 1843.
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" James W. Nye, Hamilton,	"	June.—1847.
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" Sidney T. Holmes, Morrisville,	"	Nov.—1851.
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" Joseph Mason, Hamilton,	"	Nov.—1863.
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Sylvanus Smalley was Judge when Madison County was formed in 1806.

Surrogates of Madison County.

Judge, T. H. Hubbard, Hamilton, appointed Mar. 26, 1806.

" Asa B. Sizer, Madison,	"	Feb. 26, 1816.
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" John G. Stower, Hamilton,	"	Feb. 19, 1821.
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" Otis P. Granger, Morrisville,	"	Apr. 13, 1827.
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Judge Jas. B. Eldridge, Hamilton, appointed Feb. 18, 1840.

" James W. Nye, Hamilton, " Feb. 18, 1844.

" Chas. L. Kennedy, Morrisville, elected Nov.—1867.

" " " " re-elected " 1871.

Judge of the Court of Appeals, Charles Mason of Hamilton, appointed Jan. 20, 1868; he still continues in the office.

Sheriffs of Madison County.

Jeremiah Whipple, Cazenovia,	appointed Mar. 26, 1806
William Hatch, "	" Mar. 5, 1810
Jeremiah Whipple, "	" Feb. 5, 1811
Elijah Pratt, Smithfield,	" Mar. 25, 1814
John Matteson, Nelson,	" Feb. 28, 1815
Moses Maynard, Madison,	" Mar. 2, 1810
Ezra Cloyes, Morrisville,	" Feb. 19, 1821
Ezra Cloyes, Morrisville,	elected Nov. 1822
Ezekiel Carpenter, Cazenovia,	" " 1825
Pardon Barnard, Lenox,	" " 1828
Joseph S. Palmer, Lenox,	" " 1831
Thomas Wylie, Lebanon,	" " 1834
John M. Messenger, Smithfield,	" " 1837
Isaac Brown, Brookfield,	" " 1840
Samuel French, Sullivan,	" " 1843
William B. Brand, Brookfield,	" " 1846
Francis F. Stevens, Eaton,	" " 1849
Stephen M. Potter, Cazenovia,	" " 1852
Milton Barnett, Smithfield,	" " 1855
Sanford P. Chapman, Lenox,	" " 1858
William F. Bonney, Eaton,	" " 1861
Asahel C. Stone, Smithfield,	" " 1864
Andrew J. French, Morrisville,	" " 1866
Edwin R. Barker, Morrisville,	" " 1869

County Clerks.

Asa B. Sizer, Madison,	appointed March, 26, 1806
Samuel S. Foreman, Cazenovia,	" " 5, 1814
Josiah N. M. Hurd, Cazenovia,	" Feb. 28, 1815
Bennett Bicknell, Morrisville,	" " 19, 1821
Bennett Bicknell, Morrisville,	elected Nov. 1822
John G. Curtis,	" " 1825
Andrew Scott Sloan,	" " 1831
Alexander Donaldson, jr.,	" " 1837
Lewis Fairchild, Cazenovia,	" " 1840

Zadoc T. Bentley, DeRuyter,	elected Nov. 1843
Andrew S. Sloam,	" " 1846
Lorenzo D. Dana, Fenner,	" " 1849
Lucius P. Clark, Morrisville,	" " 1852
William E. Lansing, Chittenango,	" " 1855
Charles L. Kennedy, Morrisville,	" " 1858
Loring Fowler, Morrisville,	" " 1861
Calvin Whitford, Brookfield,	" " 1864
Nathan Brownell, Hamilton,	" " 1867
Alfred D. Kennedy, Lenox,	" " 1870

County Treasurers.

Since 1848. [The author has been unable to get this further back.]

Clark Tillinghast, Morrisville,	elected Nov. 1848
Lyman M. Kingman,	" " 1851
Henry F. Williams,	" " 1854
Alexander M. Holmes, Morrisville,	" " 1860
David F. Payson, Eaton,	" " 1866
Charles T. Bicknell, Morrisville,	" " 1869

District Attorneys.

Daniel Kellogg, Sullivan,	appointed Feb. 30, 1809
Thomas H. Hubbard, Hamilton,	" " 26, 1816
" " "	" June 11, 1818
William K. Fuller, Chittenango,	" March 26, 1821
Philo Gridley, Hamilton,	" ——— 1829
Justin Dwinnell, Cazenovia,	" ——— 1837
Charles Mason, Hamilton,	" ——— 1845
Henry C. Goodwin, Hamilton,	elected Nov. 1847
William E. Lansing, Chittenango,	" " 1850
David J. Mitchell, Hamilton,	" " 1853
Asahel C. Stone, Smithfield,	" " 1856
Albert N. Sheldon, Hamilton,	" " 1859
Delos W. Cameron, Cazenovia,	" " 1862
Lambert B. Kern, DeRuyter,	" " 1865
Alexander Cramphin, Morrisville,	" " 1868

State Senators from Madison County.

Sylvanus Smalley, Lenox, Western Dist.,	1809-10-11-12
Bennett Bicknell, Morrisville, "	1815-16-17-18
Thomas Greenly, Hamilton, 5th Dist.	1823-4-5
Charles Stebbins, Cazenovia, "	1826-7-8-9

John G. Stower, Hamilton, 5th Dist.	1833-4-5
Joseph Clark, Brookfield, “	1839-40-1-2
Thomas Barlow, Canastota, “	1844-5-6-7
Asahel C. Stone, Peterboro, 23d Dist.	1850
Simon C. Hitchcock, Cazenovia, “	1854-5
John J. Foote, Hamilton, “	1858-9
James Barnett, Smithfield, “	1866-7

Members of Congress from Madison County.

William S. Smith, Lebanon, 17th Dist.	1813-15
“ “ “ “	1815-17
Thomas H. Hubbard, Hamilton, “	1817-19
“ “ “ “	1821-23
Justin Dwinnell, Cazenovia, 22d Dist.	1823-25
John G. Stower, Hamilton, “	1827-29
Thomas Beekman, Peterboro, “	1829-31
William K. Fuller, Chittenango, 23d Dist.	1833-35
“ “ “ “	1835-37
Bennett Bicknell, Morrisville, “	1837-39
Edward Rogers, Madison, “	1839-41
Lawrence A. Foster, Morrisville, “	1841-43
William J. Hough, Cazenovia, “	1845-47
* Gerrit Smith, Peterboro, 22d Dist.	1853-54
Henry C. Goodwin, Hamilton, fill vacancy, “	1854-55
“ “ “ “	1857-59
William E. Lansing, Chittenango, “	1861-63
Sidney T. Holmes, Morrisville, “	1865-67

Members of Assembly from Madison County.

TOWN OF BROOKFIELD.—Stephen Hoxie, [for Chenango County,] 1803; Stephen Hoxie, 1804; Oliver Brown, 1808-9, and in 1816; Henry Clark, 1811 and 1822; Denison Palmer, 1819; Joseph Clark, 1824 and in 1828; John Davis, 1833; Joseph Clark, again in 1835; Wait Clark, 1837; Thomas Keith, 1844; John T. G. Bailey, 1848; Dennis Hardin, 1853; William H. Brand, 1862 and 1863; David L. Fisk, 1870.

CAZENOVIA.—Jonathan Foreman, [for Chenango Co.,] 1801; James Green, [for Chenango Co.,] 1803; Luther Waterman, [for Chenango Co.,] 1804 and 1805; Justin Dwinnell, 1820-21, and in 1822; Jacob Ten Eyck, 1826; Lemuel White, 1827; John Williams, 1829; Jesse Kil-

* Resigned.

bourne, 1833; William J. Hough, 1835 and 1836; Simeon C. Hitchcock, 1842; Stephen M. Potter, 1846; Thomas O. Bishop, 1850; Thomas P. Bishop, 1857; Lester M. Case, 1858; George L. Rouse, 1863.

DERUYTER.—James Nye, 1818; Elias P. Benjamin, 1825; James Nye, 1825; Benjamin Enos, 1834, also in 1839 and 1840; Stephen G. Sears, 1845; David Maine, 1849; Simeon Rider, 1859; Joseph W. Merchant, 1869.

EATON.—Bennett Bicknell, 1812; John D. Henry, 1812 and 1813; Windsor Coman, 1814 and 1815; Robert Henry, 1831; Uriah Leland, 1839; Calvin Morse, 1842; Albert G. Purdy, 1857; Gardiner Morse, 1866.

FENNER.—Daniel M. Gillett, 1823; Herman Van Vleck, 1820 and 21 [for Smithfield]; Daniel M. Gillett, 1832; Sardis Dana, 1834; Ralph I. Gates, 1844; Francis A. Hyatt, 1861.

GEORGETOWN.—Stephen B. Hoffman, 1831; William F. Bostwick, 1838; Horace Hawks, 1846; John Clark, 1850; Alfred A. Brown, 1865.

HAMILTON.—Samuel Payne, [for Chenango Co.,] 1804; Samuel Payne, 1806; Jonathan Olmstead, 1812 and 1813; James B. Eldridge, 1816, 1817; Jonathan Olmstead, 1816 and 1817; Thomas Greenly, 1818 and 1819; Amos Crocker, 1820; Thomas Dibble, 1826; James B. Eldredge, 1827 and in 1829; William Lord, 1838; Seneca B. Burchard, 1841; Lorenzo Sherwood, 1843; Henry L. Webb, 1852; Gilbert Tompkins, 1855; Orrin B. Lord, 1861; D. Gerry Wellington, 1867.

LENOX.—Sylvanus Smalley, 1806 and 1807, also in 1808; Nathan Hall, jr., 1816; Pardon Barnard, 1822; Thomas Spencer, 1824; Sylvester Beecher, 1827; John Whitman, 1831; Nehemiah Batchelor, 1832; Jason W. Powers, 1835; Silas Sayles, 1837; Daniel Van Vleck, 1841; Venoni W. Mason, 1843; Thomas T. Loomis, 1846; George B. Rowe, 1852; Franklin M. Whitman, 1854; Aaron Brush, 1855; John Snow, 1856; Albert G. Purdy, 1862; Benjamin F. Bruce, 1867; Leonard C. Kilham, 1868 and 1869, and 1870.

LEBANON.—John W. Bulkley, 1808, 1809, 1810 and 1811; Curtis Hoppin, 1823; Ephriam Gray, 1836; Henry Palmer, 1843; Franklin B. Hoppin, 1851; David Clark, 1860; Bushrod E. Hoppin, 1867.

MADISON.—Erastus Cleaveland, 1807; Amos B. Fuller, 1810; Stephen F. Blackstone, 1814; Moses Maynard, 1816 and 1817; David Woods, 1818; Levi Morton, 1820; Wm. Berry, jr., 1820 and 1821; Rutherford Barker, 1823; Wm. Manchester, 1830; John Head, 2d, 1832; Erastus Cleaveland, 1833; Isaac Coe, 1837; Daniel Barker, 1840; Geo. W. Taylor, 1847; Samuel White, 2d, 1854 and 1856; John W. Lippett, 1864.

NELSON.—Eliphalet S. Jackson, 1816 and 1820; Eri Richardson, 1828; Onisemus Mead, 1838; Oliver Pool, 1841; Alfred Medbury, 1844; Wesley M. Carpenter, 1868.

SULLIVAN.—Daniel Van Horn, 1808, 1809 and 1810; Zebulon Douglass, 1811; Walter Beecher, 1812 and 1813; David Beecher, 1814 and 1815; Solomon Beebe, 1819; John Knowles, 1828; William K. Fuller, 1829 and 1830; John B. Yates, 1836; Friend Barnard, 1839; Job Wells, 1842; John I. Walrath, 1845; Peter VanValkenburg, 1847; George Grant, 1848; Jerius French, 1851; Robert Stewart, 1858; Daniel F. Kellogg, 1864; Robert Stewart, 1867.

SMITHFIELD.—Elisha Carrington, 1814; Nehemiah Huntington, 1825 and 1826; John M. Messenger, 1830; Daniel Dickey, 1840; Robert G. Stewart, 1849; James Barnett, 1860; Caleb Calkins, 1866.

STOCKBRIDGE.—Henry T. Sumner, 1834; William Smith, 1845; Marsena Temple, 1853; Noah M. Coburn, 1859; Alvin Strong, 1865.

DELEGATES TO CONVENTION TO REVISE CONSTITUTIONS. In 1822, Barak Beckwith, Cazenovia; John Knowles, Chittenango; Edward Rogers, Madison. In 1846, Benjamin F. Bruce, Lenox; Federal Dana, Fenner. In 1867, Lester M. Case, Cazenovia; Loring Fowler, Canastota.

PRESIDENTIAL ELECTORS FROM MADISON COUNTY. President, James Madison, 1808; William Hallock. President, James Madison, 1812; Thomas Hubbard, Hamilton. President, James Munroe, 1820; Elisha Farnham. President, Zachery Taylor, 1848; Oliver Pool, Nelson. President, Abraham Lincoln, 1860; John J. Foote, Hamilton. President, Abraham Lincoln, 1864; Robert Stewart, Chittenango.

MADISON COUNTY COURTS.

The first Court of Record held in Madison County, was a Court of General Session, "holden at the School House near David Barnard's in Sullivan, on Tuesday the 3rd day of June, 1806. Present—The Honorable Sylvanus Smalley, Peter Smith, Edward Green, Elisha Payne and David Cook, Esquires and Judges.

Grand Jurors :—Lemuel Kingsbury, gentleman, foreman ; Samuel Thomas, Elisha Carey, Oreb Montague, Joshua Herrington, Rufus Pierson, John Needham, William Whitman, Joel Doolittle, George Ballou, Ebenezer Johnson, Abner Badger, Aaron Putney, Samuel Griggs, Phineas Dodge, David Barnard, Jacob Patrick, Elisha Starr, David Woodworth.

"John Matteson and Daniel Barber, constables to wait on the Grand Jury."

"The Grand Jury, after retiring and finding no presentments, returned and were discharged by the Court.

The Court adjourned without day. A. B. Sizer, Clerk."

The October term of this court, the same year, was held at the School House near the house of Elisha Payne in Hamilton. Present—The Honorable Peter Smith, Elisha Payne, Edward Green and David Cook, "Esquires and Justices of the Peace." William Hatch was appointed crier of the Court. "Ordered that this Court adjourn to the meeting house and convene forthwith."

Grand Jurors :—Stephen F. Blackstone, foreman ; John Hoxie, Stephen Crumb, Daniel H. Coon, Paul Palmer, Seth Holmes, Thomas Leach, David Walters, Edward Newton, Samuel McClure, Levi Mantor, David Peebles, Ezra Fuller, Richard Butler, Oliver S. Wilcoxon, John Shapley, William McClenathan, Archibald Bates, Isaac Warren, Caleb Allen, Joseph Cooley, Ebenezer Corbin, Samuel Howard and David Barber.

It was—"Ordered, the seal procured by the Clerk, with the device of suspended scales, beneath which a sceptre lying horizontally, entwined by a serpent, a star in the center of the whole, and the whole encircled with '*Madison County, incorporated in 1806,*' be, and it is hereby the seal of this Court." No further business of any note was transacted at this term.

CAPITAL TRIALS AND CONVICTIONS.

Madison County Oyer and Terminer, July 3rd, 1807. This was the first session of this court held in this county, and was held in the school-house near David Barnard's, in Sullivan. Present, Hon. William W. Van Ness, Judge of the Supreme Court, Peter Smith, Judge of Madison County, Elisha Payne and David Cook, Assistant Justices.

Grand Jurors present, Jonathan Morgan, foreman ; Timothy Gillett, jr., Isaac Ingersoll, Isaac Morse, Samuel Thomas, Jabez Abel, Elisha Starr, Timothy Brown, Elisha Farnham, Allen Dryer, jr., Elisha Severance, Dennison Palmer, Samuel Marsh, George Dalrymple, Erastus Cleveland, Wright Brigham, Daniel Petrie, Abraham Mattoon, Ephriam Bliss, Robert Avery, Barry Carter, James D. Cooledge, John Marble.

It was ordered that this court adjourn to the barn of Sylvanus Smalley, and convene forthwith. The celebrated Hitchcock case was to be tried, hence this order. Griffin Watkins and John Leet, constables, were each fined two dollars for non-attendance ; Eli F. Hill, juror, was fined two dollars for non-attendance. The first indictment, the people against Daniel R. Baxter, for assault and battery, was speedily disposed of, but little action being taken in the case, and the prisoner discharged.

The following indictment was presented by the Grand Jury :

The People	}	Indicted
agt.		for
Alpheus Hitchcock.		Murder.

The prisoner plead not guilty. The court adjourned till six o'clock A.M., July 4th. The trial came on July the 4th. Thomas R. Gold was counsel for the prisoner. The petit jurors sworn this day, were :—Jeremiah Gage, Ebenezer Caulkins, John Anguish, Jabez Crocker, Thomas Marvin, David Barrett, James Tucker, James Gault, Caleb Allen, Amos Hill, John Barber, Joseph Smith.

The charge against Hitchcock was, that he had on the 6th day of April, 1807, procured poison and administered it to his wife, with intent to kill, and which had produced her death in a few hours.

The witnesses sworn for the people were:—Prudence Stacy, Elijah Putnam, Samuel Barber, Betsey Barber, Levi Love, Asa B. Sizer, Jonathan Pratt, Ezra Woodworth, Susannah Woodworth, Francis Guitteau, Moses Maynard, Wm. P. Simmons, Abraham W. Sedgewick and Lucy Bailey. Witnesses for the prisoner, Isaac Goodsell, Ephriam Clough, and Jacob Phelps.

The jury returned a verdict of "guilty," whereupon the court sentenced Alpheus Hitchcock to be hung on Friday the ensuing 11th of September, between the hours of one and three. This sentence was carried out, and he was hung in the village of Cazenovia, the gallows being erected at the east of the village, on the present farm of Mr. Parsons. This was the first execution in Madison County. It was made a public affair. Jeremiah Whipple was Sheriff.

[A few days previous to the murder, the great April snow storm of that year had prevailed. The 6th day of April (Sunday) the inhabitants turned out to clear the roads, the storm having ceased on Saturday. Hitchcock was one of the party, helping to clear the roads between where he lived (the Center) and the Corners (Madison Village). Having done their labor, the party dispersed to their several homes; Hitchcock, however, before going to his, called on the physician at the drug store at the "Corners," and purchased the arsenic with which he that evening poisoned his wife. At ten o'clock that night she lay a corpse in his house. Remembrance of the great storm, and this atrocious murder, was ever after associated, and the people called it the "Great Hitchcock Snow Storm." Hitchcock was a singing school teacher, and had fallen in love with one of his pupils, Lois Andrus, and took this diabolical course to rid himself of his wife. When Hitchcock stood upon the scaffold, awaiting the adjustment of the fatal noose, it is said he requested that the hymn, "Show pity, Lord! O Lord forgive," be sung in his favorite tune, "Brookfield." His wish was granted, and he was launched into eternity.]

TRIAL OF MARY ANTONE.

The records in the County Clerk's Office in reference to this criminal case are very meagre. The name of the murderer is given, Mary Anthony instead of Mary Antone. The name of the girl murdered by her is not given. How-

ever, Mary Antone was tried and hung for the murder of an Indian girl. The records are as follows :

"Madison Oyer and Terminer, convened at the Court House in Cazenovia, on the 27th day of June, 1814. Present, Hon. Jonas Platt, Justice of Supreme Court ; Peter Smith, First Judge of Madison County Common Pleas.

Wm. Hopkins, } Assistant
Jonas Fay, } Judges.

The Trial commenced June 28th.

The People

vs. •

Mary Anthony

alias

Polly Anthony.

Jurors Sworn : Reubin Bryan, Artemus Inman, Glover Short, Jesse Taylor, Samuel Chubbuck, Shaler Fyler, Isaac Morton, Eliab Perkins, Jason Leason, Nathan Smith, Ruggles Payne, Russell Barker, 2d.

Witnesses for the people : William Stone, John Myer ; one paper read in evidence [undoubtedly from John Jacobs,] John C. Payne, Joseph B. Peck, Samuel P. Pierce.

Witnesses for prisoner : Adam Jordon, interpreter, Peggy Abraham, Peter Smith.

June 29th, sentenced to be hung on the 30th of September, at 10 o'clock, A. M.

Mary Antone was accordingly hung at Peterboro, the 30th day of September, 1814.

Madison County Oyer and Terminer, held at Morrisville, July 2nd, 1823, Judge Williams presiding.

The People

vs

Abram Antone. }

Judge Jonas Platt and General Joseph Kirkland were appointed by the court, counsel for the prisoner.

Antone was first indicted before the Court of Sessions in 1815, for the murder of John Jacobs.

The following persons composed the jury : Matthew B. Brooks, Oliver Whipple, James Clarke, Stephen B. Hoffman, Lewis Stanley, Luther Smith, Eben Ayer, Joseph Tucker, jr., Isaac Bumpus, Shubal F. Bunker, Timothy B. Chidsey, Daniel Warren.

Witnesses for the people: Mary Doxtater, Nicholas Jordan, Eunice Abrams, Jonathan Buna, Susannah Seth, Jno. Quincy. Witness sworn as interpreter, J. Dana.

Jno. Quincey and Allen Dryer were constables.

The prisoner plead "Not Guilty." The witnesses against him were principally uncultivated sons of the forest. But it was remarked that their testimony was given with a carefulness and precision scarcely to be expected. The testimony was clear and decisive. The counsel rested their defense altogether on this, "that the State of New York has no jurisdiction over the Indian tribes within her territory." The court, however, overruled the objection. The prisoner had always objected to a trial except by his own people. He said he had paid \$270 to the different tribes as a ransom, and thought it hard that he should die when he had made his peace with the Indians. Two or three tribes sent in petitions praying for his release, but the Oneidas, of which tribe he was said by some to have been a Chief, neglected it. This was said by some to be owing to the head Chief who was Antone's enemy. Without doubt, the Indians generally would have been glad of his release, though it is certainly a very singular circumstance that the same ones who volunteered in pursuit of him after the murder of John Jacobs, and to whom he was always an object of dread and fear, should turn and petition for him. The nations, however, did not generally assent to our jurisdiction over them, and they undoubtedly petitioned on that principle. The murder and the circumstances connected with it, are given in a biographical sketch drawn from a pamphlet published after his execution, wherein is obtained a glimpse of the character of one who was once the terror of all Madison County. The intensity of feeling which this trial produced between the two races, white and red, showed that it involved principles reaching beyond the fact of his having indulged a barbarous nature in destroying a fellow creature. It was the culminating strife between the elements of barbarism and civilization, and became the death struggle of barbarism in this region. (Note a.)

Madison Oyer and Terminer, March 27th, 1839."

Present: Hon. Robert Monell, Circuit Judge of the 6th Circuit; E. Rogers, B. Beckwith, E. Holmes and H. G. Warner, Esqrs., Judges of the County Courts.

The People } Indicted for the murder of
 vs } Robert Barber on the 30th
 Lewis Wilbur. } day of August, 1837.

Counsel for the Prosecution: J. Dwinnell (District Attorney), B. D. Noxon and T. Jenkins, Esqrs.

Counsel for the Prisoner: J. A. Spencer and A. L. Foster, Esqrs.

The following Jury were empaneled for the trial of the cause: Conratt H. Cooper, Joseph C. Spencer, Ichabod S. Francis, Dyer Saxton, John R. Burdwin, Charles D. Crutenden, Bradley Parlin, Thomas J. Whiting, Daison Haskell, Ethan Bosworth, Benjamin C. Barton, Nathaniel C. Gregg.

Lewis Wilbur was executed at Morrisville, October 3rd, 1839.

Madison Oyer and Terminer.

October 21st, 1853.

The People }
 vs } Duane Brown, Att'y for prisoner.
 John Hadcock. }

For the murder of Mrs. Mary Gregg.

Wm. E. Lansing, District Attorney.

Jurors: Wm. R. Spencer, David Irish, John L. Walrath, Silas T. Filer, John Hovey, Lucius Spencer, Frederic H. Way, Adolphus Blair, Hiram H. Merchant, John W. Johnson, Jacob Foland, Lewis Hamblin.

Witnesses for the people: Susan S. Gregg, James Low, Ephriam K. Gregg, Julius Treat, Cornelius Antone, Truman Benedict, Anson Crane, Jonathan M. Wilson, McKenzie Sumner, Easton J. Hostler, Frederic Hodges, Amideus Hinman, Samuel Barr, W. B. Parmelee, Frederic Snell, Henry Newkirk, Sarah Green, Wm. Page.

John Hadcock was sentenced to be hung December 21st, 1853, between the hours of ten and twelve o'clock, A. M.

There was an effort made through a petition of many persons, including the court which sentenced him, to effect a commutation of punishment to imprisonment for life in the State prison. The opinion being entertained by some that Hadcock was laboring under a species of insanity, and consequently not a fit subject for the gallows, the matter was laid before His Excellency, Governor Seymour, who

granted a month's stay of proceedings, and advised the summoning of a jury, inquiring into the facts before the Sheriff, to test the question. An order to that effect having been issued by District Judge Mason and concurred in by the County Judge, S. T. Holmes, the following jury were summoned and sworn, viz : Francis Parsons, Israel Ward, John H. Fuller, Oliver W. Webster, Cazenovia ; Levi P. Greenwood, Joseph G. Norton, Powers R. Mead, Nelson ; Albert G. Purdy, Simeon Graham, David H. Phipps, Eaton ; George Warren, Georgetown, and Henry G. Beardsley, Hamilton. The inquisition commenced its session on the 13th of February, 1854. S. M. Potter, Sheriff, Madison County, presiding. D. Brown, Esq., of Morrisville, and S. B. Garvin of Utica, were counsel for prisoner. D. J. Mitchell and H. C. Goodwin, Esqrs., for the people.

John Potter, Jeremiah Cooper, Jonathan M. Foreman, John Gregg, Daniel Gordon, Abraham Gregg, Jeduthan Green, John Green, John Hadcock, Francis F. Stevens, J. M. Wilson, Charles L. Thompson, Dr. James Moore and Dr. Franklin T. Maybury, were witnesses sworn.

After the examination of these witnesses the case was submitted to the jury, who, after deliberating on it two hours, returned saying they could not agree, and were discharged. The jury stood seven for, and five against the insanity of the prisoner. The Governor offered a further respite, if the District Judge should order another jury. As no such order was issued, the Sheriff was obliged to proceed in his duty, in carrying out the sentence which the court had passed upon the criminal. Accordingly the execution took place at a few moments before 11 o'clock, on Friday morning of the 24th day of February, 1854.

There has been other murders in Madison County, and some of them have greatly agitated the public mind, but in some cases the supposed murderer has not been convicted, the trial resulting in acquittal. Such was the case in the murder of John Buck of Nelson, the accused being William Zecker a German.

Other cases, among them the shocking murder of

Moses Johnson of Brookfield, in which no reliable clue to the murderer or murderers have been found.

Still other cases have resulted in trial, the verdicts being, conviction for the different degrees of manslaughter, punishable by imprisonment in the State Prison, or confinement in the Asylum for insanity. The recent case of John Maxwell, who was sentenced to be hung, being of that class. Before the time set for his execution arrived, a petition from the Court which tried him, to the Governor, had the effect to obtain commutation of his sentence to imprisonment for life, in the Auburn State Prison.

CHAPTER III.

BROOKFIELD.

Formation and Geography of the town.—History of the Clinton Purchase of Chenango Twenty Towns.—Incident.—The Carr farm of Edmeston.—Operations of Joseph Brant in this section in the days of the Revolution.—Stephen Hoxie and Daniel Brown, the Pioneers.—Incidents.—Company of Settlers in 1792.—First mills.—Purchase of Michael Myers, Jedediah Sanger and John I. Morgan.—Anecdote of Encounter with a Bear.—Button's Hill Creek.—The Falls.—Romantic Scenery.—Old Family Burial Grounds.—First Improvements.—Early Hamlets in the hill districts.—Home Farm of John I. Morgan.—Babcock's mills.—Unadilla Forks.—Humorous anecdote.—Obituaries.—Sketches of Pioneers.—Leonardsville ; its enterprises—Clarkville—North Brookfield.

This town was formed from Paris, Oneida County, March 5th, 1795. It originally embraced townships 17, 18 and 19, of Chenango Twenty Towns, and from the date of its formation till 1798 was a part of Herkimer County. From the latter date to 1806, it was a part of Chenango County. The 17th Township was taken off from Brookfield in 1805, to form Columbus, Chenango County.

The town lies in the south-east corner of the county ; is bounded north by Sangerfield and Bridgewater, Oneida County, east by the Unadilla river, south by the Unadilla river and Columbus, Chenango County, and west by the towns of Hamilton and Madison. Its surface is hilly and broken ; it is traversed longitudinally by a succession of ridges almost mountainous in some sections. The high

hills and deep valleys are crossed and re-crossed by roads, the old Skaneateles turnpike passing directly through the town from east to west. Aiming at mathematical directness, this broad highway may be seen from hill-top to hill-top, evading none of the steep passes along its way. It need be no matter of wonder to any one, that Brookfield hills should have gained a notoriety almost world-wide, after having traveled this turnpike. Near the western line of the town, on the north side of this road, towers one of the loftiest summits of the hills, appropriately named "Round Top," from which one of the most extensive views can be obtained, the hills of seven counties rising to the vision. On a clear autumn day, when the keen wind had chased away the obscuring haze, we could distinctly trace with the naked eye the outlines of woodland and meadow which draped the hills of nearly all Madison County, as it lay like a panorama spread out before us. Far to the westward rose some of the lofty peaks of Onondaga, and blue hills of Cortland ; southward lay the long range of Chenango's hights ; at the eastward the summits of Otsego and Herkimer, which, bordering the Unadilla, seemed strangely near ; while at the northward, some of the villages in Oneida County were, as if unconsciously, contributing brilliant settings to the gem-covered landscape.

The Unadilla River is a beautiful stream, meandering through a rich and handsome valley. From the Forks southward, this water was once navigable for canoes. Beaver creek passing nearly through the center of the town, has a considerable fall, and is largely occupied by mill-seats along its whole length. Through the northwest corner of the town passes the most eastern branch of the Chenango. Several smaller streams, tributaries to these, traverse various sections of the town. The deep "Terrytown Swamp," so called, in which the Chenango branch has its rise, covers a portion of the northwest corner, which in the past has afforded an abundance of cedar tim-

ber. The prevailing soil of the town is a gravelly loam, though slate and other rock formations, cropping out here and there among the hills, change its nature locally in some degree ; also, alluvial deposits enrich the valleys.

The Unadilla river from the earliest dates was a favorite fishing stream for the Aborigines, and lay within the Oneida Nation. The "Oneida Path" which led to the river, came into Brookfield from the southeast corner of Sangerfield, passing the northeast corner of Terrytown Swamp, (called by the Indians Ska-na-wis, or Great Swamp,) and led through this town to the Unadilla Forks.

As we have seen, this township was Nos. 18 and 19, of the celebrated "Twenty Towns," or "Clinton Purchase," being a large tract of land lying partly in Chenango County, partly in Madison County, and a township in Oneida County, which were purchased of the Oneidas by Governor George Clinton, in a treaty held at Fort Schuyler (Utica) in 1788. The sum paid for the tract was \$5,500, in goods, money, and a grist mill, besides an annuity of \$600. Although these things were wanted by the Indians, yet the wise heads of the Sachems foresaw the result of this wholesale cession of their lands. An incident is related which is said to have occurred when this treaty was made, aptly illustrating the final result of these treaties as they were to effect the Indian race. It was given by a sagacious Oneida Chief in the following practical manner:—

After the sale had been duly ratified, and Governor Clinton was sitting upon a log, the Chief came and seated himself very close by him. Out of courtesy the Governor moved along, when the Indian moved also, crowding still closer. The Governor then made another move ; the Indian hitched along again close to him ; and thus the moves were several times repeated, when at last Governor Clinton found himself off the log ! Being considerably non-plussed he requested the meaning of this curious operation. The Chief sagaciously replied :—"Just so white man

crowd poor Indian; keep crowding; keep crowding; by and by crowd him clear off! where poor Indian then?"

Previous to this treaty, in the year 1785, a traveler passing through the locality where Leonardsville now is, found nothing but a well worn path,—a branch of the Oneida trail,—to guide his footsteps, while a miserable quagmire lay where the main street of that village now passes.

We infer that the quiet of the Brookfield hills and dales was often, in that far off day, broken in upon by the wild habits of the natives as they traversed the forests, or propelled their canoes and light batteaux upon the river. Joseph Brant and his followers often sailed upon the Unadilla, even past the borders of Brookfield. Relics were found by the earliest settlers near the Forks, which go to show that that locality had been a place of rendezvous for his notorious band. Among other things of minor importance, a five-pail kettle, half full of wrought iron nails, rusted into one mass, was found under a log near the ford at that place. All appearances indicated that they had been there many years, and were undoubtedly a part of the plunder taken by the Indians in their depredations against the whites.

The first saw mill at the Forks, (on the Plainfield side,) built by Capt. Caleb Brown, stood on the spot where, it is said, an Indian once murdered a white man.

Upon the eastern shore of the Unadilla, opposite a portion of Brookfield, lay the Edmeston Estate. This was a large tract of land ceded to Col. Edmeston, a British officer in the French war of 1763.* About 1770, Col. Edmeston sent Percifer Carr, a faithful soldier who had served under him, to settle upon the estate. Mr. Carr and his wife with their servants, were for a long series of years the only white inhabitants of the Unadilla valley. During the Revolution, Mr. Carr, it is believed, was friendly to the British Govern-

* The grant for this tract was obtained by Robert and William Edmeston, in 1770. See map of Susquehanna and Delaware, Doc. Hist. Vol. 1.

ment. The following letter by Brant to Mr. Carr, in the Indian's own orthography, we extract from Campbell's Annals of Tryon County:

"Tunadilla, (Unadilla,) July 6, 1777.

M. Carr—Sir: I understand that you are a friend to Government With sum of the settlers at the Butternuts is the Reason of my applying to you & those people for some provisions and shall be glad you would send me what you can spare no matter what sorte for which you shall be paid you helping an account of the whole.

from your friend
& hum'le Servt,
Joseph Brant."

To M. Persafer Carr.

That Mr. Carr was in sympathy with the cause of his countrymen and against that of the Colonies, can hardly be doubted, though there is no account that he at any time actually engaged in the struggle pending. There is no doubt, however, about one thing; that the Unadilla bore from this estate supplies to the British and Indian armies. The subjoined seems to confirm the view taken:—

"Tunadilla, July 9, 1778.

Sir: I understand by the Indians that was at your house last week, that one Smith lives near with you, has little more corn to spare. I should be much obliged to you, if you would be so kind as to try to get as much corn as Smith can spared, he has sent me five skipplles already of which I am much obliged to him and will see him paid, and would be very glad if you could spare me one or two your men, to join us especially Elias. I would be glad to see him, and I wish you could sent me as many guns as you have, as I know you have no use for them if you any; as I mean now to fight the cruel rebels as well as I can; whatever you will be able to sent'd me, you must sent'd me by the bearer. I am your sincere friend and humble serv't,

Joseph Brant."

To Mr. Carr.

P. S.—I heard that Cherry Valley people is very bold and intended to make nothing of us. They called us wild geese but I know the contrary.

Jos. B."

Before the close of the Revolution, a party of hostile Indians invaded the domain, killed the hired men, burned the barn, destroyed the property, and carried Mr. and Mrs. Carr into captivity. At first they were treated with great severity and for a time were made to follow them in all their expeditions, submitting them to every degradation, of which the following is but one of the many:—During their passage to Canada, whither they journeyed, sometimes in coming to rivulets or small sloughs, M. Carr was laid prone in the mud and water, to make a bridge for the savages to walk across upon! In the course of time, however, they became inured to the hardships of their slavery; their cheerfulness returned, and by teaching their masters many arts unknown to the Indians, they gained their favor, when equality in all things save liberty was accorded them.

At the close of the war in 1782, they were restored to freedom, when they returned to the Unadilla to find their home in ruins, and the cleared fields they had left, covered with briars and underbrush. One relic of the life that had been, was left to them, which they scarcely expected to find—their family horse—which had been overlooked by their captors. He had managed to subsist by roaming the woods and cropping the wild herbage and buds of trees through all those winters; and though reduced to little more than a skeleton, it was yet a sad comfort to behold the faithful animal lingering around the old home. Mr. and Mrs. Carr immediately applied their energies to the restoration of their abode to something like its original comfort, and however mistaken might have been their zeal in the beginning of the war, subsequent events gave a new direction to their sympathies; for here, in their at last peaceful, comfortable and retired home, they dispensed many kindnesses to the travel-worn emigrants who passed this route. Mr. Carr lived to an old age, and died without property. When his employer, Col. Edmeston, died, Carr was abandoned to want by the remaining heirs, suffering from poverty in his ad-

vanced years, until by the spirited interference of his neighbors, a piece of land was secured to him in fee-simple, on which his industry supported him until death.

As the agent of a wealthy family, resident in England, Mr. Carr was supposed to have in his possession, at times, large sums of money ; to secure which, when the perils of the revolution surrounded him, he buried the treasure near his dwelling. His long captivity and absence from his farm, the growth of wood, briars and weeds, the general extinction of common marks and signs, rendered his search for the buried money toilsome and fruitless. Such was the rumor when Carr returned to his home ; and like the silly tale of Kidd's money-chests, it has found believers, as appears by the fact that the earth has been upturned at the supposed places of deposit.

Early in the spring of 1791, a company of families in Rhode Island, having decided on removal westward, sent out their agents to purchase land in the Government tract of the Twenty Townships. Stephen Hoxie was one of the two agents thus deputed, who, with others of that company, came on the same spring. On their way they stopped at Albany, and made purchase of thirteen lots at fifty cents per acre. We have before us the original patent of the lot Mr. Hoxie chose for himself. It is dated the 3d day of May, 1791. The tract was described as situated in the County of Montgomery, on the west side of the Unadilla, distinguished as Lot No. 96, of Township 19, of Twenty Townships: This lot contained 350 acres. As in other ancient patents, the State reserved all gold and silver mines ; also, five acres in each hundred was reserved for highways. We have here also the signature of Geo. Clinton, near which is attached the ponderous "Great Seal of the State of New York," the one in use at that period, and which bears the the insignia devised by the Provisional Government of 1777.

In due season Mr. Hoxie and his companions reached

the hospitable abode of Mr. Carr, on the eastern shore of the Unadilla. Resting but a short time they eagerly pushed forward into the unbroken township of No. 19, cutting the first road, directing its course up the valley, northerly, to the location of lot No. 96. Here, between the base of the hill and the swampy valley, the stakes were struck for the first domicil in the wide wilderness of Brookfield.

In the early summer, at about the time of Mr. Hoxie's arrival, Capt. Daniel Brown, of Connecticut, with his family and a few friends whom he had induced to join him in the expedition, took up their journey for the "far west." It had been their intention to settle in the Genesee country ; but unforeseen events induced them to take a southerly route, and late in June, 1791, they reached the Carr farm. The kind invitation Mr. Carr extended to them to rest a few days at his place, and reconnoitre the surrounding country, was gladly accepted, for they had become weary and dispirited from the many obstacles unavoidably encountered in their long and toilsome journey, which had been performed with an ox team, and had occupied twenty-one days. The rich lands of the Unadilla attracted their attention, and a nearer examination of the opposite shore revealed beauties and advantages more promising than they had looked for, presenting temptations which overcame their attractions toward the Genesee. Upon inquiry they found a tract of land which had been ceded by the Indians directly to the State, of which a clear title could be obtained and at an exceeding low rate. Accordingly, a few miles above the Carr farm, on the west and opposite bank of the Unadilla, on lot eighty-two, nineteenth township, Capt. Daniel Brown selected his abode, and with his wife, two sons, Isaac and Nathan, and one daughter, Desire, became the first *settled* family of the town of Brookfield.

Captain Brown began the first operations for his settlement on the fourth day of July, 1791. He and the pio-

neers who had joined him, were men who had passed through the soul-stirring scenes of the revolution—who felt, in all its grandeur and significance, the full meaning of the word “Independence.” They knew that at the old homes in Connecticut and Rhode Island, on the morning of that fifteenth anniversary of our nation’s birthday, their veteran comrades of ’76 and ’77, would shout their joy over land and sea from their deep-voiced cannon, while here in the far off west, amid the hush of the solemn wilderness, what could they do to celebrate it?—They determined to do something which should never be forgotten ; this day should begin a new era in the wilderness west of the Unadilla !

Our patriotic pioneers made preparation to usher in the day with a salute,—not of the warlike notes of thundering artillery, but of the cheerily ringing echos of the woodman’s ax, the harbinger of progress, prosperity and rural independence ! Therefore when the morning sun of that independence day shone through the woodland, Colonel Brown’s ax gleamed amid its first rays, and its ringing, echoing strokes proclaimed the beginning of a new era, marked upon the tallying line of the nation’s rolling years. To the booming cannon of Bunker Hill, these echoes from the heart of the dim, old woods, was the clear, silvery answer of a nation springing into life under the influence of freedom, peace, conscious power and indomitable will. This may be reckoned as the first “ Fourth of July celebration,” which took place in Madison County.

We may here add, before dismissing this subject, that Captain Brown was a clothier by trade in his earlier days, but at the age of sixty-six years his ardor was aroused to visit and settle with his family, on the far-famed lands of Central New York. High spirited and accustomed to overcoming obstacles, they made no hesitation in setting out for that distant country as we have seen, with an ox team, following an unfrequented route and finally settling

in an entirely unpopulated region. It would seem that Captain Brown's family were equal to the tasks generally required of youth and of early man and womanhood; for he was the father of ten robust, spirited daughters, each six feet in height, not one of whom feared to do a man's work if it were necessary.

As weeks passed by, their isolated life grew wearisome. One autumn afternoon, the young lady, Desire, wandered out in the woods; sitting down upon a rock her thoughts soon annihilated space between herself and dear old Connecticut. Haunted with a yearning for other faces and voices, her oppressed feelings found relief in listening to her own voice as it floated out clear and strong over the valley, calling for nothing, but simply to hear the variations of the echo. Presently through the leafy arches of the woodland, mingling with the echo, came the faint sound of a voice. Again she called, and breathless with wonder, distinctly heard the answer. As her calls were repeated the answer drew nearer and nearer. Satisfied that the voice was human and was approaching the settlement, she wept for joy. It proved to be John I. Morgan, and his party of surveyors, who were rejoiced to find there was a human habitation near, where household comforts, not to be found in camping out, would be theirs to enjoy. They went home with the young lady and abode with Captain Brown during the term of their surveying. On his return to New York City, Morgan often told the story of his romantic introduction to Miss Desire Brown, the handsomest girl (because the only) of the Unadilla.

Stephen Hoxie, who, as has been seen, arrived before Capt. Brown, erected a small cabin and opened a clearing around it. In the autumn he returned to Rhode Island, and early in the spring of 1792, came back to Brookfield, while several of the thirteen lot holders, with their families, came with him and took possession of their lots. Among these lot holders were John and Elias Button, Thomas

and James Rogers, and Peleg Langworthy, whose possessions, contiguous to each other, spread over the hills westward and northward of Leonardsville, in the 19th township; while Elder Simeon Brown, Phineas Babcock, Elder Henry Clark and others had their farms in the immediate vicinity. Most of the farms taken up by these pioneers are now owned by their descendants.

This year (1792), considerable progress was made in the settlement. Capt. Brown built the first saw mill upon Mill Creek. John Button, who had located on lot eighty-two, adjoining Capt. Brown, purchased land some distance south on the same stream, on account of the water power, and here erected the first grist mill of the town. These facilities made this section famous far and near, and consequently emigration poured in and rapidly settled the immediate neighborhood. Samuel H. Burdick, Samuel Billings, David Maine, Stephen Collins, Paul and Perry Maxon, Nathaniel and Eleazer Brown, and Robert Randall, came in this year and settled in various localities. Asa Frink, Ethan and Oliver Babcock, Ira and Nathan Burdick, and Yeoman York, were soon added to the settlement, as were also Jabez Brown, John Clark, and Capt. Samuel Babcock.

Stephen Hoxie again returned east in the fall of 1792. He had, on his last return here been accompanied by his son, John Hoxie, a youth of seventeen, whom he now left, with two comrades, on his farm for the winter, to look after the premises, take care of the one cow they had driven from Rhode Island, and to make the quarters comfortable for the arrival of the family. It is easily inferred that these young fellows busied themselves most industriously in studying the habits of those curious architects, the beavers, arranging and watching their traps, and dressing the furs of those they captured, and that their industry was rewarded with success; for with the money realized from the sale of his furs, John Hoxie afterwards purchased the first fifty acres of his own farm. In this and kindred employ-

ments, and in neighborly calls at the Brown's and Button's on the hill, they comforted themselves, and were tolerably successful in keeping off homesickness till the long and anxiously looked for emigrants should arrive, which event, the coming of Stephen Hoxie and his family, duly transpired early in the spring of 1793.

Between this period and the year 1800, many other families located, some of whom only made a temporary residence. In the southeast part of the town were several families by the name of Coon; their settlement was known as Coontown. In the north part were the Terrys, and their settlement was called Terrytown; there were the Welchs who came from Stonington, Conn. This family consisted of the father and mother, and thirteen children who located around them. The eldest, Charles, was married in Stonington, and himself brought a family of wife and two children. His son, Hosea W. Welch, lives near the Welch family burial ground and owns the farm on which it is situated. Numerous descendants of the Welch family live in Brookfield; they are generally thrifty farmers and are worthy and useful citizens. The pioneer Welch and his wife, and other members of their family, died during the great epidemic of 1813, being some of its first victims. (Note *b*.)

Auspiciously dawned the settlement of Brookfield, which now bid fair to become early populated by a religious, intelligent and industrious people. But the spirit of speculation came also. The same year that Stephen Hoxie and Capt. Brown came in, Michael Myers, Jedediah Sanger and John I. Morgan, purchased all the unsold lands of Brookfield, together with Sangerfield. The following is a copy of the record of this sale from Doc. Hist. of N. Y. Vol. III. page 1082:

“The application of Michael Myers, Jedediah Sanger, and John I. Morgan, for the purchase of Townships No. 18 and 20, and the parts unsold by the Surveyor General of Township No. 19, being three of the Twenty Townships surveyed by the Surveyor General, pursuant to an act passed the 25th day of Febru-

ary, 1789. The two first Townships, to wit: Nos. 18 and 20, at the rate of three shillings and three pence per acre, and the parts of No. 19, unsold as above mentioned, at the rate of three shillings and one penny per acre, one-sixth part thereof to be paid on the 1st day of October next, and the residue in two equal payments, the one-half on the 1st of April, 1792, and the remaining half on the 1st of January, 1793, being read and duly considered. (Accepted.)

Acres—67,130=£10,908 15s."

Some of these lands were sold at first to settlers, but subsequently much of it was settled under perpetual leases, or leases of one, two or three lives. This method had a tendency to retard, in some measure, the progress of improvement. Competition, "the life of business," had no foothold among a tenantry who toiled from year to year, without hope of becoming owners of the soil they had subdued and brought under cultivation; and is it surprising if some parts of this productive town should fall behind some of her sister settlements in progress? Do we wonder that the unyielding grasp by which the rental system held them, producing often great distress, should foster in the sufferers a spirit of retaliation and cupidity, and that in the course of generations that system should become the nursery of criminal offenses, such as have disturbed the quiet citizens within the precincts of these townships for the past few years?

On the death of John I. Morgan, a few years ago, Morgan Dix, of New York City, became heir to these lands. They, however, passed into the hands of Gen. John A. Dix, executor of Morgan's will, by whom the farms were sold to actual settlers at reasonable rates, the improvements being deducted therefrom, which placed a large class of people, long of doubtful status, in a condition of independence, and of unlimited permanency as families, if they willed it; and from which, we may trust, will flow all the blessings of high civilization.

Mr. Wait Clark of Clarkville, being agent for General Dix, much of the business pertaining to the final disposition of these lands has been transacted by him; although much

has been sold, there still remains a considerable proportion unsold under his supervision.

The first saw mill built in the town was erected by Captain Brown, in the year 1792, and the same year John Button built a grist mill on the same stream, some distance south of the saw mill, which gave the stream the name of "Button's mill Creek." A short time after, Jabez Brown built the second saw mill on the same stream.

There is an anecdote told of an encounter with a bear, which took place on the day the frame of the last named saw mill was put up, at a point on the creek a short distance above Button's Mill. Bears and panthers were plenty in Brookfield, and although no person dared venture out far at night without a flaming torch to frighten these animals from the path, yet a man felt safe in the day time, especially if his rifle accompanied him. However, this day John Button started for the raising, leaving his rifle hanging idly upon the rough ceiling of his kitchen. He followed up Mill Creek by a foot path that wound its way among the stumps and over fallen trees. A few rods from his dwelling and at the head of his mill-pond a large log lay stretched directly across his path, one end of it lying in the stream. As Button mounted the log in his passage, a ferocious looking bear rose up from behind it and boldly confronted him. He was not yet much accustomed to these savage foresters, but having heard it remarked that a bear could be easily frightened in the day time by a shrill yell, he gave a most terrific one, swung his hat and dashed it into "Bruin's face! Undaunted, the black monster rose upon his haunches and made a move as though he would embrace his opponent, but was so worried by a little dog which had accompanied his master, as to give Button time to shout to his wife to "let out the big dog and bring the two guns." In quick time these arrived, and Button in his haste grasped one and shot the bear, only wounding him in the side. The next instant he caught the other gun which

his wife was about to use, and not knowing she had raised the hammer, pulled it vehemently and broke the lock. With the breech of the gun he now fought the enraged beast, while his wife ran for the ax. Meanwhile the bear though worried by the small dog—the large one having cowardly ran off—made his best endeavors to injure his foe, pausing at intervals to staunch the flow of blood from the wound, which he effected by crowding into it tufts of hair drawn with his teeth from other parts of his body. When the ax arrived, a few well aimed blows quelled Bruin's fierce wrath, and being near the bank of the creek he plunged in and shortly after breathed his last. His body was secured and found to weigh four hundred pounds.

The site of the grist mill was a short distance above Button's Falls, a very pretty cataract some seventy feet in height. In a few years Mr. Button moved on lot 82, where he owned two hundred acres, some of his sons continuing in possession of the mill farm. This mill farm is now the property of Hosea Welch.

The high elevation of the land upon which John Button settled, gave it the name of "Button's Hill." When the forest was cleared away it afforded a fine prospect of the surrounding country; and there is truly much varied and beautiful scenery in this section of Brookfield. The pretty stream of Mill Creek, which at that day was much larger than now—indeed, really a torrent in times of freshets—came hurrying down the slope from Button's Hill, in some places wearing its path through the solid rock, seeming to be drawn on with increased impetus as it nears the narrow gorge at the falls. A few yards above the brink, the water, in descending from a rocky shelf, has worn cavities, some of them quite deep, more perfect and handsome we may imagine than if hewn out by the hand of the artisan. Through the narrow gateway worn by the stream, the water rushes over the rocks into a broad basin seventy feet below. Looking up from the bottom of this basin, we are

charmed with the view of over-hanging rocks, bordered and flanked with birch, beech, maple and hemlock, their extreme edges overhung with woodland vines and evergreen shrubbery, and by the beautiful, ever-changing lights and shades of the waterfall, the dancing spray, the whirling eddies; and we realize the beauty and feel the enchantment, without being oppressed with the awe that a large body of water, with its terrible rush and roar, and ominous thundrings, could inspire. There was a time, however, when the volume of water here was of sufficient magnitude to produce terror, while its ravages appalled the stoutest heart. It was at the time of a heavy freshet about 1805, which swept away the dam of Capt. Brown's saw mill, and rushing onward demolished that belonging to Jabez Brown; then, gathering impetus, the torrent pressed its way forward, removing every obstacle till it reached Button's grist mill, when this too, with the ruins of the saw mills, was swept down stream and over the falls, a terrifying spectacle indeed, to the beholders. This was a public, as well as an individual calamity, and was severely felt as such for a time, in those yet primitive days.

Easterly from the falls is one of those ancient family burial grounds, which were once to be found on very many homesteads in our country, now only seen occasionally as relics of the past, their silent occupants having been removed to modern cemeteries. Among the hills of Brookfield, however, these places of home sepulture are more frequently to be met with than in any other town of Madison County. This one, belonging to the Welch family who settled here previous to 1800, is neatly kept, as they most generally are here, by the descendants. In some places, where no descendants remain to cherish and care for the spot sacred to the dust of their forefathers, may be seen the broken tombstone, and the sweet wild rose struggling for existence; emblems of the love which would fain mark the spot after the generations that planted them had utterly passed away, or were scattered abroad on the earth.

Near here commences the rocky base of the upland, like an extensive battlement, reaching nearly the two miles between this point and Leonardsville. This upland, or ridge, undoubtedly once formed the bold shore of a lake spread over the valley contiguous, beneath the soil of which have been found many curious shells, whose owners could have had their homes only in the depths of an inland sea. Spread out between eastern and western hill base, lies the sunny, peaceful valley, with fields waving in luxurious harvests, dotted with comfortable and beautiful farm houses, and a village busy with the hum of industry ; while the Unadilla, which at the time the pioneer settlers found it, was locked in the embrace of a gigantic forest, now placidly trails its course along through it like a ribbon of silver in the sunshine.

The first birth in the town of Brookfield was that of Lawton Palmer, son of Lawton Palmer, sen., on the homestead purchased by him on lot 77, 18th township, and which is now in possession of members of the family.

Lawton Palmer, sen., brought a large farm under cultivation, and early built a large and substantial farm house, which is still standing, a memorial of ancient architecture. His son, Elias, was born, reared, and lived all his life upon this farm, and died here in March, 1866, aged sixty-five. Lawton Palmer, jr., raised from the seed the orchard south of this house. It was never grafted, but has been an excellent bearer of pretty good fruit.

The first frame building on lot 96, Stephen Hoxie erected in 1793 ; its size was sixteen by twenty-four feet. It is still a very good building, used by his descendants as a shop and store house for farming utensils. The first house in which Mr. Hoxie's family dwelt, built in 1791, was of logs, and stood a few rods from where he built his frame house in 1800. This frame house is the fine farm house now owned by the Hoxie brothers.

The first school house in town was built on lot 96,

on land now owned by John Hoxie, jr. Asa Carrier taught the first school here in the winter of 1796-7.

The first town meeting was held at the house of Capt. Daniel Brown, April 7th, 1795, at which Stephen Hoxie was chosen Supervisor; Elisha Burdick, Town Clerk; Clark Maxon, Joshua Whitford and John Stanton, Assessors.

The first store was kept by a Mr. Waterman, on the road laid out westward from the "Five Corners." The first Baptist church of the town also was built here, on a corner of Lawton Palmer's farm, he giving the ground for the site. Five Corners is a pleasant location, but conspicuous now only for its ancient school house, the cheese factory, and the handsome, well cultivated farms of the Browns, descendants of the pioneers of that name who took up these same farms.

The first school kept in this district was taught by a Miss Berry, a forsaken log house being used for the purpose. The following is related by an aged friend who was one of Miss Berry's pupils:—"The roof of this house was so well ventilated, that, in several heavy rain storms, the teacher was obliged to protect herself and the little girls with a spread umbrella, while the large boys were content to take a summer shower-bath. The children all loved Miss Berry, she was so kind to the little ones; when they fell asleep in their seats she would make them a little bed upon the old cross-legged table, and lay them on it; but with all her kindness and tenderness some people would find fault with her, because she had imported some new extravagances in pronunciation, and in teaching the alphabet. She spoke the word 'girls' instead of 'gals;' she said 'chest' instead of 'chist;' 'chair' instead of 'cheer,' &c. Previously, the alphabet had been taught to the little ones thus:—'*A* beside of *a*, *B* beside of *b*, *C* beside of *c*,' and so on; which they received into their minds as it sounded from the teacher's lips, abbreviated somewhat like this:—

'A bis'fa, B bis o'b, C bis o'c,' &c., having not the remotest idea of what the mongrel mess signified. The letter 'Z' was called 'ezzard'; the character '&,' 'amphersand'; and the name of 'John' was spelled 'Iohn,'—no letter 'J' being in the alphabet they used. Miss Berry corrected all this."

There were no pictorial primers in those days for the advantage and amusement of the little ones; indeed, books with pictures in were not allowed in school, it being the prevalent notion that pictures took the pupil's attention from his lesson. Spelling-book, Geography and the Reader afforded ample studies, it was thought, for the capacity of a majority of the children, while a few of the eldest were taught writing in addition. Daboll's Arithmetic was held a great work, in which the older boys might become proficient; but very rarely indeed did a young lady tamper with the half-forbidden lore of its pages. There was a process by which a grown-up girl could add together the number of skeins of linen she had spun in a week, but she might not have the remotest idea that it had any relation to the simplest rule of arithmetic that she saw her brother "figuring out" on the slate. So much for education and its facilities in the rural towns, in the beginning of the nineteenth century.

Particularly in passing through this vicinity of the Five Corners, is one reminded of the changes that have taken place.

Beaver creek, a fine stream of water, received its name from the noted Beaver Dam, which these ingenious little workers had thrown across the stream, and which was found in perfect order by the first settlers in this vicinity. The same dam was used for several years to retain the water-power of White's Mills.

At the foot of the western hills, bordering Beaver creek, on an elevation about a quarter of a mile from the western bank, is situated the Camenga farm, formerly the property of John I. Morgan. It was laid out and improved into a

comfortable home by him, at a time when his business transactions, in this town were so extensive as to need his personal attention. Later, it became the summer resort of himself and family. The residence is a pretty farm cottage, located in a most romantic spot; the green and park in which it is situated give it a picturesque appearance. From John I. Morgan it passed, together with his immense estate, into the hands of John A. Dix,* one of New York's ablest generals and statesmen, and one of her most honored men.

Babcock's Mills, farther south, on Beaver creek, was very early built up. This hamlet now contains a saw mill, grist mill, a manufactory of horse-rakes, a cabinet shop and a meeting house.

It will be seen that most of the earliest settlers located on the hills; they held the opinion that hill farms were more exempt from frosts than valley land. It is remarked that the farm of Dr. Hackley, a valley farm on the Plainfield side of the Unadilla, at the Forks, was once offered by the doctor in a trade, acre for acre, for a hill farm that is not at the present day considered of great value; while the Hackley farm is now worth \$200 per acre.

The population being greater at first in the hilly sections, embryo villages were earliest planted there. It is said that the old time Billings tavern, at Five Corners, was the first tavern opened in town.

Unadilla Forks was a prominent business point before the building up of Leonardsville, and therefore had a bearing upon the interests of this section of the town. Caleb Brown was the chief mover in the first building movement at the Forks. In 1805, he built the first grist mill, which was in fact the first grist mill in the town of Plainfield. He afterwards put up an oil mill and clothing works within the forks, on the eastern Unadilla branch. He also erected a building for a woolen factory on what was called the "Island," perhaps three-fourths of a mile south of the

* Elected Governor of New York State, Nov. 5, 1872.

Forks. He was preparing to set up machinery,—had already employed workmen and commenced spinning on “Jenneys” set up in the chamber of his spacious dwelling, when his active career was cut short by sickness and death, leaving his business in an unfinished, unsettled state. Mr. Brown had also been largely engaged in farming, being the owner of considerable land in Plainfield, as well as Brookfield, on which, in each town, he employed workmen. Upon his death, this, with his manufacturing operations, ceased. The woolen factory was abandoned. At the present date (1870), there is only the grist mill and carding works in operation, the buildings of the other mechanical interests having disappeared.

This location, however, was too convenient to be unimproved, hence, after the sad and seriously felt ending of Mr. Brown's enterprises, others were set afoot, and pressed forward during the subsequent years. At the present date the place has two churches, a hoe factory, a flouring-mill, a saw mill, a machine shop, and has a population of two hundred and fifty-three inhabitants.

In the west part of the town a number of Quakers settled. Prominent among them were: Joseph Collins 1st, Solomon and Hezekiah Collins, a Mr. Sheffield, Gideon Kenyon, Thomas Kenyon and James Larkin. The three sons of Joseph Collins,—Job, Peter and Joshua,—and Albert Button, built up a place called Moscow, now Delancy. The Collins brothers were saddle and harness makers. Peter Collins built a tavern, Albert Button built a store, and Job and Joshua Collins had a number of shops for the several trades of harness and saddle making, wagon making and blacksmithing. For about ten years a considerable business was done in Moscow; but near the year 1830, these proprietors, desiring a location where better facilities in the form of water-power, and easier access to large business centers were offered, sold out, moved away, and the abandoned village soon decayed. Some of the best of

those deserted buildings have been converted into farm houses upon the very good farms in the neighborhood.

The Quakers had a large society ; they were connected with that of the town of Madison. For many years their meetings were held at the house of Thomas Kenyon. About 1820, their house of worship was built, which was well filled with devout worshipers at all their meetings, for about twenty-five years, when death began to decimate the aged and faithful, the children married "out of the meeting," or moved away, the leaders became so few that the meetings grew fewer and farther between, and finally the house was closed. To-day, the dilapidated building upon Quaker Hill, once the center of attraction to a large number of devoted, faithful hearts, where the sunlight of the bright Sabbath mornings once beamed through lattice and doorway upon an exquisitely neat and orderly interior, presents naught to the eye, exteriorly and interiorly, but broken windows, rotting casements, decaying walls, and gathering dust and cobwebs. The atmosphere of the whole location seems pregnant with loneliness. The hill is one of the highest in this hilly region ; far around are to be seen broad grazing farms, dotted with herds of cattle, and now and then an isolated barn, but with very few farm houses in view ; between the church ruin and highway is the grave yard,—not all neglected, but quiet and silent as, it seems, suited the undemonstrative habits, when in life, of those whose forms are reposing beneath the unostentatious marble headstones.

The large farms in this vicinity are owned by Messrs Brand, Collins, Hoxie, and the Stanbros. Three of the original Quaker families, namely: Hoxie, Collins, Joseph Collins, jr., and Brier Collins, still reside in the town.

From the limited means we have of ascertaining the names and origin of other and prominent families, especially of Clarkville and vicinity, and the more northern part of Brookfield, we can only add such as have been obtained

from published sources, and from other reliable authority. From these we infer that the different families of Clarks were conspicuous.

John Clark, and his wife Mary Wait Clark, moved from Exeter, Rhode Island, in the fall of 1810, and located on lot No. 16, of the 19th township. Mr. Clark had a family of eight children. Of the four sons, three resided in town many years. At the present writing (1870,) only one resides here—Mr. Wait Clark, of Clarkville.

Capt. Samuel Clark was from Westerly, Rhode Island. He came to Brookfield in 1810, and located on lot No. 35, of the 18th township. He had a family of six sons and three daughters, all of the sons but one locating in town. Judge Joseph Clark is one of these sons.

Joshua Whitford, located on lot No. 76. He reared a large family of sons and daughters, who settled in this town and Plainfield, Otsego Co. They are mostly farmers, of the enterprising, progressive sort. Several of the descendants of Joshua Whitford are residents of Brookfield. This pioneer was one of the first assessors of the town—chosen in 1795—and was afterwards for several years Town Clerk, as was also his son William. He was an active man in his day in all public affairs.

Patten Fitch, from Massachusetts, came before 1810, and located two miles north of Clarkville. His father, Dr. Lemuel Fitch, came with him. Patten Fitch was one of the surveyors of the town. He also taught one of the earliest schools, in his own house. He was afterwards a teacher twenty-seven years in this and the adjoining towns. Members of his family still reside in town, among whom are three sons, namely: Patten Fitch, jr., of Clarkville, harness maker and farmer; Julius O. Fitch, of Leonardsville, wagon maker; and Elliot G. Fitch, of North Brookfield, carriage maker.

The Livermores, from Vermont, settled in the north part of Brookfield at an early day. Their location was at the

head of the swamp, near Gorton's Lake. They were an enterprising family.

From a recent letter we have the following statement, which will be of especial interest to the descendants of the pioneers named: Asa Frink, jr., with his brother George, left Stonington, Conn., in 1796,—month of March—with their axes for pioneering, and journeyed to where Clarkville now nestles among the hills. George cleared the ground where the Cemetery is laid out. In the memory of the writer, the first death in the valley and vicinity of Clarkville, was a sister of Asa Frink. She rests in the burying ground on the flat, or meadow. From Mr. Frink's house could be seen four family burying grounds.

Resolved Healey settled where North Brookfield is located. He died during the early days of the settlement, from the effects of the "Camp fever" generated at Valley Forge with Washington's army. Mrs. Asa Frink, the daughter of Mr. Healey, when eighteen years old, had the courage to take the fire brand torch and go from one to two miles, alone, by marked trees, to care for the sick, while "wolves, grey foxes and owls gave her a concert," as she expressed it.

As a people the earliest settlers were patriotic and religious, yet many of them exhibited much of the humorous in their composition. There are few in our day who relish a good joke keener than did our ancestors. An apt pun, a witty repartee, or an amusing anecdote served to flavor the daily routine of their laborious life. In one way or another there must be a little "fun," and often in those times it came in the form of a practical joke; if there was a little well merited revenge inflicted, not too severe for the provocation, it was all the more relished. In illustration we give the following, which is related of those early settlers: Mr. C. was a man who cherished his own peculiar ways, and did not defer to other people's tastes and manners. He had, moreover, an unfortunate deformity of his mouth, which

gave a nasal sound to his rather inarticulate speech. The wedding of his son, Joe C., was about to transpire, an event which had been kept "shady" from the old gentlemen in order to prevent his attendance, as his peculiarities would certainly be displayed, were he present, to the offense of the good taste of the company. A cousin of Joe's, a wicked wag, had also been overlooked in the distribution of invitations, and being chagrined by it determined to perpetrate a joke at the bridegroom's expense. Accordingly on the day of the wedding, which was to take place at the residence of one of Brookfield's pioneer ministers, this cousin rode to old Mr. C.'s in great haste, and in well-assumed excitement, called out, "Mr. C——, hurry! get on to your horse as quick as you can!—Elder Cottrell's mule has kicked Joe's brains out!—Be quick, for he's dead by this time!" The great, brawny old man leaped upon his horse, and thrusting his heels into the animal's flanks, pushed ahead with all possible speed. The astonished neighbors noticed, as he flew past, that at intervals of a few seconds he leaned forward and groaned, "Joe's dead!—Joe's dead!" Arrived at the Elder's, he threw himself from his horse and rushed wildly into the house, just in time to witness the half-completed marriage ceremony. The old man stood aghast. "My G—d! Joe haint dead!" he exclaimed, in his moderate nasal articulation; "h—ll! I wouldn't been so disappointed fer twenty-five dollars!"

ADDITIONAL ITEMS.

It is stated that at the time of the great eclipse in 1806, the people in Brookfield, not having been supplied with almanacs, were unforeshadowed of its approach, and consequently, when it came on, many were frightened, fearing the consummation of all things was approaching.

"Uncle Paine Wait," as he was familiarly called, was a Revolutionary soldier, who lived to the advanced age of one hundred and four years. He was a well-known resident of

Brookfield from the "early days." His famous peculiarity was, that he would never go to mill with a horse, always carrying his grist on his back. He was the father of ten children. He was remarkably robust till within a few weeks of his death, when he undertook a long walk, exhausted his strength, and was taken ill in the house of Mrs. John Brown of Clarkville, and died in a few weeks.

In 1813, a terrible epidemic prevailed, which considerably decimated the population, and removed hence many of the first settlers.

OBITUARIES.

"Died in Brookfield, March 31st, 1831, Rev. Henry Clark, aged 74 years. He was among the first settlers, and organized the first Seventh Day Baptist Church in that town, of which he had the pastoral care until within a few years of his death, when his age and infirmities obliged him to resign it. He left, of lineal descendants, nine children, fifty-one grand-children, and twenty great-grand children." [Madison Observer & Recorder.]

"Died in Brookfield, on the morning of Feb. 13th, 1830. Capt. Samuel Clarke, aged 75 years. In an early part of the Revolution he entered the service of his country as an officer in the army, and served the term of his enlistment (one year), which for several of the last years of his life entitled him to a pension, which he received with gratitude. He was afterwards several times called into the service of his country in his native State (Rhode Island), and always discharged his duties with signal bravery and faithfulness. At different periods during the war, he accumulated a handsome property by industry, and invested nearly the whole of it in a valuable sloop and cargo, which, with himself and several other men, was unfortunately captured by a band of marauders known as "Refugees." The ill-treatment he then received, had the effect of causing him to look with a jealous eye upon the conduct of the armies of his country. He early embraced the religion of Jesus, and in his last severe sickness its effects upon him were most comforting and supporting, and to his friends a source of great consolation."

"Died, in January, 1866, Lawton Palmer, jr., aged 73 years. He was the first one born in the town of Brookfield, and lived his whole life and died on his farm about four miles from his birth-place."

"Died in Brookfield, February 18th, 1810, Abigail, wife of

Capt. Daniel Brown, aged 76 years ; also, in Brookfield, December 25th, 1814, Capt. Daniel Brown, in the 90th year of his age."

Aged Pioneers.—John Button and his wife, Anna, lived to advanced ages. Anna died in 1840, aged ninety-three years ; John Button died in 1841, aged nine-two years. In the last years of his life, the chief desire of Mr. Button's heart was, to live to behold his descendant of the fifth generation ; and his wish was gratified. In the year 1840, his great-granddaughter, Amy Lodema Jaquay, to his great delight visited him, bringing with her a great-great-granddaughter. This member of the fifth generation was Hannah Jaquay, now the wife of Garner Crandall of Brookfield.

Elias Button died about the year 1828, at the age of one hundred and five years. For sixty years of his life he was a school teacher, laying down his duties only when the infirmities of eighty years compelled him to yield. His account books, which have been preserved by his relatives, exhibit beautiful specimens of penmanship, and bear unmistakable evidences of practical scholarship, order, brevity and good taste. The thick, coarse paper belongs to the period of the Colonial days, and bears the royal stamp of the English crown.

STEPHEN HOXIE came from Charlestown, Washington County, R. I. His ancestor, Ludowick Hoxie, came from England. Four sons, named Joseph, John, Gideon and Presbury, and one daughter, Anna, were born to Ludowick Hoxie. From the line of John our pioneer descended, one of the latter's sons, named Stephen, being the one through whom the line is traced. Among the eleven children of this Stephen, was Stephen, jr., our Brookfield pioneer. He removed here with a wife and three sons, Luke, John and Solomon, and two daughters, Mary and Ruth. His oldest son, Ludowick, never lived here. Luke, John and Solomon, cleared large farms near their father's, and their descendants, or many of them, are now residing in the town. John Hoxie located at the foot of the hill, on the corners

where the main street crosses the turnpike, north of Leonardsville. He built at an early day the fine old dwelling-house which stands here, and which has recently been thoroughly repaired and made over by his son, Nelson Hoxie,* who owns this farm. Another son, John, lives near by on the Plainfield side of the river.

Stephen Hoxie was one of the prominent men of his time and locality ; first in reducing the wilderness and promoting agricultural advancement, and first in the councils of the new country. He was a man of superior qualities, morally, intellectually and physically. In religious belief he was strictly orthodox, and held to the creed of the Quakers, or Friends. His life was an example of strict integrity and broad philanthropy—always living what he professed. Politically, he had the confidence of all parties ; he was the first Supervisor of the town, and held that office for many years ; he was appointed a Justice of the Peace when that office was filled by appointment, and continued to hold it by election till nearly the close of his life ; he was elected to the State Legislature from the County of Chenango for two terms—the years 1803 and 1804. He died in the year 1839, aged 101 years and 4 months.

JUDGE JOSEPH CLARK, son of Capt. Samuel Clark, located in Clarkville about 1810, and has since resided there, very nearly on the same location, one door east of the postoffice. He was the first Postmaster of this village and continued in that position twenty years. He was also Town Clerk twenty years ; Supervisor, fifteen years ; Justice of the Peace over twenty years. He served in the Militia in the war of 1812, being a considerable time on duty at Sackett's Harbor ; was commissioned Ensign, and passed from this position through the successive offices to Colonel of the regiment, before the war closed. He was elected Judge of the Court of Common Pleas and served for a term of ten years. In 1824, he was elected to the Assembly, again in 1828,

* Now (1872,) deceased.

and the third time in 1835. In 1839, he was elected to the State Senate for a term of four years. In all positions his integrity was conspicuous, while his sound sense, discretion, and abilities fully sustained the confidence the people reposed in him.*

LEONARDSVILLE.

Before the close of the last century, Joseph Crumb and Stephen Clark built a grist mill on the Unadilla, about half way between Leonardsville and the Forks. On raising this dam, it was found that the water flowed back upon the mill at the Forks, damaging its operations; this necessitated a removal. It was next located on the present mill site in Leonardsville, and became the nucleus of the village.

Reuben Leonard, a man of wealth and enterprise, came on here and started a store, the first one of the place, in 1801. It was located on land now enclosed within John Babcock's door-yard. The first postoffice of the town was kept here, and was named from Mr. Leonard; hence the name of Leonardsville. The Leonard store in later years was moved across the street on the southeast corner of the cross roads, and was occupied in its several divisions as a dwelling, grocery, shops, &c. Early in 1849, the building was pretty thoroughly repaired and refitted, and is now the store of Nathan V. Brand. A profitable trade has always been carried on here. Mr. Leonard did business on an extensive plan. He built, and for several years run, a large potashery, to which was attached a pearling oven, where the first pearl-ash of the country was made; he also built a tannery and distillery which were in operation many years.

There were also other enterprises at an early day. Ethan Burdick had a potash works, and Harry Hinckley built a tannery; the latter was taken down in 1869.

The first church organization of the town was effected here in 1797. In a few years after, the society built their house of worship on the site of the present one. There

*Recently deceased.

was a tavern, built by Leonard, which passed through various hands,—occupied in turn by Dennison Brown, Isaac Brown, Alvin Clark, Isaac Miner and several others. It was repaired about 1868, and was afterwards burned; the site is not now (1870) occupied. Not many years after the Leonard store was built, Ethan Burdick erected another, which was sold to Charles Munson & Brother, then to Dennis Hardin, afterwards to N. Brand & Co., and by the latter to the “Leonardsville Manufacturing Company.” Daniel Hardin then bought it, and for a number of years did a good business, selling everything usually found in a country store. He rented it some six or eight years to Charles R. Maxon, the latter occupying it till about 1868, when it was burned. “The old store on the corner,” as this was familiarly called, was a way-mark for many years; from time to time it was repaired and added to, changed and modernized, so that at the time of its burning it had assumed the character and proportions of a block, in which was a dry goods store, a bank, a Good Templar’s Hall, a shoe store, a tailor’s shop, &c. The ground it occupied was purchased by Dennis Hardin and filled up for a door-yard. No one who now sees this inclosure in summer, gay with flowers, would imagine that on the same spot, for long, long years, men bought and sold, and sat out the long winter evenings, planning in concert and dreaming of the future. With the “old store” many of those old neighboring denizens have passed away, their places being filled with strangers. On the corner above, a clothing store was built about 1853 or ’54, by James H. Brand and Edwin Clark; it passed into the hands of F. P. King, and in 1862, shared the fate of many other business institutions in Leonardsville; it was destroyed by fire. On the next corner Samuel Collins built a store; he sold to Wm. H. Brown; Mr. Brown to A. M. Griffin; the latter to H. W. North; and it is now (1870) occupied by Irving A. Crandall.

Leonardsville was early distinguished for its manufactures;

they steadily increased in prosperity, giving life, growth and progress to the village. Previous to 1830, Samuel Brand set up a manufactory for scythes and hoes ; the business was prosperous and he increased it from time to time. Later, it was operated under the name of Brand & Son. All departments of business here prospered in their day ; but the time came when potasheries run down, for the want of the raw material to supply them ; and when hemlock bark became scarce, tanneries also found less to do ; and so one ceased operations and then another ; but in their stead grew up other enterprises. About 1843 or '44, the scythe and hoe factory became the property of N. Brand & Co., who added to the establishment the manufacture of forks. In 1852, it became the property of the combined firm, under the name of the "Leonardsville Manufacturing Company." All the mills upon the stream in this village, viz :—the grist mill, saw mill, fork shop, horse rake factory, wagon shop, furnace and machine shop, belonged to this firm. A great amount of business was transacted, many workmen being employed ; the wares and products of the company found market far and near, and Leonardsville was justly proud of her reputation as a manufacturing village. In 1857, the company dissolved, sold out to different persons, and each place of business was again operated separately, or in its own interests alone. During the ownership of the company, however, the grist mill, saw mill and fork factory, were burned ; but they were speedily rebuilt. These manufactories, except the fork factory, have continued in operation to the present time.

Leonardsville Bank, an Associated Company, was incorporated Feb. 27, 1856, with a capital of \$100,000. First Directors, Ezra K. Hoxie, Luke Hoxie, Dennis Hardin, Washington S. Green, Vinson R. Howard, John Rogers, Nathan Brainard, Christopher Langworthy, Wait Clark, Nathan T. Brown, Samuel L. Brown, Noyes Stillman. First officers, President, N. T. Brown ; vice-President, Luke Hoxie ; Cashier, Dennis Hardin ; Jno. O. Wheeler

Teller and Book-keeper. This was changed to the *First National Bank of Leonardsville*, and was subsequently merged in the Iliion National Bank, and a private bank established in its place under the old name of *Leonardsville Bank*, with Dennis Hardin, President, John O. Wheeler, Cashier.

CLARKVILLE,

Or Brookfield, P. O., was originally called "Bailey's Corners," after Dr. Bailey, one of the earliest resident physicians. During the infancy of this village, its growth was materially forwarded by the building of a foundry by Joseph Clark. He also built a carding and clothier works. Jonathan Babcock built a tannery some fifty years ago, which did a heavy business for many years.

Ethan Babcock kept the first tavern, which was built by Reuben Leonard. It was situated on the present location of the Clarkville Hotel, now kept by Henry Keith. Mr. Leonard also built the first store, which is now standing, and is owned by Joseph Elliot. It is conspicuous on the west side of Main street, nearly opposite the residence of Joseph Clark, and bears the name of "S. Collins," one of its long-ago storekeepers. Mr. Leonard erected these buildings about 1810 or '12.

About 1830, Clarkville was one of the liveliest political centers of the country, several exciting issues then pending;—"Anti-Masonry vs. Masonry," the "Chenango Canal," and "Sunday Mails," then prominent matters, in turn agitating the country. This village had its prominent men, who were men of influence in county and state; so it shared in these agitations, and acted no unimportant part in effecting final decisions.

Something of a contest ensued on the changing of the name of the place from "Bailey's Corners" to "Clarkville;" but the high esteem in which Judge Clark was held prevailed, and in his honor the place was named and incorporated April 5th, 1834. In 1840, Clarkville had 450 inhab-

itants, eighty dwelling-houses, one church, two taverns, five stores, one iron foundry, one fulling mill, two tanneries, three carriage-shops and two cabinet shops. A manufactory for making hoes, horse rakes and other farming utensils, was one of the large business enterprises of later years. Since 1850, it failed; the premises were sold to Samuel Gordon, who converted them into a grist mill and tannery; and within a few years he has built a cheese factory contiguous. An extensive and prosperous business is the result.

Brookfield Academy was first built by subscription as a free school house. In April, 1847, it was incorporated by Legislature, with the above name. First trustees: Wait Clark, Pres., Dr. Bailey, Benjamin Gorton, Ethan Stillman, William Greene, 2d, Hosea B. Clark, &c. With a few exceptions the board remains the same. First Principal, Ludowick York, A. M.; Assistant, Philander Wood. Rev. R. T. Taylor, now proprietor of the Pittsburg (Pa.) Female College, and Professor of Languages, was principal of this academy during the years 1850 and '51.

NORTH BROOKFIELD.—In the north part of the town, west of the center, on a tributary to the Chenango river, lies this village. For many years it was but a hamlet, having a store, a blacksmith shop, and a tavern, the latter for many years kept by Mr. Alby, a colored man. He and his excellent wife, Jenny Alby, are well remembered, and were respected people.

This is a great hop-growing locality, and wealth gained by engaging in the culture of this product is evident on every hand. Among the prominent families are the Terrys, Morgans, Livermores, Faulkners, Fitchs, Gortons and others, many of whom, if not all, were of the old and early settled families in this part of the town. Within the last quarter century, the village has mostly grown up, and of late its growth and progress has been decidedly marked. No village in the county has a greater reputation for wagon

manufactures. In every village, and on farms all over Madison County, and in Oneida, Otsego and Chenango counties, are seen the North Brookfield wagons and carriages, which have given the names of Gorton & Fitch a wide reputation. The King & Cheesebro firm adds to the manufactures of the place. North Brookfield has also other enterprises, viz., a furnace, grist mill, saw mill, cheese factory, a hotel, two stores, a Baptist church, and has a population of about 300 inhabitants.

SOUTH BROOKFIELD, or "Babcocks Mills," as sometimes called, is situated in the south part of the town on Beaver Creek. The Mills—a grist mill and saw mill—were built up by the Babcocks in the early settlement of the country. They were influential and respected people, and many of their descendants live in South Brookfield yet. Besides the grist mill and saw mill, the village has a horse-rake factory, a cheese box factory, a cabinet shop, and other mechanics' shops; it has also a neat Methodist Church, a store and post office. A Good Templar's Lodge was organized here in the year 1870, which is a flourishing institution. Madison County Lodge held its session with South Brookfield Lodge in May, 1872.

The First Seventh Day Baptist Church of Brookfield, located at Leonardsville, was organized October 3, 1797. The house of worship was built in 1802. The first pastor was Rev. Henry Clark, who served twenty-four years. In 183, two churches were set off from this, viz: *The 2d Seventh Day Baptist Church of Brookfield*, located two miles north of Clarkville, which eventually became known as the "Clarkville S. D. Baptist Church," and the *3d Seventh Day Baptist Church*, located one mile north of Babcocks Mills.

The Baptist Church at Clarkville was formed July 7, 1798. Elder Simeon Brown was first pastor. The first meeting house was built at Five Corners. The society subsequently removed to Clarkville, and with the 2d Seventh Day

Baptist Church, built a meeting house at that village. After this removal the first pastor of the Baptist Church was Elder Holland Turner, and the first pastor of the S. D. Baptist Church was Rev. Elias Bailey.

The Methodist Church of Clarkville was organized about 1800, the class being formed by Rev. Henry Giles. The first pastor was Rev. Barzilla Willey. The first meeting house was built about 1820, and was located on lot 43, 18th Township. The society removed to Clarkville, and at a late date built a house of worship there.

CHAPTER IV.

CAZENOVIA.

Formation of the town.—Boundaries.—Geographical features.—Treaties of 1788.—The Road Township purchased of the Indians.—Indian occupation of this land.—The Holland Company.—John Lincklaen's Explorations.—Discovery of Lake Owahgena.—The Holland Purchase.—The Pioneer's Journey.—Names of Pioneers.—Rapid settlement.—Division of Road Township into four towns.—Laying out and naming of the village of Cazenovia.—Adventures with bears.—Early settlers.—First Town officers.—Division of the town in 1798.—Cazenovia village in 1803.—Incorporation of Cazenovia village.—Enterprise and progress.—Manufactures and Business firms.—C. N. Y. C. Seminary.—Biographical Sketches and Notices of Prominent Men.—New Woodstock.—Churches.—Newspapers.

Cazenovia was formed from Paris and Whitestown, Herkimer County, March 5th, 1795. DeRuyter was taken off in 1798, Sullivan in 1803, Smithfield and Nelson in 1807, and a part of Fenner in 1823. It is the center town on the western border of the county, and is bounded on the north by Sullivan, east by Fenner and Nelson, south by DeRuyter, and west by Onondaga County. The surface of this town is a rolling upland, broken by the deep valleys of the Chittenango and Limestone Creeks. The summits of the hills are 200 to 500 feet above the valleys. Cazenovia Lake (called Owahgena, meaning "the lake where the yellow fish swim," or "yellow perch lake,") a beautiful sheet of water about four miles long, lies in the

northern part. Its shores slope gently back from the water's edge, where handsome farms, unrivalled for richness by any in the county, are now spread out to view.

The lake lies at a great elevation above tide water, and Chi tenango Creek which bears away its waters, is a feeder of the Erie Canal. This stream has in its course a fall of several hundred feet, affording a great number of mill sites.

At Chittenango Fall, about three miles from Cazenovia village, the water plunges in a beautiful cascade, perpendicularly, over a ledge of limestone rock, 136 feet in high. There is no scenery in this part of the State more charming than along the course of this creek from the village to the Falls. The road is excellently graded and macadamized, and winds with the stream between the mountainous heights, which, a part of the distance, rise on either side, while the river flows swiftly down the descent, rushing over rocks, eddying around huge boulders, which everywhere lie in the stream—seeming to be detached fragments from distant mountains, sent hither by some powerful effort of nature, and hurled with terrible impetus into the waters. It is a singularly romantic, wild and awe inspiring spot, at the foot of the fall, as one stands in the deep shadows of overhanging rocks, perpendicular hills and thick forest, the gloom increased by rising spray, the changing and uncertain lights and shades glancing on the falling, foaming torrent, the rush, the roar, the boiling, trembling basin, the quivering earth with its apparently unstable footing.*

The DeRuyter and Oneida Plank Road, which was built in 1848, in passing this route, found its most difficult obstacles in the gorge near the falls, where an elevation of 800 feet was overcome by a gradual ascent, which in no place exceeds six feet in one hundred. The old road re-

*The writer visited this spot at the close of a cloudy October day; hence these impressions.

quired an aggregate ascent of 1,600 feet. The plank road rendered available a water-power hitherto useless; its entire fall is 750 feet. From Cazenovia to Chittenango this road has been recently macadamized.

Limestone Creek flows across the south part of the town. On this stream, near the southwest border of the town, are two beautiful cascades, called Delphi Falls, one of which is ninety feet in height, the other between sixty and seventy. Hydraulic and common limestone are quarried near Chittenango Falls, in the northern and central parts; the soil is a gravelly loam. In the southern part of the town a clayey loam soil prevails, underlaid with hard pan.

As we turn our attention to the history of this region, we are enabled to go beyond the day when it was called Cazenovia, into the ancient time when it was a part of the broad territory of Whitestown. The far-reaching trails of the Iroquois had pointed the way of emigration into northern Madison County. A sort of semi-civilization was accomplished through the intercourse of the Indians and whites, in their days of war and of peace, as far back as the sixteenth century, so that the savage had learned many of the useful arts, with, probably, some additional viciousness; and the Englishman and Frenchman, more often the latter, had mingled his blood with the race of the red man; for the white man desired this beautiful country, and rather than not dwell in it, he willingly took up his abode with the aboriginal possessors. When peace succeeded the troublous times of the Revolution, the controllers of the public welfare, knowing well the value of these lands, and knowing, also, that the time had come when peaceable arrangements could be made with the Indians, effected amicable treaties with them, by which large tracts were obtained for settlement. In 1788, treaties were made, through which the "Military Tract" of Onondaga, the Chenango "Twenty Towns," and the "Gore," lying between them, were obtained. The Military Tract was appropriated to "Soldiers' Rights;" and while the Twenty Towns were sold to different purchasers,

the Gore, or its proceeds, were to be appropriated to the laying out of new roads. Therefore it was named "Road Township." It was a tract about thirty-five miles long, from north to south, four and a half miles wide at the northern extremity, and about four miles at the southern containing about 100,000 acres of land. The project of opening the great Genesee, as well as a road from the salt springs in Onondaga County, which should traverse Road Township to Chenango, in the Twenty Towns, was in contemplation, but nothing was done until after the sale of this tract to the Holland Land Company.

Previous to the treaties of 1788, this town was in the domain of the Oneidas, and was considered as their reserve hunting ground; and the lake, so well stored with fish, was their especial property. Though their village lay at the northward (at Canaseraga), yet they kept a well-defined path to and up the Chittenango Creek to the lake, where they built their temporary cabins, reduced the timber, constructed apparatus for fishing, and otherwise betook themselves to the pursuits of their race. At the head of the lake they evidently, at some time, established themselves with some degree of permanency, and cultivated small fields of corn. There some of their number have been buried. In 1861, when the citizens of this School District (No. 5) were sinking a hole to set their liberty pole, near the school house, a large skeleton of an Indian was found buried in a sitting posture, with hatchets, pipes, beads and other articles which the Indian was supposed to need on his journey to the Spirit land. The circumstance of the remains of a breast-work-like fortification, which could be seen for many years after the settlement by white people, just east of this school house, and the frequent bringing to light as the soil was cultivated, of various implements of domestic use, such as heavy stone mallets or pestles, worn smooth by friction, —apparently of the kind used in pounding corn,—of stone hatchets, (sometimes broken,) of rather ingenious make,

and other peculiarly-formed implements—the use of which is unknown at the present day—curious beads, &c.,* all would indicate something like a permanent residence, where their Indian arts flourished for a season, where they found abundant sport as well as sustenance in fishing, and also in hunting,—for bears and deer were plenty, and otter and beaver were not scarce,—and where their little fields of corn grew thriftily. They were undoubtedly one of the families of the great Confederacy, established here for a season; not at all isolated, as evidences of about equal antiquity of the proximity of neighbors are found on what was called the “Fort Lot,” two miles to the westward, near Oran, Onondaga County. This family may have been driven from here at last by some invading foe,† or perhaps they abandoned their fortifications (which the Indians invariably erected around their villages,) for some more congenial spot.

The antiquities of Fort Lot are graphically described in a letter written in 1845, by J. H. V. Clark of Manlius, N. Y., to Mr. Schoolcraft, and published in “Schoolcraft’s Notes on the Iroquois,” from which the following extract is made:

“A locality in the town of Cazenovia, Madison Co., N. Y., near the County line, and on Lot 33, township of Pompey, Onondaga Co., is called the “Indian Fort.” * * * * It is about four miles southeasterly from Manlius village, situated on a slight

* Found upon the farms of W. B. Downer and G. R. Southwell, who have preserved many of these curiosities for the benefit of the antiquarian.

† This supposition is strengthened by the following: In September, 1861, a sunken canoe or “dug out,” filled with stones, was discovered in the lake by a party of three gentlemen fishing. They succeeded in getting the canoe to the surface and towing it ashore. Its antique appearance excited much interest among the Cazenovians, and thereupon was kindled a flame of enthusiasm for the departed nobility of the race once the unquestioned lords of Lake Owahgena, who had sunk their canoes that the invading foe might not possess them. It was decided to return the relic to its bed of aquatic weeds, where it had evidently long rested, with ceremonials befitting the occasion. Accordingly, on the 12th day of the succeeding October, all Cazenovia gathered at the Lake to witness the unique proceedings, in which thirty-one persons from among the most prominent citizens, dressed in aboriginal costume, took part. For a description of the ceremonies the reader is referred to the Cazenovia Republican, October 16th, 1861, and also to a photographic picture of the scene, preserved among a choice collection of pictures at the office of J. D. Ledyard, Cazenovia.

embankment, which is nearly surrounded by a deep ravine, the banks of which are quite steep and somewhat rocky. The ravine is in shape like an ox bow, made by two streams which pass nearly around it and unite. Across this bow at the opening was an earthen wall running southeast and northwest, and when first noticed by the early settlers was four or five feet high, straight, with something of a ditch in front, from two to three feet deep. Within this inclosure may be about ten or twelve acres of land. A part of this land when first occupied in these latter times was called 'the Prairie,' and is noted now among the old men as the place where the first battalion training was held in the County of Onondaga. But that portion near the wall and in front of it, has recently, say five years ago (1840), been cleared of a heavy growth of black oak timber. Many of the trees were large, and were probably 150 or 200 years old. Some were standing *in* the ditch and others *on the top* of the embankment. There is a considerable burying place within the enclosure. The plow has already done much toward leveling the wall and ditch, still they can easily be traced the whole extent. A few more plowings and harrowings and no vestige of them will remain."

Mr. Clark picked up specimens of dark brown pottery. He adds that "every variety of Indian relic has been found there." One fact which has come to the knowledge of the author may be mentioned. Two cannon balls, of about three pounds each, were found in this vicinity, apparently long imbedded in the earth, indicating that light cannon may have been used, either for defence or in the reduction of this fortification, or both. Mr. Clark says further :

"There is a large rock in the ravine on the south, on which are inscribed the following characters—thus : IIIIX, cut three-fourths of an inch broad, nine inches long, three-fourths of an inch deep, perfectly regular, lines straight. Whether this is a work of fancy, or of significance, is not known. * * * * There is a singular coincidence in the location of these fortifications. * * * * They are nearly if not quite all situated on land rather elevated above that which is immediately contiguous, and surrounded, or partly so, by deep ravines, so that these form a part of the fortifications themselves. At one of these, on the farm of David Williams, in Pompey, the banks on either side are found to contain bullets of lead, as if shot across at opposing forces. The space between them may be three or four rods, and the natural cutting twenty or twenty-five feet deep."

However the facts may be, concerning these Indian set-

tlements, the last of the race who were dwellers of these localities had disappeared before the advent of the white settlers in 1792, and all outward marks of their presence have since gradually faded; and did not the earth, as it is occasionally turned to the light by the furrow of the husbandman, yield a memento, oblivion would utterly cover every vestige of their past history.

By the time the Government of New York State had become possessed of the lands of the Iroquois, the fame of their wonderful excellencies had winged its way to the crowded cities of Europe, and men of wealth and high standing caught the spirit of emigration. As soon as they were offered for sale, companies were formed to invest in these lands. In Amsterdam, Holland, one was formed called the "Holland Land Company," its object being to make establishments in the wilds of America. The names of the individuals forming this company were: Peter Stadnitski, Nicholas Van Staphorst, Peter Van Eeghen, Hendrick Valenhoven, Aernout Van Beeftingh, Wolrave Van Heukelom, and who afterwards, with Jacob Van Staphorst, Christian Van Eeghen, Isaac Ten Cate, Christiana Coster, widow of Peter Stadnitski, and Jan Stadnitski, citizens of Netherlands, were the original Holland land owners. Theophilus Cazenove was their first general agent to America. He took up his residence in Philadelphia, and through him the celebrated "Holland Purchase" of the Genesee country was obtained.

Under the patronage of Peter Stadnitski, who while living was the President of the Holland Company, John Lincklaen of Amsterdam, was sent into the United States to explore the new countries, and to make a purchase of a tract of land if he should find an advantageous situation. Accordingly he arrived in Philadelphia in the year 1790, bearing letters of instruction to Theophilus Cazenove. Inspired with zeal for his mission, Mr. Lincklaen, in the month of September, 1792, having completed his preparations

for a tour in the wilderness, employed two hardy woodsmen to accompany him, and immediately set out, directing his course by the southern route through Scoharie to the Chenango Twenty Towns; his object being to explore them and the Gore,—contemplating the purchase of the latter and some one of the Twenty Towns.

During his journey, Mr. Lincklaen kept a journal, which has been preserved by his family (having been translated from the French in which it was originally written), in which we trace his journeyings through the pathless forest, and note in his progress his stopping at Hovey's,* at Oxford, from whence the road was being opened to Cayuga Lake. He states that the "surveyors employed by Hovey are Nathaniel Locke, of Westchester County, and Walter Sabin, who lives on the Susquehanna, near Mercereau's. Each surveyor has with him five men, viz: two chainmen, two markmen, and one to carry provisions. The surveyor, when running the outlines, has \$2 per day, and when telling out, \$1.50. Each man that goes in the woods, carries provisions for a fortnight or twenty days. Sabin runs commonly five or six miles a day, Locke eight or ten miles a day. Locke's hands have \$10 a month, Sabin's only \$8." Here Mr. Lincklaen employed one of Hovey's men, when the party of four started on their westerly route. During the few subsequent days, the party, by zigzag marches, traversed several of the southern-most of the Twenty Townships, Mr. Lincklaen making his observations of the soil, its productions, and the climate as far as indications could aid him, with discrimination, noting particular locations with accuracy, entering in his journal the names of the original purchasers of tracts in the sections he passed through which were already sold, and adding thereto many statements which to the seeker after historical facts are regarded as especially interesting. On Monday, the 8th of October, the east line of the Gore was reached, from whence Mr.

*See N. Y. State Gazetteer, pages 229 and 655.

Lincklaen's course was mainly directed to the northward, exploring thoroughly this, and the townships bordering on the east. With Road Township (the Gore), its handsome valleys and streams, its land of excellent quality, its noble timber, he pronounced himself well pleased.

Mr. Lincklaen's journal tells us that on the afternoon of Thursday, October 11, 1792, he arrived at the foot of the beautiful lake in Cazenovia, where the party encamped for the night. As the result of a reconnoitre he wrote: "The situation is superb, and the lands are beautiful." The record continues: "Friday the 12th.—We journeyed from the lake north and east to the Genesee road, through lands both good and bad, the timber chiefly oak and poplar. We came to Canaseraga Creek, where five German families are settled; they are poor. On the other side of the creek is the Indian settlement. We went to the house of John Denny; there was no bread, no meat."* John Denny was a tavern keeper among the Oneidas.

Directing his next course through the northern tier of the Twenty Towns, he passed through Sherburne, Chenango County, where he found one Mr. Guthrie, who had been there three or four months; thence passed through a corner of Otsego County, and there tarried a season with Louis DeVilliers,† on Aldrich Creek, town of Morris. From this place he set out upon his return journey to Philadelphia via New York, where he arrived after a month's absence, the object of his tour satisfactorily accomplished. Mr. Cazenove was well pleased with his report, and greatly admired the spirit of his enterprising young friend, and the perseverance which enabled one accustomed to the elegancies and luxuries of life to endure a protracted tour in the wilderness, with the tent for his lodging place, and bread and pork for his fare. As a result of Mr. Lincklaen's

*This was the year after the breaking up of the homes of the pioneers of Sullivan, in the history of which town will be found the cause of their destitution.

†See N. Y. S. Gazetteer, page 535.

explorations, the Holland Company purchased Road Township and No. 1 of the Twenty towns, (Nelson) the latter containing 20,000 acres of land, which, added to the former, comprised a territory of 120,000 acres, and extended over the present towns of German, Pitcher and Lincklaen, in Chenango County, and DeRuyter, Nelson, and the southern part of Cazenovia in Madison County. Mr. Lincklaen was appointed agent, with an interest in the purchase, to settle these lands. The *northern* part of Cazenovia was then a part of the Oneida Reservation, and subsequently a portion of Peter Smith's tract.*

During the winter of 1793, Mr. Samael S. Foreman, to whose narrative we are indebted for much of the material for this portion of Cazenovia's history, became acquainted with Mr. Cazenove and Mr. Lincklaen in Philadelphia, and by them was appointed clerk to accompany the latter into the backwoods, to commence the new settlement. By appointment, Mr. Foreman met Mr. Lincklaen in New York, in April, 1793, where a large assortment of goods, comprising all articles necessary for a settlement, were purchased. From here the merchandize was taken up the North River and the Mohawk to Old Fort Schuyler (Utica), and left in the care of John Post, the only merchant then in that place; Mr. Foreman forwarding only one load to Cazenovia on the first journey out. From here, with the three Jerseymen,—John Wilson, carpenter, Michael Day, mason, James Smith, teamster,—whom Mr. Lincklaen brought with him, having engaged their services for a year, and two waiters, Philip Jacob Swartz, and a large German whose name is forgotten, together with seven more employed for the expedition, whose names were: James Green, David Fay, Stephen F. Blackstone, Philemon Tuttle, David Freeborn, Gideon Freeborn and Asa C.

* About the time of the laying out of the village of Cazenovia, Mr. Lincklaen purchased large portions of the New Petersburg tract in different sections of the Five Allotments, to the amount of upwards of 110,000 acres, which added to the first purchase, constituted a tract of 130,000 acres at that time in his possession.

Towns, all started to the westward on the newly opened Genesee Road. A few days' provisions were in each knapsack, each axman with his ax on his shoulder, and a yoke of oxen and a cart loaded with provisions for both man and beast, together with all implements of husbandry and for domestic use which their primitive beginning would require, made up the cavalcade.

The first day they proceeded as far as Wemple's tavern, Oneida Castle; the next day reached Canaseraga and put up at the tavern of John Denny, a half-breed Indian, who had been a Captain in the Revolution, and spoke good English. The third day the company continued on the Genesee Road as far as Chittenango, where they left it, turning to the south and following the Indian path up the crooked course of the creek, the axmen being obliged to widen the way for the passage of the cart. It was ascertained, through the difficulty of ascending the hills, that another yoke of oxen was needed, and forthwith a man was dispatched to Utica to obtain them. With perseverance, however, the next hill top was gained with the one pair by the time night set in, and preparations were speedily entered upon for an encampment. A huge fire was soon kindled, and the group of stalwart men, cheerful and respectful in the presence of their leader, though sadly wearied, presented what would now seem in that place an unique spectacle, as they moved about in the wavering glow of the camp fire. Forth from the knapsacks now came the pork and beans; and slicing away with their jack knives, a majority of the men proceeded to make a meal. A few, appreciating the Indian mode of cooking meat for the more delicate appetite, placed their pork upon the nicely-sharpened end of a long stick, and stood patiently roasting it in the fire, while others ate heartily of raw pork and bread sandwiched; all enjoyed their repast with zest. Tired and sleepy, at last the men arranged their blanket couch upon the earth, the fire at their feet, the trunk of a fallen

tree at their head, and, it may be inferred, soon sank into profound sleep—dreamless, possibly, unless the bright eyes and rosy lips of some buxom German lass, seen during the journey, may have haunted the slumbers of some one of them ; or, quite as likely, the faint outlines of an unrolled panorama of the land they were just now entering to take possession, exhibiting the wondrous destiny of its future, to be consummated through the instrumentality of those unconscious sleepers, may have lingered in the oblivious moments of that portion of them whose aspiring natures, when in full consciousness, were prone to part asunder the mists, and behold the possibilities of the far future. However, with the night, fled dreams, if they had them, and all were soon wide awake for the yet-to-be-surmounted obstacles of the present. After a breakfast of *bread* and *pork*, Mr. Lincklaen and Mr. Foreman, anxious to complete the journey, started on ahead, leaving the men to follow as soon as they were ready. They kept the Indian path with their one horse (the other being taken by the man who went for the extra pair of oxen), following the custom of “ride and tie,”—that is, one rides a distance, and when considerably in advance of his comrade, dismounts and fastens the horse to a sapling, leaving it for the other to mount when he reaches it, while the former walks on and is overtaken and passed by the latter, who in turn dismounts and walks on ; thus alternating to the end of a journey.

On arriving at the outlet of the lake, they discovered a bark cabin, and some signs of the proximity of white men. There was here a little prairie, called in those days an “Indian opening,” upon which Mr. Lincklaen turned loose his faithful horse, “Captain,” placed his saddle, bridle, and portmanteau in the hut, and then with his companion strolled about to view the location. He was delighted with the prospect ; waking visions of a brilliant future he surely beheld now. “Here,” he says, “I pitch my tent ; here I build my village.” As night drew nigh, three strangers approached the

cabin, who, after the usual salutations were passed, were found to be Joseph Atwell, Charles Roe and — Bartholomew, from Pompey Hollow. They were here improving the advantages of a fishing weir, which the Indians had constructed at the outlet of the lake. When these new comers displayed their supper, discovering that our pioneers could not follow suit, they kindly invited them to join in the repast, which consisted of the inevitable bread and pork, and most cordially was the offer accepted.

There were many misgivings as to the delay of the men with the supply cart, for whom they had been anxiously looking some hours; but not arriving, the two prepared for a less auspicious repose than even that of the preceding night. In the weather-beaten hut, with one saddle between them for a pillow, and guarded by their watchful mastiff "Lion,"—"Captain" still feeding on the prairie near by,—John Lincklaen and Samuel S. Foreman slept that night in the future village of Cazenovia. When morning came, no tidings of the men had reached them, and Mr. Lincklaen started back early in quest of the party. About ten o'clock Mr. Foreman concluded to follow, and accordingly saddled the horse and placed the portmanteau thereon, which, though it contained \$500 in silver, could not procure him the wherewith to satisfy his hunger. On his way he met Jedediah Jackson and Joseph Yaw, two commissioners sent by a Company in Vermont, to "spy out the land" in Township No. 1. They had met Mr. Lincklaen, who referred them to Mr. Foreman to direct them to Nelson. This service rendered, he passed on, and at two o'clock he met Swartz with a budget of food, which greatly rejoiced his physical man. From Swartz he learned that the cart had broken down not far from where they had been left the morning before. Repairs had been made, and with slow progress the party were on their way. With care and painstaking they moved down the uneven slope to the lake; and on the afternoon of the 8th day of May,

1793, this little company stopped and pitched their tents a little west of a small ravine, nearly opposite the residence of the late Ledyard Lincklaen, at the south end of the lake.

One of the two tents was fitted up for the convenience of Messrs. Lincklaen and Foreman, the other appropriated to the use of the hired men ; and then plans were laid for the construction of houses. Two log structures were soon built ; one for a dwelling house and store, the other for the hired people. They stood on the south shore of the lake, in what was then the white oak grove, but now one no longer. The aged trees have fallen one by one, till only a single tree is standing, and that bears the marks of decay, sadly reminding us of the grandeur of its fellows. For their noble beauty and lofty bearing ; for their grateful shade in summer heat ; for the many memories clustering about them, these oaks were held in sacred reverence by the members of Mr. Lincklaen's household, and by them have their broken limbs and shattered trunks been fashioned into various artistically finished articles for use and adornment, which grace their long cherished home.

"During the two or three weeks subsequent to their arrival, the company managed admirably in household matters without feminine assistance, by having their washing and baking done at Jacob Schuyler's, a German living at Chittenango ; nevertheless, one evening about sunset, on being told that a woman on horseback was approaching the settlement, all ran out with haste to witness the strange sight ; and pleasanter indeed the rough cabins looked when afterwards graced by the presence of woman. This lady was a Mrs. Dumont, who with her husband came to view the place, and then passed on to Cayuga Lake.

Mr. Lincklaen had advertised extensively by hand-bills, that he opened these lands for sale on a credit of ten years, with only \$10 down on each lot, and interest on the balance to be paid annually, with a further condition of clearing ten acres and building a log dwelling on each lot. Nathaniel Locke was employed to survey these lands, which were to be laid out in lots of one hundred acres each. Mr. Lincklaen also advertised that the first ten families should have one hundred acres at \$1 per acre. This proposal brought on that number quite unexpectedly, from between

Utica and Cazenovia. Some enterprising young people it was said, abbreviated their courtship in order to avail themselves of this offer. The first families came without having first viewed the land or prepared a residence, and the workmen who occupied the large tent generously vacated it for their use in common, and went themselves to live in a log house partly finished. The names of the heads of some of these families were: Archibald Bates, Noah Taylor, Benjamin Pierson, Anson Deane, William Gillett and Isaac Nichols. Mrs. Noah Taylor was the first white woman who came to live in Cazenovia. The first birth was a child of Isaac Nichols,—his eldest daughter, Milison,—born at his house on the east bank of Cazenovia Lake, August 8th. 1793. The second child (born in 1794,) was a child of Noah Taylor.

As the settlers increased, many desiring large farms, represented to Mr. Lincklaen that a hundred acres was not enough for a farm, and wished he would run out the land into one hundred and fifty acre lots. This was complied with after reserving two miles across the north end of Road Township. This reservation was afterwards run out into smaller lots of from ten to fifty or sixty acres, for the benefit of the future village."

Road Township was now divided, forming four towns, which Mr. Lincklaen named as follows: First, Road Township, to perpetuate the original name. This town extended from the north line of the reservation (center of Seminary street), southward a distance, to include four tiers of lots in the present town of DeRuyter; Second, Tromp Township; after Admiral Von Tromp, renowned in the history of the Dutch Navy, for whom this loyal lover of noble men entertained a profound veneration. This Township embraced the remainder of the present town of DeRuyter and six and a half tiers of lots in Lincklaen; Third, DeRuyter, named in honor of another famous Dutch Naval officer, Admiral DeRuyter.* This township embraced the south six tiers of lots in Lincklaen, and the town of Pitcher *minus* the south three tiers of lots. Fourth, Brackel Township, named from Admiral Brackel,—also of the Dutch Navy,—which embraced the southern three tiers of lots in Pitcher and all of the present town of German. As an Act of the Legislature re-

*Admirals Von Tromp and DeRuyter were Generals of renown about the middle of the seventeenth century.

quired a certain amount of population to organize a new town. Cazenovia required a wide territory, to embrace a sufficient number, when it was formed in 1795; consequently these first names, given by the proprietor, were dropped after a time, for the first town of Cazenovia included all their territory. In the subsequent division of towns, Cazenovia embraced Road Township; the name of DeRuyter was transferred to Tromp Township; Lincklaen to the original DeRuyter, and German was substituted for Brackel.

"After the first ten families had received their lands, the price was established at \$1.50 per acre. So rapid were the sales, settlers even followed the surveyors. As soon as two sides of a lot were ascertained, they would take down the number and hasten to the office to have it booked; and often a person had to name several lots before he could get one that had not been engaged a few moments before him. At last the press became so great, that it became necessary to suspend the sales for a few days, for fear of mistakes.

A road was opened the whole extent of the purchase, which passed through New Woodstock, Sheds Corners, DeRuyter and the southern towns, to facilitate the opening of the whole for settlement. A branch office was opened in connection with a store, twenty six miles south of Cazenovia, under the care of Adonijah Schuyler, one of the Cazenovia clerks, and Mr. Lincklaen caused the first mills in that section to be built on the Otsele Creek.

A portion of the location for the future village lay, as we have seen, in the New Petersburg tract. In negotiations with Peter Smith, the desired amount of land to complete the village site was obtained; and at the north end of Road Township on the east side of the lake, on a point of land bounded on three sides by the lake and its outlet (which soon after its disembogement takes a northerly direction and runs parallel with the east shore of the lake), the village of Cazenovia was laid out. This was in the summer of 1794. Calvin Guitteau was the person employed to make the survey.

The first sales of village lots were at \$5 per acre, with certain conditions to improve by building. The Company built a large, elegant frame house, about fifty feet square and two stories high, and covered the roof with sheet lead; but after a few years this was taken off, probably because it could not be made tight. This house took fire twice. The second time it was destroyed.

with a large quantity of elegant furniture. The site was afterwards purchased by Perry G. Childs, Esq., who built upon it. It is now the location of the residence of Sidney T. Fairchild.

The latter part of this summer, 1794, a number of Hollanders came to the settlement on their way to the Holland Purchase. They were Mr. Rossetta (a brother-in-law of Mr. Cazenove), Col. Mappa, Mr. Boon, Mr. Heudekooper, and perhaps some others. Mr. Lincklaen accompanied them on their journey. While they were absent Mr. William Morris came, on his return from the Holland Company's purchase in the western part of the State. While he was staying to rest himself at the Road Township, he was taken sick with what was termed the 'lake fever,' and was for a few days very ill. The country did not afford very skillful physicians at that time, but by the aid of 'Buchan's Family Physician' and good nursing, he recovered. While in a state of convalescence the subject of the name of the contemplated village was canvassed; Mr. Lincklaen had wished to call it Hamilton, as he was a great admirer of Gen. Alexander Hamilton's character; but the settlers in one of the adjoining townships adopted that name for their settlement before a decision was arrived at, so it was dropped. On Mr. Lincklaen's return, Mr. Morris told him they had found a good name for the village; that they called it Cazenovia, in honor of their respected mutual friend, Theophilus Cazenove. This was cordially approved, and so it was established."

The lake also was named, and in honor of John Lincklaen. On all the early maps the lake bore no other name than "Lincklaen's Lake." In later years, when the village had grown into some importance, it gradually came to be known as "Cazenovia Lake," and more recently the aboriginal name, "Owahgena," has become quite generally adopted by use.

The first ten acre job, of clearing the heavy timbered land, was taken by James Green and David Fay, next to the Cazenove lot on the west side of the lake, on the original Tillotson farm, now owned by Mr. A. Blodgett. The price was \$10 per acre with board, and six cents per bushel for ashes cribbed on the job. Wages were then \$8 per month and board.

In speaking of the settlers of this purchase, Maj. Foreman says: "be it said to their credit, I believe there was

but one person who took up a lot of land during the first four years, while I continued in office, who could not write his name."

The Vermonters had made arrangements to take up their farms in township No. 1, (Nelson) before that town should be offered for sale, as their company was large and they wished to settle near each other. By the time the Vermont Company had arrived, however, the whole township was surveyed into lots of one hundred and fifty acres each, Mr. Lincklaen having pushed forward the work. Jackson and Yaw, the committee sent out to explore, and some of the hired men of Mr. Lincklaen's company, were a part of the settlers of this township.

At this period game was plenty; small droves of deer were frequently seen; there were a few otters and an occasional beaver, and bears were often met with. To these pioneers from long established and cultivated homes in town and city, the sports of the chase were exciting; but an encounter with a veritable black bear was an adventure to move one deeper. The following is related in Foreman's narrative:

"One winter a Mr. Walthers (a respectable European German in the Company's service,) and myself were viewing a lot of land which we had bought on the west side of the lake, afterwards called Cazenove lot. As we walked along, our dogs gave alarm of game. We hurried to the spot, and coming up to a very large hollow tree, we encouraged the dogs to attack whatsoever was concealed within it. Presently a little terrier dog was drawn almost within the body of the tree, in a small hole near the ground. In order to rescue him we thrust a stick in through another hole, which the animal seized and held fast till we pulled his nose out of the tree; but what creature it was we knew not. The dog ran home bleeding. We got a large pole and run the butt end into the hole, and Walthers held fast the other end as a lever, while I ran to the farm house to get a gun and some hands with axes to engage in the combat. When I returned with the reinforcements, I found Mr. Walthers as I had left him, grasping the lever, and anxious to be relieved from his state of incertitude. Our first business was to secure the hole by driving down large stakes interlocked with logs; then cut

three windows in the body of the tree about four feet high and seven or eight inches in diameter, so that we could have a fair view of the animal ; and we now discovered it to be what we had expected, a large bear. A discharge from the gun wounded it, when it became raving mad. It raised its huge paws upon its prison wall, put its nose out, gnashed its teeth and frothed at the mouth, and its eyes bespoke retaliation if it was set at liberty. The gun was loaded and fired a second time, producing only a wound. As we were perfectly safe we paused awhile to view how awful its angry looks and actions were. A third discharge from the gun proved fatal and poor Bruin fell lifeless. Our next business was to cut one of those windows large enough to get it out of the tree. We had three or four men from the farm, and after being satisfied that life was extinct, some of them entered the winter quarters of the animal, and after some heavy lifting, our game was landed out of its stronghold. It was conveyed to the village on a hand sled, across the lake, and when dressed, the four quarters were found to weigh (if I recollect right) four hundred pounds. It was a female with young of two cubs. The skin was very black and finely covered. The meat I gave to the men, and four dollars for the skin. This afforded them fine feasting and pleasure.

“Another time, when the jobbers set fire to their clearing by the swamp, near where Mr. Lincklaen built his last house, the fire drove a large bear out, which passed through the village and cleared himself, as no one was prepared to follow. At another time a man passed a large bear and her cub, about half a mile up the lake road. He came to the store and gave information, and we mustered a dozen men and went in pursuit. They had ascended a large leaning oak. We had but one gun and no balls, nothing but slug and shot ; but such as we had we gave mistress Bruin, and perhaps hurt her some, as, after receiving several charges, she all at once descended to a crotch in the tree, about twelve or fifteen feet from the ground, and putting her head between her fore legs, threw herself off. As soon as she touched the ground, as many as could stand around fell upon her with clubs and other weapons, so that she never rose to her feet. Having disposed of the dam, our next move was to get little Bruin, who by this time had ascended as high as he could get, where the limbs would bear him. We commenced firing shot at the little creature ; every time it was fired at, it would wipe its face with its paws ; at last one shot proved fatal, and brought it to the ground. It was about half as large as a midling-sized dog.

“At another time, on Togwattle Hill, [Tog Hill] as it was called, in Nelson, about five miles from Cazenovia, east, a wo-

man was washing out of doors by her house, her husband being off at work, and her child sitting near by her, a bear came close up to her and reared upon his hinder feet. She, as may well be conjectured, not liking his appearance, caught up her child, ran into the house, and instead of inviting her guest in, fastened the door against him. These brutes are so bold, that they have been known to come in the night and try to get into the hog-pens, built near the log dwellings, the inmates of which, having been alarmed by the noise, have got up and made war upon them. These little incidents seem small to an indifferent person ; but they created great interest at the time, and relieved the monotony of backwood's life. The recital of them serves to show that the settlement of a wilderness is attended with difficulties and dangers in various ways."

Wolves were more prevalent than bears, and to rid the country of these enemies of the flocks, the town in 1804, voted to give a bounty of twenty dollars for each wolf killed the ensuing year by any inhabitant of the town.

Among the earliest settlers of the town in 1793, besides those already named, were Archibald Bates, William Mills, Ira Peck, Nathan Webb, Shubal Brooks, and others named — Tyler and — Augur. David and Jonathan Smith and Charleville Webber, came about the same time and were the first settlers of New Woodstock. William Sims and Isaac Moss came soon after.

The first saw mill and grist mill were built by John Lincklaen in 1794. The grist mill was located on the Chittenango Creek, perhaps a quarter of a mile above where it unites with the outlet of the lake,—just below the steep bank at the corner of the garden, contiguous to the residence of General J. D. Ledyard ; the mill pond overflowed all that low meadow south of his house. This mill the company sold to Dr. Jonas Fay, and it was, not long after, burned down, together with a distillery and brewery. Afterwards a better site was discovered below the junction just named, where the present mills (in 1870,) owned by Parsons & Chaphe now stand.

Judutha Perkins came to Cazenovia before 1800, and settled south of the village in what was called, from him,

the "Perkins District." Near him the well remembered Perkins school house was built, in which the early religious meetings of the Baptist Church of Cazenovia village were held. Mr. Perkins and his family were prominent and influential people, and did much towards building up good society.

A Mr. Stanley was one of the pioneers of 1794; he came in with his family from Hartford, Conn. His son Lewis Stanley, who came with him, was a farmer, and located near the village, where he lived till his death in 1857, aged 76 years. The latter was prominent in the M. E. Church; he did much towards founding it and promoting its growth and prosperity. He was also deeply interested in the success of the Seminary.

Walter Childs, from Woodstock, Conn., came in 1798; he was one of the substantial farmers of this locality, and reared a family, members of which still reside in town.

Among the first inhabitants of the town after 1800, was Caleb Van Riper, who arrived in 1801, and settled at the head of the lake. He built perhaps the second tannery in town, on the stream that crosses lot No. 34, now owned by William B. Downer; it stood about forty rods from the lake. A saw mill was also built here at a later date, but both tannery and mill have disappeared, except perhaps some ruins of the foundation and dyke of the saw mill.

Phineas Southwell came, in 1802, from Boonville, Oneida County, but formerly from Massachusetts. Edward Parker came the same year; both settled at the head of the lake, and bought large farms. The land purchased by Southwell was, apparently, that which had been tilled by the Indians, as some fifteen acres of it bore evidences of having been cultivated but a few years previous. The large timber had been removed, and a low undergrowth encumbered the ground; the soil was black, quite likely from annual burnings. Upon this farm—Lot No. 32, School District No. 5—were found many relics referred to in preceding pages;

and G. R. Southwell, son of Phineas, who now owns the farm, has many of these curiosities in his possession. During the elder Southwell's first years of residence here, the Indians frequently came over the lake in their birch-bark canoes to fish, and perhaps hunt deer, which, as has been seen, were plenty.

Christopher Webb moved from Canterbury, Windham County, Conn., in 1805, and settled on Lot No. 29. Martin L. Webb, son of Christopher, came at the same time, and settled here also, and for many years was a teacher in Cazenovia.

Edward Parker built the first frame house in this vicinity (head of the lake,) about 1802. It was with difficulty that he could obtain sawed lumber, but so great was his repugnance to living in a log house, he mastered all difficulties, so that when he commenced housekeeping, it was as he desired, in a framed and boarded house, instead of a log one.

The first town meeting in Cazenovia was held in April, 1795, at John Lincklaen's house. At this meeting John Lincklaen was chosen supervisor, and Elijah Risley* town clerk.

In 1798, when Chenango County was formed, the town of DeRuyter, which embraced all the southern part of the original Road Township, was taken off. In 1800 the town, still embracing Sullivan, Lenox, Smithfield, Nelson and Fenner, had a population of 1,973.

In 1803, the census of Cazenovia village was taken, with the names of the heads of families, their occupations, and number of persons in each household, as follows :—

* Elijah Risley subsequently became justice of the peace. At a very early day, an Indian couple came to Squire Risley's, and were by him married. Soon after, becoming dissatisfied, owing to the reproaches of their Indian friends, who disliked their conformity to the custom of the whites, they called again to be unmarried. The minister being present, they were persuaded to be re-married by him instead, when they departed, appearing quite well pleased with the additional ceremony.

John Lincklaen	6
J. N. M. Hurd, store keeper and postmaster.....	7
S. S. Breese, lawyer	4
Hiram Roberts, blacksmith and tavern keeper....	17
Isaac Lyman, doctor	4
Wm. Whipple, carpenter and constable	4
Moses Phillips, brickmaker	4
Roberts & Hill, carpenters	6
Elisha Farnham, tanner and shoemaker.....	7
Eliakim Roberts, store keeper	9
Horace Paddock, blacksmith.....	3
Ebenezer Johnson, tavern keeper	10
William Kyle, clerk.....	4
Jonathan Foreman, storekeeper	9
Samuel Ashard, miller	6

Total inhabitants.....100

The population of the whole of the original Road Township at the same date, including the village, was 1,164.

Several of the heads of families just named, as well as some of those mentioned as the pioneers of '93, were men of ability and influence in the councils, and at other important posts in the new country.

Samuel Sidney Breese was the first clerk of Chenango County, 1798, and was a member of the Convention of 1821. Jonathan Foreman was elected Member of Assembly from Chenango County, in 1800 and 1801. J. N. M. Hurd was county clerk in 1815, and served till 1821. James Green, one of the pioneers of '93, was at one time a member of the Legislature. Stephen F. Blackstone, another of that company, was a member of the Legislature in 1814.

Jeremiah Whipple, also an early settler, and for many years a first-class hotel keeper in the village, was the first sheriff of Madison County, appointed in 1806, continuing in office till 1810, and was called to act again in the same capacity in 1811, serving till 1814.

William Sims was a pioneer of 1793 ; he took up a farm south of Cazenovia village, where he spent three score and ten years of his life. He possessed wealth, was a man of influence, and contributed largely to the enterprises of his adopted town.

Henrick DeClercq, a native of Amsterdam, Holland, came to Cazenovia in 1800. His wife, Mary, whose maiden family name was Ledyard, came to this town on horseback, from Connecticut, in the year 1798. Her father, G. S. Ledyard, with his relative and namesake, Col. Ledyard, was killed at Groton, in the massacre of Fort Griswold, in the Revolution. The DeClerqs became an established and permanent family of Cazenovia.

Capt. E. S. Jackson was an early settler and wealthy. In all that pertained to the interests and welfare of the new country, Capt. Jackson's good judgment was solicited, and his ever ready generosity assisted.

Perry G. Childs located in Cazenovia before 1806. His name is closely identified with the several interests of the town, as will be seen in the current history of her earlier enterprises. His wealth was generously used for the public good. He was repeatedly honored with official positions in town, County and State.

Charles Stebbins settled here before 1810. He and his family after him have worthily held a commanding influence through all the changes from the early days to the present time. Town, County and State official honors have descended from father to sons; their names are often and honorably recorded.

Elihu Severance also came to this town previous to 1810. Members of his family still reside here.

Jacob Ten Eyck came about 1800. He acquired wealth and used it generously to forward the enterprises of Cazenovia, not a little of it being devoted to perfecting the beauty of the village environs. The same spirit of generosity, in the aid of progress generally, animates the different members of his family.

B. T. Clarke came to Cazenovia in 1812, being a soldier in the war at that time. Mr. Clarke has been and still is one of the active men of the village in improvements and enterprises. He has retired from the mercantile business,

which he pursued for many years at the corner of Albany and Mill streets.

William M. Burr came prior to 1810. His, became another of the prominent and substantial families of the village. At an early day Cazenovia gained a high reputation as a mercantile center, and to such men as the Burrs, Ten Eycks, Clarkes and others, this reputation is due.

J. D. Ledyard, youngest brother of Mrs. John Lincklaen and adopted son of Mr. Lincklaen, was reared in Cazenovia and has spent the most of the years of his long life, (aged seventy-eight in 1871,) in this town. Mr. Ledyard has been identified with nearly all the progressive changes of this town. As will be seen, his name and the names of his sons are not to be separated from Cazenovia's history. Having charge of the Holland Land Company's office, as successor of Mr. Lincklaen, since 1820, his business was large and his influence extensive. He still resides near the foot of the Lake in a dwelling built by himself in 1825, which, with the homes of his sons, all commanding fine views of fair Owahgena, render attractive that part of the village which was first occupied by civilization.

The wealth of Cazenovia, generously yet judiciously invested, has brought its legitimate and ample returns; it has been and still is used, not for selfish ends, but to beautify and adorn, to elevate and purify country life.

In the year 1803, February 22d, a Legislative act was passed, in which the broad territory of Cazenovia was again made less by the organization of the town of Sullivan, a most expansive township, including the present towns of Sullivan, Lenox, and a part of Stockbridge.

After this last change in the town limits, the next town meeting in Cazenovia of which a record has been kept, was held at the house of Capt. Ebenezer Johnson, in the village, in the year 1804. Luther Waterman was Moderator. James Green was elected Supervisor; Eliphalet Jackson,

Town Clerk and Elisha Williams, Collector. Among other enactments, the meeting voted to refund to Lemuel Kingsbury the sum of \$6.18 for "bad taxes." The following was also voted: "That members of this meeting may wear their hats while attending said meeting;"—and to give value to this permission, and for the accommodation of the people, the meeting then adjourned to the Common. The constables were directed to procure sufficient bail, and seven pound masters were elected to enforce the following resolution, viz: "That hogs shall be shut up." Twenty dollars of town fund was delivered to the town clerk to procure books for the use of the town, and he was instructed to "draft off such of the old books as he shall think necessary." It does not appear that this officer deemed it "necessary" to copy any part, as it was not done, and the loss of the first book is irreparable. The town was divided into sixty-eight road districts.

To unite the inhabitants of the more northern portions of the county, which were earliest settled, to make easy their communication with eastern friends, and to facilitate their market journeyings, the "Cazenovia and Oneida Turnpike" was laid out at an early day; it extended from Cazenovia through Peterboro to Vernon. The necessities of the other towns, however, required for them a more direct communication with the outer world; and the "Third Great Western Turnpike," or the more familiar name of "Cherry Valley Turnpike," was the result of these needs. The enterprising prime movers in this grand scheme of constructing a good wagon road from Cherry Valley to Manlius, Onondaga County, through towns and counties of dense forests, over the most hilly country known outside of veritable mountainous districts, with no rich towns along the route to bond, or even to aid them by subscription, formed a company, went courageously into the work, obtained a charter and completed the grand enterprise by 1806. Cazenovia men were foremost in the great work, devoting their time

and investing their capital without prospect of full compensation.

CAZENOVIA VILLAGE.

This village was laid out in a regular, methodical manner. The public square was handsomely located in full view of the lake, and through it passed Albany street, laid broad and with mathematical regularity, with a view to the future needs of a large village. In the vicinity of the square were erected some of the earliest and most prominent buildings, and upon its four corners were located the four stores of the early days, viz: the Roberts store, the Foreman store, that of J. N. M. Hurd, and the store of Jackson & Lyman, the latter on the northeast corner. The Robert's store on the southeast corner, now the "Lake House," was originally built of wood, but at a later date Mr. Roberts removed that, and rebuilt of brick, where for a time he transacted mercantile business. In 1810, it was purchased by Jos. & Wm. M. Burr, who, like Jacob Ten Eyck, their neighbor and relative, established a large business. A few years since this building was converted into a hotel. The Foreman store, located on the southwest corner, was stocked by the Holland Company, and the first postoffice was kept there, at the private expense of Mr. Lincklaen, till its own revenue was sufficient to sustain it as a government office, when S. S. Breese was appointed postmaster by the P. O. Department. At the northwest corner was the well known store of J. N. M. Hurd, where in 1803, the postoffice was kept by him, and who held the commission for many years after.

The first tavern of the village was situated on the location of Mrs. Roberts' present residence, and was kept by Ebenezer Johnson.

Some really fine residences, and also the Presbyterian meeting house, were built previous to 1810, at which date the census gave Cazenovia village a population of 500 inhabitants, sixty-nine houses, five stores, one grain

mill, one saw mill, two cloth-dressing establishments, two carding machines, two trip hammeries, two potasheries, two tanneries, one brewery and distillery, and a post-office.* To this statement may be added one printing office. "The Pilot," established in 1808, by Oran E. Baker, was one of the popular and successful institutions of the village. From its time-honored pages may be learned, not so much by its local items, but in a great degree from its ancient advertisements, that manufacturers, mechanics and artizans were successfully pursuing their several trades. A woolen factory, where custom work of wool-carding and cloth-dressing was done, became the property of Matthew Chandler, having been purchased by him of its original proprietors, Elisha Starr & Co. The new tannery of Thomas Williams & Son, promises much prosperity to the importers of hemlock bark from the farming districts. There is a hat factory belonging to John Brevoort & Jere Allis ; A. Hitchcock adds to his newly-opened store a stock of drugs and medicines ; S. Foreman opens a book store ; J. Gillett advertises as clock and watch maker ; J. Kilbourn as tailor ; W. Brown as painter and glazier ; Mr. White's chair factory receives some notice, while Luther Bunnell's trip hammeries are known to be conducted with superior skill and enterprise. Thus is given in this old-time journal a glimpse of the industries of the village at and about 1810.

One of the great institutions of this period was the military brigade, which had been formed in Madison County under the command of Gen. Jonathan Foreman, a former Colonel in the War of the Revolution ; and for the use of the militia when their headquarters were made in Cazenovia, a fine parade ground was laid out about 1810, in the northern part of the village.

The Cherry Valley Turnpike brought Cazenovia into special notice, and placed it on an equal footing with towns of established reputation further east ; and no village in the

* See Spafford's *Gazetteer* of 1812.

county had greater consequence and influence than this. From the time of the formation of the county to this date, (1810,) it had been looked upon as a suitable location for the county seat of the Courts of Justice, and had become so temporarily; consequently, the first criminal punished for murder in Madison County, was executed here. This one was Hitchcock, the wife poisoner, who had been confined in Whitestown jail, and was tried (in 1807) at a court held in Judge Smalley's barn, in the town of Sullivan, whence he was taken to Cazenovia and hung. The gallows was erected about a half mile east of the village, on the farm now owned by Cyrus Parsons, near where his dwelling now stands. Jeremiah Whipple was sheriff.

The county seat proper, was located here in 1810,—not, however, without some opposition from rival towns. Col. John Lincklaen and Capt. Eliphalet Jackson were appointed to superintend the building of the court house. A fine brick building was erected at a cost of upwards of \$4,000, on the site where the seminary is located, and is now a part of the latter edifice, having been, on the removal of the county seat to Morrisville, purchased by the Methodist Society for a church, and finally used by the Oneida Conference as their seminary. The characteristic style of architecture belonging to the old court house, readily distinguishes that part of the structure as it now stands, but it is in no wise inferior in appearance to that which has been added to it. The first courts were held here in 1812.

Cazenovia was the first village incorporated in Madison County, the date of the act, giving it a corporate identity, being February 7th, 1810. The first village officers, elected the May following, were:—Jonas Fay, President; Perry G. Childs, Elisha Farnham, Eliphalet S. Jackson and Samuel Thomas, Trustees. With her industries all flourishing and her prosperity promoted in every direction, Cazenovia village gradually increased. The Baptist and Methodist Churches were soon established; and although

the county seat was removed in 1817 to Morrisville, an institution of learning grew up in its place, which exerted a beneficent influence upon the interests of community.

From 1830 to '35, here, as in all sections of Central New York, there seemed to have been given a new impetus to all departments of business ; the manufacturers and merchants invested heavier and expanded their trade ; many farmers, having relieved themselves from debt and accumulated snug competencies for declining years, yielding to the impulse for improvement, now came forward and invested in village homes. During this period, several of the old and substantial blocks, now to be seen on Albany street, were built. All those handsome cut stone buildings, then the style in the eastern cities, were erected at this period, which gave Cazenovia an enviable reputation for its beauty.

In 1840, the census states that this village contained 1,600 inhabitants, 250 dwelling houses, one Presbyterian, one Baptist, one Congregational and one Methodist Church, three taverns, ten stores, two printing offices, one bank, the Oneida Conference Seminary, one woolen factory, one grist mill, one saw mill, one machine shop and iron foundry, one distillery, and one paper mill.

The manufacturing facilities of the Chittenango, developed a new growth to the village along the course of the stream, where new streets were laid out and were rapidly built up. At all periods the village seems to have been making progress in some direction. Since 1850, large blocks have risen, and some of the most beautiful residences have been built. Within a few years marked progress has been made in building. Among the many changes, we designate the fair proportions of the Ten Eyck Block, built in 1871. An "item" clipped from the "Oneida Dispatch," of Aug. 16, 1872, tells us that "the Reymon store is almost complete. It will be an ornament to the place. The Burr block is approaching completion ;" it is a building "that

will not only be useful, but ornamental and beautifying to the locality." It also adds that a small steamboat named "Lottie," which is about thirty feet long, and will carry thirty or forty passengers, built by Mr. Charles Parmalee, has been launched upon the lake.

The enterprise of Cazenovia in perfecting the beauty of her natural scenery, in developing the agricultural resources of the town, and in facilitating the means of commerce, is characteristic of its leading men. Its fair, sunny lake, with convenient boats for pleasure and for the sport of angling,—for Owahgena is yet stored with her native yellow perch, and other families of the finny tribe, perhaps beyond what it was in the pristine days of the Iroquois,*—the delightful drives and beautiful walks among groves around the lake; the romantic road where the Chittenango rushes and splashes around great fragments of rock, and wild looking, precipitous ledges overhang the swift flowing stream; where the atmosphere is aromatic with the breath of cedars, and where an adamantine road bed leads to the wild gorge of the Chittenango Falls;—these attractions, and many others, have made this village a delightful summer resort for the nature-loving, pavement-weary dwellers of large cities, who, coming here, find the luxury of refined homes and cultivated society superadded to the attractions of nature.

Agriculture has been encouraged and developed to a high degree; a tour through the town will corroborate this statement. Smooth meadows, well cultivated fields, cleanly kept woodlands, first-class farm buildings, and the evidences of wealth everywhere, on the hills as well as in the valleys, proclaim skilled training in agriculture.

*"About sixty-four years ago, Amasa and Ezra Leland took forty-five pickerel from Leland's pond, in the town of Eaton, and put them in our lake. For this service they received \$40, this amount being raised by subscription in our town. A law was then passed by the Legislature, that no pickerel should be taken from Owahgena for ten years; and thus our waters were stocked with the beautiful fish which have afforded so much amusement to fishermen, and supplied our table with delicacies."—*Republican*.

Machinery has superseded hand labor almost invariably. Now, the farmer's refined daughter, pining for an out-door frolic, or what is more in her praise, ready and willing to assist in a pressure of farm work, may don her sun hat and gloves, take her seat upon the "mower," and in a few hours perform the same work, which in the days "lang syne," required half a dozen strong men to do in the same time, bowed to the tedious labor of the scythe, with garments saturated with sweat, and backs blistering under the July sun. A comparison between ancient and modern farming, is frequently indulged in by those who can remember when the first furrow was turned in town with a Mohawk wheel-plow, on the lot belonging to David Schuyler, near the outlet of the lake.

In reviewing works of enterprise for the public welfare, we find there are many instances of individual munificence which, we much regret, we are compelled to pass over. One instance, however, we record:—Those stone fountains by the road side,—one in Dist. No. 9, on the road to New Woodstock, one in Nelson, and one at the foot of the lake, —bearing the simple inscription "L. L."* carved on each, will perpetuate the memory of one who, having wealth, expended it in this and many another noble benefaction. (Note c.)

MANUFACTURES.

Cazenovia was noted for manufactures at a day when other towns were only making slow progress in agriculture.

About 1810, Luther Bunnell's trip-hammeries did an extensive business, employing a number of workmen. Nehemiah White built a chair shop at a very early day, which was bought out by Ebenezer Knowlton, who also built an oil mill about 1815. Both of these were operated by Mr. Knowlton many years, had a good reputation, and drew trade from a wide circuit round about. Mr. Lincklaen and Mr. Starr built the first woolen mill in 1813. Starr was un-

*Ledyard Lincklaen.

successful, owing to changes brought about by peace between the United States and Great Britain, and sold to Matthew Chandler & Son.* This was the first woolen factory in Madison County. John Williams & Son purchased of Chandler in 1828, and manufactured woolen goods on a large scale for that day. This firm continued to increase and improve till about 1834, when the mill was burned. Mr. Williams was regarded as a model manufacturer. As a business man his character was above reproach. He subsequently, with others, built the Shelter Valley Mills.

The Cazenovia Paper Mill was built by Zadoc Sweetland about 1810, on the Chittenango, within the limits of the corporation. For forty years Mr. Sweetland was gradually increasing his capital and enlarging his business. It eventually passed into the hands of his sons, under the firm name of "Sweetland Bros.," who at one period manufactured a ton per day of all kinds of paper. It was burned in 1859 or '60, and was rebuilt by them. The dam, furnishing the power, was carried away in the great spring flood of 1865, which also swept off almost every bridge and dam between Erieville and Oneida Lake. The property was then purchased by Henry Munroe, who rebuilt the dam and put all in good order. It was afterwards partially destroyed by fire, then rebuilt; then again overwhelmed by a conflagration which left little. It remains now (1871,) a ruin, but will probably ere long be again restored.

The tannery of Dardis & Flanagan was built before 1830, by Rufus & R. G. Allen. For two score years, while the hemlock forests of the surrounding towns were melting away, this firm, with a large corps of employees, transacted business on an extensive scale. From the beginning to the present time it has been a prosperous concern, and valuable to the country around as a marketing point for the several

*About 1820, Mr. Chandler originated the idea of wire harness for weaving looms, and Ezra Brown invented machinery for making wire harness, and the business was very prosperous for a time.

raw materials it most required. It is situated on the Chittenango, some distance from the corporation.

Before 1810, there was a small tannery in the east part of the village which was for many years owned by John Williams. Rufus Allen, before building his works in the Chittenango Valley, purchased this of Mr. Williams and carried on the business here.

Cedar Grove Woolen Mill was built about 1837, by E. S. Jackson & Son. It was purchased by Henry Ten Eyck in 1850. Mr. Ten Eyck manufactured woolen tweeds. The mill had five sets of machinery, run by eighty hands. There were a number of dwelling houses, all occupied. The works were in fine order and paying well, when in 1852, the establishment was burned. Mr. Ten Eyck lost heavily and many people were thrown out of employment.

Seven or eight years ago (in 1863 or '64), L. E. Swan built, on the grounds of the Cedar Grove Mill, a manufactory of binder's paper board, which is still in operation.

Shelter Valley Woolen Mill was built in 1848, by the firm of Williams, Ledyard & Stebbins, of a capacity for three sets of woolen machinery. Tweeds were mostly manufactured here. With forty or fifty hands this mill turned off 2,500 yards per week. In 1869, the factory was burned. On the same site, Messrs. Williams & Stebbins are (1871,) erecting a new mill on an improved plan, at a considerable outlay of capital.

Fern Dell Sash, Blind and Door Factory, was built by Ledyard Lincklaen in 1851. It is now (1871) owned by O. W. Sage & Co. The firm employ about forty-five hands and six teams; use about 1,000,000 feet of pine lumber, twenty barrels of glue, two tons of finishing nails, and fifty reams of sand paper annually. They also turn out about 18,000 doors, 15,000 pairs of blinds, and 250,000 lights of sash each year.

All the foregoing manufactories were and are situated on the Chittenango Creek, a short distance from each other,

in the following order : The old Williams factory on Farnham street, between Albany and Williams streets ; the Cazenovia Paper Mill next down stream ; the Cedar Grove Woolen Mill a short distance from the last, just outside the corporation ; next down stream the Tannery ; next the Sash and Blind factory ; and still further down the Shelter Valley Mills. On South street was situated the old Distillery and Brewery of John Hersey, an institution of the past, widely known and largely patronized in its day.* The Eagle Foundry was built on Albany street, south side, east of the creek, (Brewery Lane) by Elisha Allis, about 1842, but was subsequently moved up stream. It passed through various hands, and is now (1871,) carried on by Mr. James Dodge.

Among the manufactories are, a Morocco Factory, located east of the village between Nelson and Peterboro streets, established by Mr. Phinney about 1851, a fine General Machine Works on Albany street, (where the oil mill stood) owned and successfully conducted by Marshall O. Card, and a Lock Factory, where the American Lock Co., under the superintendence of Mr. Felter, make a variety of locks of excellent quality, well secured by ingenious mechanism from the arts of burglars.

Bingley Mills, about two miles from the village, on Chittenango Creek, was one of the early flouring mills of this section. It has been owned by Mr. William Atkinson since September 12th, 1831.† This is a longer time than any other mill in town has been run by the same man. There is a saw mill near here, and some mechanics have also located near by. Some sixteen houses give Bingley quite the appearance of a hamlet.

Madison County Bank was organized in Cazenovia, the

*Many persons still living along the route, will remember the long and toilsome winter trips of Hersey's teams, performed as late as 1833, from Cazenovia to Elmira, each hauling the standard load of two hogsheats of spirits.

† Died in 1871, since the above was written

date of its charter being March 14th, 1831, with a capital of \$100,000. Its first President was Perry G. Childs. It performed a successful business during the years of its existence, up to the expiration of its charter, January 1st, 1858.

The Bank of Cazenovia was incorporated February 21st, 1856, with a capital of \$120,000, secured by stocks and mortgages on real estate. The first board of directors were: Charles Stebbins, Ledyard Lincklaen, Benj. F. Jarvis, John Hobbie, David M. Pulford, Austin Van Riper, Lewis Raynor, Reuben Parsons and E. M. Holmes. The first officers were: Charles Stebbins, President; B. F. Jarvis, Cashier. It survived the panic of 1857, and well maintained its reputation as a reliable institution. In 1865, it was changed to the *National Bank of Cazenovia*, with a capital of \$150,000. Its present officers (1870) are: B. F. Jarvis, President; Cyrus Parsons, Vice President; C. B. Crandall, Cashier.

CENTRAL NEW YORK CONFERENCE SEMINARY.

In 1824, the project was originated to establish a Conference Seminary in Cazenovia. The proposition was, to take the court house and remodel it suitably for school use, and so release the Methodists—who had purchased it for a place of worship, and were in debt—from their oppressive liability. The public mind was, at the time, active in enterprises; various improvements were being originated; literature was on the advance, and receiving encouragement everywhere, and facilities, at this point, for higher grades in education, seemed to be imperatively demanded. Rev. Charles Giles, one of the most prominent ministers of the Conference, in his "Pioneer," writes:—

"At this favorable juncture, I was fully convinced that the time had come for our Conference to engage in a public literary enterprise. Learning being an auxiliary to religion in every department of the Church, we, therefore, greatly needed a literary institution, under the supervision and patronage of the Conference, and Providence, at this time, was opening a way for us to engage effectually in the undertaking."

A village meeting was called; much public spirit was mani-

fested, and the movement seemed to be indeed timely. It was embraced in the plan that the institution was to be conducted upon liberal principles ; sectarianism was to form no branch of instruction ; the students would be left free to attend any church of their choice. Rev. George Gary, Perry G. Childs, and John Williams, of Cazenovia, did all that could be done to give form and tangibility to the design, and Rev. Charles Giles carried it up to the next annual Conference to obtain official action upon it. The project seemed visionary, but a resolution was passed which gave sanction to the plan. Says the above writer :—“ Still, some of the members imagined that it would end there, and perish like Jonah’s gourd ; but no ; we were then provided with authority for action ; hence we moved onward, constitutionally and with zeal, to test the liberality of our friends and the community around us. After struggling with opposition, and enduring many cares and embarrassments, our efforts were crowned with success, and the seminary finally became established.”

It was incorporated as the “ Seminary of the Genesee Conference,” in 1825 ; it was the first institution of that grade established by the Methodists on the American continent. In 1829, the Oneida Conference was formed from a part of the territory belonging to the Genesee, and the name of the seminary was changed to “ Seminary of Genesee and Oneida Conference.” In 1835, it was changed to “ Oneida Conference Seminary,” which name it retained until 1868, at which date a new Conference was formed, embracing Oneida, Oswego, Madison, Onondaga, Cayuga and Cortland counties, and named the “ Central New York Conference,” that of “ Oneida Conference ” being dropped. Subsequently, the seminary has taken on the name of the Conference as last instituted.

The court house was a substantial brick building, standing on a conspicuous and beautiful location ; it formed the nucleus of the present seminary buildings. In 1830, the court-house building was remodeled and added to, and now the whole presents a pleasing and noble appearance.

From an historical poem, delivered by Rev. Dwight Williams before Conference in Cazenovia, April 19, 1868, the subjoined is extracted :—

“ At the Conference call [1830]
 The young Oneida, with beginnings small,
 Musters her sons. Where now yon classic pile
 Lifts up its towers to greet the sunlight's smile,
 The first our infant Conference was called ;
 The Court-House building, old and yellow walled,
 Was then both learning and religion's shrine,
 And here our fathers met for work divine.
 Ah, well ! perhaps our Conference was nursed
 Within our honored *Alma Mater* first ;
 Give her the double honors she hath earned
 Since first the fires upon her altar burned.
 These walls of stone,* within whose shadows we
 Convene to-day, were resting silently
 Within the deep primeval ledge,
 Nor yet had known the touch of chisel's edge ;
 Our ark had but a transient resting-place,
 And on yon Chapel fell the precious grace,
 As once on Obed Edoms' house it fell,
 And friend and stranger felt the charmed spell.”

Rev. Nathaniel Porter was the first Principal of the institution. How he labored to establish the Seminary with a respectable reputation and give it a high standing ; how he toiled to elevate the M. E. Church in the vicinity ; how he bore the heaviest burdens and toiled unceasingly until his energies were exhausted, is vividly remembered by many whose hearts were deeply in the cherished work. Dr. Porter went from Cazenovia to New Jersey, in 1830, to recruit his broken health. The anticipations of his friends failed, for he died in Newark, in that State, August 11, 1831, in the 31st year of his age. He was talented and successful, and in his death there passed beyond the constellation of the M. E. Conference a bright star of light, distinguished for its brilliancy, purity and warmth, growing all the more bright as it passed away.

Rev. Augustus W. Smith succeeded Dr. Porter as Principal. The subsequent Principals we name in their order as follows :—W. C. Larrabee, George Peck, G. G. Hapgood, Henry Bannister, (continued 15 years,) E. G. Andrews,†

* The Methodist Church.

† Served twelve years,—he is now one of the Bishops of the M. E. Church.

A. S. Graves, and W. S. Smyth, who is the present incumbent. In 1840, the number of pupils was 327, in 1871, 555. The Seminary has ever maintained a high standing, numbering among its pupils many who have from time to time gone forth to fill the most honored stations in society. Our Legislative Chambers, our Judicial Halls, have noble men who trace their fitting for usefulness back to the kindly walls of Cazenovia Seminary. Our institutions of learning, our missions in India, China and other quarters of the globe, are filled with earnest laborers, talented men and women, who hold, with love and reverence, memories of the careful guidance and wise training of this, their *Alma Mater*.

In 1870, the Seminary buildings were improved, and a large addition was put on. In every respect the old buildings were made convenient by modern appliances, and beautified by modern art. Its facilities for accommodating its increasing patronage have been greatly enhanced. The trustees have secured a new charter of incorporation, and a corporate seal.

PROMINENT MEN.

THEOPHILUS CAZENOVE "was the first General Agent of the Holland Company. When the Company made their first purchase of lands in the interior of this State and Pennsylvania, soon after 1790, he had arrived in this country and acted as their agent. In all the negotiations and preliminary proceedings connected with the large purchase of Robert Morris, of this region, the interests of the Company were principally confided to him. His name is intimately blended with the whole history of the title. When the purchase was perfected he was made General Agent, and under his auspices the surveys were commenced. The author can only judge of him from such manuscript records as came from his hands. These exhibit good business qualifications and great integrity of purpose. In all the embarrassments that attended the perfecting of the title, he seems to have been actuated by honorable and praiseworthy motives, and to have assisted, with a good deal of ability, the legal managers of the Company's interests."*

He returned to Europe in 1799, ending then his connec-

* Turner's History of the Holland Purchase.

tion with the Company. He resided for a considerable time in London, after which he went to Paris, and we believe it was in M. De Talleyrand's home that he died.

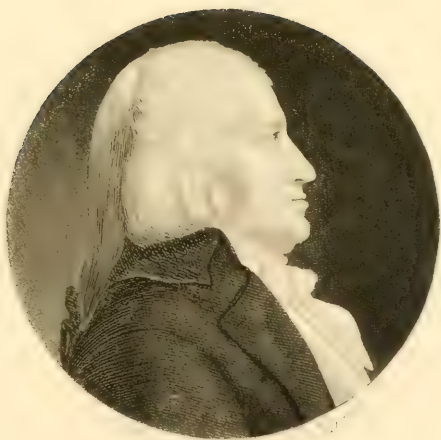
JOHN LINCKLAEN.

Very much of Mr. Lincklaen's active part in the early history of this county, will have been gathered from the history of the town of Cazenovia, and it may lend to his name sufficient interest to justify a brief personal mention of his life; one in which a bold and adventurous spirit was controlled by a firm character, and one which, commencing in the gay life of European capitals, ended peacefully in a home of his own making in the New World.

Jan von Lincklaen was born in Amsterdam, Holland, December 24, 1768. His boyhood was principally passed in Switzerland, where he was educated by a private tutor. At the age of fourteen he entered the Dutch Navy, remaining in the service for some years, and attaining promotion to the rank of Lieutenant under Admiral De Winter. While in this service he visited the most important places in Europe and Asia, and passed some considerable time at Smyrna and Ceylon.

In the year 1790, he came to this country under the patronage of Mr. Stadnitski of Amsterdam, the principal director of the Holland Land Company's affairs in America.

In the year 1792, he penetrated the wilderness of Central New York, and surveyed the land subsequently purchased by the Holland Land Company, and early in the following year (1793), intrusted with the agency of the tract, he commenced the actual settlement of Cazenovia, naming it after his friend Mr. Cazenove, an Italian. Young, active, and persevering, he turned his attention to the needs of his new settlement, and at once commenced laying out roads, building bridges, erecting mills and warehouses, and all that a new home demanded, and he soon found himself surrounded by a prosperous community, in



JOHN LINCKLAEN.
Founder of Cazenovia

the place where his refined taste had induced him to make his new home.

In this active way he labored for nearly thirty years, and won for himself a reputation for integrity and accuracy, and proved himself in all ways a friend to the poor, and a neighbor devoted to the welfare of his townsmen.

John Lincklaen's name was also connected with the Holland Purchase in the Genesee country. According to the then existing laws of this State, those of the Holland Company then in Holland, could not purchase and hold real estate, being aliens. After several changes in the trustees, and transfers of portions of the land, sanctioned by the Legislature, the whole tract of the celebrated "Morris Reserve," containing about three and a quarter million acres, was deeded to the individuals, in their own names, who represented the three separate branches of the Holland Company. These were:—Herman Leroy, John Lincklaen and Gerrit Boon. In conveyances of these vast estates made subsequently, we find the names of Herman Leroy and Hannah his wife, John Lincklaen and Helen his wife, Gerrit Boon, Paul Busti, William Bayard, James McEvers, the Willinks, and others.

His acquaintance embraced many learned and distinguished men, (among them Talleyrand, at the time seeking in America a refuge from European disturbances;) and his reading, as evinced by his library, was varied and extensive, in English, Dutch and French. He rendered the English language with purity and ease, for which we have the excellent authority of President Nott, of Union College, who said that he knew of no foreigner who used our language so correctly as Mr. Lincklaen. His tastes were scholarly and literary, which gave to his graceful person, always elegant in dress and manner, an air of refinement, and which marked him as one of nature's superior types of men. His high sense of honor, his deep love of integrity, together with his fineness of organization,

placed him beyond the ordinary mind ; hence there seemed between himself and the mass a distance, perhaps affecting his general popularity, which was not the offspring of pride, but was, rather, owing to an awkwardness in adapting himself to the mass. Between himself and Peter Smith there existed intimate business and friendly relations, their friendliness being in a great measure cemented by harmonious views in politics, both being Federalists. Frequent visits were interchanged in which Gerrit Smith, then a youth, often participated. In those days Gerrit Smith learned to admire and love Mr. Lincklaen, whose fine and noble qualities, in all the years that have passed, he has cherished and revered ; and now he says :—"in my eye Mr. Lincklaen was a beautiful man, a lovely character."

Mr. Vanderkemp* and Col. Mappa, two of his most intimate friends, were Unitarians, and for a time he was influenced by this doctrine. His pastor, Rev. Mr. Leonard, leaned toward these views, but during the ministry of Rev. Mr. Brown, who succeeded Rev. Leonard about 1814, in a revival of great power, Mr. Lincklaen devoted himself to a candid consideration of religious views, which led to his adopting the Trinitarian belief and devoting himself to a Christian life, and all his after life attested to the earnestness and fullness of his convictions.

In forwarding the erection of the "Old Church on the Green," he gave his time and means unsparingly, and the noble frame and graceful spire raised at that time, are now the just pride of a large congregation, who have made of the old landmark one of the most beautiful churches in our county.

His first residence was on the ground now covered by the house of Sidney T. Fairchild, Esq. This building was destroyed by fire in 1806, and he then selected his place at the foot of the Lake, on a site that commands a beautiful

*Mr. Vanderkemp was employed by the State to translate the old Dutch records into English.

view of the entire length of Owahgena. This house, built of brick, is still standing, occupied by the family, and is evidence of his thorough care in working soundly and well.

The original warehouse and store was on the Lake, west of the outlet, among the venerable trees of a white oak opening. The Land Office was for a time near his entrance gate, and afterwards in a building erected for the purpose on land at the foot of Albany street.

The agency passed on to one, to whom he gave the position of an adopted son, J. D. Ledyard, whose eldest sister, he married in 1797.

Mr. Ledyard eventually assumed the entire remaining property from the Holland Land Company, and by him the office was removed again (to open a full view of the Lake from the village), and a third building was built in the business part of Cazenovia, where it now (1870,) remains.

At this time the business of the tract is comparatively small. A limited number of contracts are yet unpaid, but the "settlers" are fast paying them up and taking their deeds; and of the original one hundred and thirty thousand acres of this Holland purchase, now only four or five hundred acres remain unsold; and as railways are threading the valleys through which Mr. Lincklaen and his men made their "blaze marks," these will soon be purchased and cleared, and ere long the whole venture that brought an European Naval Officer to settle on fair Owahgena, will be only a matter of local history.

Mr. Lincklaen's eventful and active life was changed to that of a suffering invalid in 1820, by paralysis, and his death resulted from the disease no skill or care could avert, on the 9th of February, 1822, while he was yet at the age of many hale men, fifty-four years.

SAMUEL S. FOREMAN came with John Lincklaen as a merchant and remained in Cazenovia several years. Under

Mr. Lincklaen's patronage, he had at one time several stores established in small villages in different sections of the county. He was an energetic, public spirited man and possessed much influence. He subsequently removed to Syracuse. The author is indebted to him for much of the early history of Cazenovia.

JONATHAN FOREMAN was an elder brother of Samuel S. Foreman. He was an officer in the Revolutionary war, enlisting as ensign and rising by regular grades to Colonel. He held a General's commission in the militia, was very energetic in forming the old Military Brigade of Madison County, and was always prominent at parades, having a true soldierly bearing. These brothers were relatives of Hon. Joshua Foreman, the founder of Syracuse. Miss Helen Ledyard, who became the wife of John Lincklaen, was a niece of the Foreman brothers.

NEW WOODSTOCK VILLAGE is situated in the south part of the town of Cazenovia. David and Jonathan Smith, and Charleville Webber were the first settlers in this locality. These men it is said came in before Mr. Lincklaen's settling party,—stopped awhile at the shanty at the lake, and afterwards staked out their lots and settled near the site of New Woodstock. Isaac Warren, Robert Fisher and John Savage were also among the first settlers of this part of the town. Ralph Knight, (who was living in 1869, and the oldest resident of the village,) was born in New Woodstock, December 18th, 1796. Erastus Smith (also living in 1869*) was another of the early native born citizens of New Woodstock. Joseph Holmes, a settler of 1801, was from Chesterfield County, New Hampshire—his native place being Munson, Mass. Squire Letus Lathrop, and Edmund Knowlton are other residents of the town who were among the earliest natives of this place.

*The date in which the author acquired this information.

This village being on the well traveled road, from Cazenovia southward through Road Township, was quite early a conspicuous settlement. The first Baptist Church of Cazenovia was organized here as its history shows, and the first meeting house of the town was built in this village in 1803. There was a store, a tavern and some shops at that time. A Methodist class was formed here, and Rev. Mr. Paddock and other Methodist ministers preached at this place at stated periods, before 1820. A select school was originated, which, after a few years of successful operation, was incorporated by Legislature as "New Woodstock Academy." The date of the Act was May 2nd, 1834. It is now extinct. At a later date the M. E. Church was built. A fine school house has been erected at a recent date, at a cost of about \$3,000. In this a first-class graded school is kept. There is an extensive Glove Manufactory in New Woodstock. Its proprietors are (1869) Erastus Abbott, Joseph L. Hatch, James L. Savage, Elijah B. Warlock and Thomas Warlock. The village has also two carriage and wagon shops, several mechanic shops and mills, a hotel, four stores, besides its two churches, and about 300 inhabitants.

A Good Templar's Lodge has been in existence about five years. It has thus far proved to be an institution, successful in sustaining itself, and in performing its sacred mission. (Note *d*.)

CHURCHES:

The Presbyterian Church of Cazenovia Village, was formed in 1799, with eight members. Rev. Joshua Leonard was first pastor. The first place of worship was a school house, after the style of a chapel, situated on the west side of Sullivan street, north of the Green. In 1807, the society erected the first church edifice of the town. It was situated on the north side of the Parade Ground, facing Hurd street.

The First Baptist Church of Cazenovia, was organized in

New Woodstock, in 1799. Elder Bacon was temporary pastor. In 1803, the society, with the Presbyterians, built a meeting house. In 1820, the *Cazenovia Village Baptist Church* was formed. This society had, however, existed as a separate division since 1803, and had built their church about 1818. This was burned in 1871, and a fine new one erected on its site the same year.

The M. E. Church of Cazenovia Village. A class was formed in this village as early as 1816, which existed till 1824, when it was reorganized by Rev. Geo. Gary. Rev. Fitch Reed first pastor. In 1830, they built the stone church. This has been removed, and a fine new one is being erected on the spot.

The Congregational Church of Cazenovia Village, was built about 1838. The society are mostly removed. The building is now known as Concert Hall.

St. Peters Church, Episcopal, of Cazenovia Village, was organized in 1845. Edifice built in 1848. First pastor, Rev. Mason Gallagher.

First Universalist Church of Cazenovia, was organized in 1853. The church edifice was erected in 1853-4. It is situated at the foot of Williams street.

St. James Church, Catholic, located near the old Parade Ground, was built in 1848.

NEWSPAPERS.

Two newspapers in Madison County claim the precedence as being the first established ; the *Madison Freeholder*, published at Peterboro, and the *Pilot* at Cazenovia—both originating in the year 1808.

The *Pilot* was started in August, 1808, by Oran E. Baker, and continued till August, 1823.

The *Republican Monitor* was instituted in Cazenovia, in September, 1823, by L. L. Rice. It was published by John F. Fairchild from April, 1825, to January, 1832 ; by J. F. Fairchild & Son, till July, 1840, and by J. F. Fairchild till March 4th, 1841, when it was discontinued.

The *Student's Miscellany*, semi-monthly, was published at Cazenovia in 1831, by A. Owen and L. Kidder.

The *Union Herald* was commenced in May, 1835, by L. My-

rick and E. W. Clark. In 1836, Mr. Clark withdrew, and in 1840 the paper was discontinued.

The *Cazenovia Democrat* was started in September, 1836, by J. W. Chubbuck & Co., edited by J. Dwinnell. In February, 1837, it was discontinued.

The *Madison County Eagle* was commenced in this village in February, 1840, by Cyrus O. Pool. In 1841, it was published by Thomas S. Myrick and W. H. Phillips. In June, 1842, Myrick withdrew, and in May, 1845, it was changed to

The *Madison County Whig*. In August, 1848, Phillips was succeeded by H. A. Cooledge, by whom the paper was changed to

The *Madison County News* in October, 1853. In May, 1854, it was again changed to

The *Madison County Whig*, and in January, 1857, was discontinued.

The *Abolitionist* was started in Cazenovia, in 1841, by Luther Myrick, and continued two years.

The *Madison and Onondaga Abolitionist* was also published here, in 1843, by Luther Myrick and J. C. Jackson.

The *Madison Republic* was commenced in this village in January, 1850, by W. H. Phillips, and continued about three months.

The *Cazenovia Gazette* was published by Baker & Debnam, from October, 1851, to May, 1852.

The *Progressive Christian* was established in April, 1853, by A. Pryne, and was continued two years.

The *Cazenovia Republican* was started May 1st, 1854, by Seneca Lake. It was subsequently published by Crandall Bros.; afterwards by the Forte Bros., and now (1872) by E. B. Crandall, Irving C. Forte, editor.

The *Madison Observer* was first issued in Cazenovia, in January, 1821, by Rice & Hall. It was removed to Morrisville in 1822.

CHAPTER V.

DE RUYTER.

Boundaries.—Lincklaen's Purchase.—Original Division of Towns and their Names.—Naming of DeRuyter.—Party of Pioneers.—Opening of Roads.—Historical Incident.—Joseph Messenger.—Squire Samuel Thompson.—Names of Pioneers.—First Death.—First Birth.—First School.—DeRuyter Village in 1805.—First Improvements at Sheds Corners and early Settlers in that Vicinity.—Quaker Basin.—DeRuyter Village in 1809.—Cold Season of 1816.—Affecting Incident.—Inconveniences and Privations.—Customary Amusements.—Incidents.—Schools and their Teachers.—Distinguished Sons of DeRuyter.—The Village in 1832.—Incorporation.—Lively Progress.—S. D. B. Institute.—Sketches of DeRuyter Citizens.—Churches.—Newspapers.

DeRuyter is the southwest corner town of Madison County. It is bounded north by Cazenovia, east by Georgetown, south by Chenango County, and west by Onondaga and Cortland Counties. The principal stream of this town is the Tioughneoga River, which, however, has numerous branches. Along this river a beautiful valley of richly fertile soil spreads out, and on either side rise the summits of hills, some of which are 400 to 500 feet in high. Pretty valleys follow the course of the Tioughneoga tributaries. A branch of the Otselic has its source in the southeast part of this town, along the course of which the Midland railroad finds its way among the hills into the town of Otselic.

DeRuyter, previous to 1795, was included in the ancient town of Whitestown and was a part of the famous "Linck-

laen Purchase." "Tromp Township" was the original name given by Mr. Lincklaen to this town, which it retained while it belonged to that portion of the purchase lying in Chenango County. A portion of "Road Township" is also included in DeRuyter. The ancient line between Tromp and Road Townships passed just south of Sheds Corners, and crossed the lands which are the present farms of widow W. I. Alvord, Samuel Smith, Orville Fowler and Asaph Smith. By reference to maps, it will be seen that the line of lots here change their numbers, showing that the original survey, when those towns were recognized, still holds good. The familiar name of "Tromptown" was not readily dropped when this, with No. 1 and No. 6 of the Clinton purchase, became in 1795, a part of Cazenovia; but when an act was passed March 15th, 1798, authorizing the formation of the new town of DeRuyter, its inhabitants soon grew to be familiar with the illustrious title. At its formation under this act, it embraced its present limits, with Georgetown, in Madison County, and Lincklaen, Otselic, German and Pitcher in Chenango County. Its population in 1800 was 310. The name of DeRuyter was given by Mr. Lincklaen in honor of his countryman, Admiral DeRuyter, of the Dutch Navy, an illustrious personage in the history of Holland.

At the date of March 21, 1806, when the County of Madison was formed, that part of DeRuyter lying within the County of Chenango was taken off, and in 1815, when Georgetown was organized, two miles of the then town of Cazenovia was added.

In 1793, Col. John Lincklaen employed the services of Nathaniel Locke, by whom this tract was surveyed, when it was immediately opened for settlement. In this same year a small party of emigrants wended their way southward from Cazenovia into the pathless, unbroken wilderness of DeRuyter, or Tromptown, as then called. Their progress was impeded by heavy underbrush which they were com-

pelled to cut from their pathway, and which, aided by the trees they marked, left them a passably well defined route for communication with the outer world. They halted near the confluence of the three streams, whose narrow valleys, united, form the entrance to the expanding and beautiful valley of the river which yet bears its Indian title, "Tiough-neoga," (said to be "Te-ah-hah-hogue" in the aboriginal dialect) meaning "the meeting of roads and waters at the same place." *

On the rolling land, up from the river full two miles from DeRuyter village, Elijah and Elias Benjamin, from Dutchess County, N. Y., and Eli Colgrove, from Rhode Island, selected their location on lots contiguous to each other;—the two Benjamin families coming together, and the latter at or about the same time. Elijah Benjamin's family consisted of three sons,—Elias P., David and Elijah E. Benjamin. The last named son is the only one of those pioneers now living. He resides in DeRuyter village, is now (1871) eighty-two years of age, and in possession of mental and physical health unusual for a person of his years. These settlers obtained their farms of Mr. Lincklaen at the almost nominal price of fifty cents per acre,—farms which are now worth \$100 per acre.

At an early date Colonel Lincklaen opened two roads through his purchase; they were called the east and west roads. The west road was first laid out, and extended the whole length of his tract,—or from Cazenovia to German. The engineer employed in cutting this road had a corps of four axmen and one teamster, among whom were two of the hardy Jerseymen who came on to Cazenovia with Mr. Lincklaen,—John Wilson and James Smith. The former located in the town of Lincklaen; the latter was long afterwards a resident of DeRuyter. These road-cutters found the wilderness to be continuous and extremely dense, from DeRuyter settlement southward, far into Ger-

* See Spafford's Gazetteer, 1812.

man. There were five families then living in the latter town in the utmost seclusion, their only communication with the civilized world being by a "blazed" route to Oxford. Two of these families were named Doran, and the three others Vanauker. They were ignorant of the approach of any settlement from the northward, and consequently on the evening that the road party were nearing them, and the sound of axes and echo of voices could be heard, no small amount of speculation and excitement was produced thereby. Some of the men were gone to mill to Oxford, but returned that night and found their families had gathered together and made their calculations. If the coming band were Indians they were to be prepared to accept them as they came; if friendly, they should meet a friendly reception; if hostile, then otherwise;—but if the new comers proved what the evidences led them to believe—a band of emigrants—great would be their joy! And if this was indeed so, they then queried, where could they come from?—so far as they knew all settlements and thoroughfares in the direction whence these were approaching, were many leagues to the northward; and why should emigrants cross the great Indian country intervening, when the traveled routes from the east were far preferable? Such and similar queries and speculations were indulged in till a late hour, and sleep scarce visited this log hamlet that night. Early the following morning the engineer, while his men were preparing breakfast, walked out to reconnoitre, and in a short time reached the little settlement. There were mutual and hearty greetings, even though between strangers, for all were glad to look upon new faces; there were rapid and eager questionings from the settlers, and ready and satisfactory answers given. The worthy and hospitable Vanauker, earnestly pressed the stranger to take breakfast with them, but the invitation was respectfully declined, on account of the anxiety his men at camp would be sure to feel if his absence was prolonged; he left, however,

promising that himself and men would gladly avail themselves of the hospitalities of their host's house that night, and as an evidence of the welcome they would meet with, the men of the settlement took their axes, went out to the woodsmen, and helped them through. That night was the most eventful and happy one that had yet closed upon the settlement ; it brought to their doors a road which was to give them communication with neighbors. From that time forward they became closely connected in intercourse with the settlement at De Ruyter.

Joseph Messenger and Samuel Thompson settled in this town in 1795. The former located on lot No. 20, and built the first tavern in the town. It was a large, double log house, and stood but a few rods from the present dwelling of George Lewis, who now occupies the farm. The Messenger Tavern was for many years the famous stopping place for the numerous emigrants coming in to settle the Lincklaen purchase, and many a way-worn traveler had cause to remember with gratitude the kindness of the proprietor. Mr. Messenger was employed by Mr. Lincklaen to cut through the east road, which runs on the ridge east of DeRuyter to the town of Lincklaen, and which the older inhabitants remember to have long borne the name of the "Joe" road. Upon the farm that he took up, cleared and cultivated, Joseph Messenger died and was buried. Upon the head-board, above his remains, the following epitaph was written, which, although not transferred to the marble his family reared in affectionate memory, was nevertheless true :—

" Here lies the remains of old Uncle Joe,
A Me-senger here a long time ago ;
Pioneer of the woods and worker of the way,
He did a great deal of work for a little pay."

Mrs. Messenger, or "Aunt Mima," as she was called, was a most excellent christian woman and beloved by everybody. Her character combined the requisites which highly qualified her for all the duties and needs of the new country. Courageous and self-reliant, she feared not to

mount her horse, (astride if the case was urgent,) at any time of night, and ride ever so far in the woods, to attend the wants of the sick. As a safe and skillful practitioner of midwifery, her celebrity extended over a wide circuit.

Squire Samuel Thompson settled on Lot No. 4, where members of his family still reside. He was a marked character of the period—a famous hunter, a wonderful marksman, and from various other characteristics, similar to one of Cooper's heroes, he was called the "Leather-Stocking" of this section. The following extract from the DeRuyter "New Era," tells one of the many stories related of this rare character:—

"In his prime he was a bundle of nerves and bone, nothing else. On a time, he went to the village of Cazenovia, or, as it was termed in those days, "up to the Lake." His business, which was with the late Col. Lincklaen, being over, Mr. T. stepped into the street, and passing along, unconscious of danger, met a sort of crazy, drunken chap, who, without prelude or ceremony, struck him a most unexpected blow over the head. Sudden as a flash, the assailed returned the 'how d'ye do' with a tremendous whack over the other's pate, who, seeing the stars fall, cried out lustily, 'Oh, you shouldn't strike me! I'm a crazy man!' Instantly the old squire, whose motions were as quick as lightning, hauled off again, giving him another crack, with the retort, 'D—n you! I'm as crazy as you be!' leaving bedlamite sprawling on the walk, to come to his senses as best he might."

Squire Thompson died a few years since, at the advanced age of ninety.

Joseph Rich came in from Connecticut about 1795, and took up Lot No. 36, which is traversed by the Tioughneoga, where, in 1807, he built the first saw mill, and, in 1809, the first grist mill in this town. These mills were in operation until the construction of the DeRuyter Reservoir, which cut off the supply of a large part of the stream. The same property is now owned by DeGrand Benjamin, a grandson of Joseph Rich.

The isolated band of DeRuyter pioneers, located in as close proximity to each other as the size of their farms would permit; they opened clearings which year by year

widened and lengthened. It was a most salubrious situation, and the success which attends vigorous health and favorable natural surroundings, was theirs. The fame of their local advantages was not long in reaching their former homes in the east, and large numbers were induced to emigrate.

Eleazer Gage, from Dutchess County, with his sons, Justus, Eli, Samuel, Ira and Jeremiah, came before 1800, and also Darius Benjamin, all of whom located south of, and adjoining this settlement, some of them opening clearings where DeRuyter village now stands. Darius Benjamin cleared the land and set out a small orchard on his place, very near the new cemetery.

Jeremiah Gage built, at an early day, the tavern between the Messenger House and the village—two miles north of the latter—now owned by Newell Reeve, and re-modeled into a mansion-like farm house. The Gages became thrifty, well-to-do farmers, and as a family, were public spirited, and possessed influence. Eli Gage was quite popular as a political man. He was Supervisor for several years, and many years a Justice of the Peace. Only one of this once numerous family lives in town—Edwin Gage, grandson of Justus. Ira Gage Barnes, adopted son of Capt. Jeremiah Gage, became quite prominent as a teacher, and also held the office of Supervisor and of School Inspector. On the death of Jeremiah Gage, he succeeded to his estate. He subsequently moved into DeRuyter, and established a banker's and broker's office. He was a successful business man, prominent and influential. He now resides in Syracuse.

Daniel Page, from Dutchess County, came before 1800, and at an early date—perhaps 1806—opened the first public house in DeRuyter village. It was a frame building, and on the erection of the Annas House on the same site, it was moved off the ground; it now stands adjacent to the hotel, and is used as a drug store.

William and Thompson Burdick, brothers, came from

Hopkinton, Rhode Island, in the year 1795. Thompson Burdick's deed of his farm bears date, May 1st, 1795. These brothers located their farms in the vicinity of the chapel, north of DeRuyter. Thompson's house stood next the chapel, (which was afterwards built,) and the farm of William, Lot No. 128, adjoined his. The family record of Thompson Burdick discloses the fact that David Burdick, his son, was born May 25, 1796, which makes this the first birth in the town of DeRuyter. The Burdicks reared large families, who were generally thrifty and enterprising. Beginning poor, they attained a competence; they were men of good judgment, safe, trustworthy, substantial, and locally public spirited. Two sons of Thompson—Albert G. and Joseph—settled in this town. The surviving sons of William—Ira C., Kenyon and Lorenzo, reside in this town, and are farmers.

Prominent among the early settlers in the north part of the town, were three brothers—Jonathan, Luke, and Pardon Coon—who took up, cleared and improved fine farms, and reared large families, sons and daughters, most of whom lived to the estate of manhood and womanhood, contributing numbers and strength, virtue and intelligence to the native population of the town.

David Paddock, Gideon Foster, Samuel Bowen, James Nye and David Mayne, sen., also came early.

Samuel Bowen kept the first store opened in the town, on the side hill, just north of the corporation, on the turn-pike (or plank road).

James Nye located on Lot 54, where he cleared a beautiful farm, and resided many years.

David Mayne located at the head of the reservoir; he reared a large family, several being daughters, all of them dying in youth. This family were at one time prominent. David Mayne, jr., was a surveyor and teacher, a Justice of the Peace for many years, and a member of Assembly. He was a man of great memory, of good judgment, and was

highly respected. One of his sons resides on the homestead, the other is a teacher in Rochester.

Aaron, Belden, Isaac and Nathan Paddock, young men, came with their mother from Dutchess County, and located north of DeRuyter. All were afterwards married and remained in this vicinity. At one time they also were a prominent family.

Holbrook and Hitchcock came in 1802, and took up their farms adjoining DeRuyter, in the town of Cuyler. Being so near the village, where they transacted business, they were reckoned as belonging to DeRuyter.

The first death in town was that of Gideon Foster, which occurred in 1796. It was early in the spring, and the scarcity of food for cattle compelled all the settlers to resort to browsing. Mr. Foster, in his labor of this kind, overtaxed his strength, and brought on an aggravated form of *hernia*, to which he was subject, which terminated in his death in forty-eight hours. Any decimation of their small numbers caused real sorrow in this community, and the suddenness of this event, removing one by death, was therefore felt as a calamity. A burial ground was then laid out, on the farm of Elijah Benjamin, and here, for the first time, the earth closed over the body of a white settler. This spot was for many years the only burial ground of this vicinity; the remains of many of DeRuyter's pioneers are resting here.

Dr. Hubbard Smith was the pioneer physician and was the only one for many years. His practice was an extensive one, and he was universally esteemed. Dr. Smith early built the house which is now the boarding house of the DeRuyter Institute. He was the first Postmaster of DeRuyter.

The first school house in town was a log structure built on lot No. 20, near the Messenger tavern. Eli Gage was the first teacher, in the winter of 1799.

Frederick, the fourth son of Elijah Benjamin, was the

second white native (as the records show) of DeRuyter, born in 1798. He received his fine and healthy physical, moral and mental education in this town; to the influences of his home was he indebted for the true manhood he bore with him to the home of his adoption in Belvidere, Ill. He died in the autumn of 1868, aged seventy-four years.

We have the names of several who came previous to 1805: Abram Sutton, from Westchester County, N. Y., John Pierce and wife, from New York; Dr. Ephraim Otis, from Saratoga, N. Y.; Job Webb, from Hudson, N. Y., and Benjamin Stratton.

Tiddeman Hull and his son George, came from Hudson, Columbia County, N. Y., in 1805. They located in the town of Cuyler, Cortland County, about two miles from DeRuyter village; living so near, they were regarded as a part of the same brotherhood of pioneers. Their "meeting" (Friends,) was at DeRuyter, and their business was transacted there. These men cleared a large farm. At this period DeRuyter village had only about six log houses. A little building containing a few goods, situated where the meat market now stands, was called a store and was kept by one Gray. There was more business transacted at other settlements in the vicinity than here. The mills of Paddock & Benjamin exhibited considerable enterprise; the Hulls, however, at a period somewhat later, but previous to 1815, built a grist mill and saw mill, and kept a store of goods at their place in Cuyler, and thereby drew a considerable trade from the DeRuyter settlement. George Hull also manufactured cast iron plows, having obtained the right from the patentee by paying two dollars on every plow he made. The first cast iron plow made in Cortland County was turned out at George Hull's establishment, and he sold the first one that was bought in Madison County. George Hull is yet living in DeRuyter village, (June 22, 1871,) aged eighty-five years.

The Harts, two brothers, came from Connecticut and

located near the village, but over the line in Cortland County. Abram Hart soon settled in DeRuyter village.

Richard Worth came about the same period, (1805,) and Joseph Mitchell came from Dutchess County in 1807. The latter had a wife and family of several children.

Stephen Bogardus was another from Columbia County. It is related that he moved from there in a wagon, bringing with him his household goods, a barrel of old irons, (being a blacksmith,) among which he packed \$2,000 of specie, for safety along a route where sometimes highway robbers lurked, knowing that emigrants often possessed nice little sums of money which they had carefully husbanded for years, to help them on in the new country.

Matthew Wells came into this town from Petersburg, Rensselaer County, N. Y., in the year 1800. He located permanently on lots No. 3 and 4, Tromp Township (125 acres,) and lots No. 129 and 130, Road Township, (89 acres,) making one of the most beautiful and productive farms of the county, containing 214 acres. His family consisted of one son, Matthew, jr., who was ten years old when the family moved, and five daughters. They all lived to be married, and all died in consecutive order from the youngest to the oldest. Of the family of Matthew Wells, jr., there were twelve children, eight sons and four daughters, only four of whom are now living. J. B. Wells of DeRuyter, is one of the sons.

Eleazer H. Sears was one of the settlers about this time. His family was quite prominent for many years; Stephen G., George S. and Francis Sears, his sons, all now deceased, were influential men.

Jonathan Bentley, a native of Richmond, Rhode Island, was married in Easton, N. Y., his wife being a native of Westerly, Rhode Island. They removed in 1808 to DeRuyter. Hampton S. and the late Gen. Z. T. Bentley, their sons, were children at this time. Mr. Bentley improved a handsome farm, and reared and educated an influential

family. The son, H. S. Bentley, died a few years since in Michigan. Gen. Z. T. Bentley, died in Oneida in 1870.*

Eli Spear became a settler here previous to 1809.

Benjamin Merchant was also an early settler, and took up a large farm at the head of the reservoir. His eldest son, Bradley, now resides on the farm. M. R. Merchant, another son, is a merchant of DeRuyter village. Hon. Joseph Warren Merchant is still another of this family.

While the vicinity of DeRuyter village was being fast populated, other sections of the town were receiving their share of emigrants. Jonathan Shed came in from Brimfield, Mass., in the year 1800, and settled on lot No. 118. From him and his locality, comes the name of "Sheds Corners." The original frame house built by Mr. Shed was erected previous to 1812, and stood at the north end of Alverson B. White's dairy barn, in 1870.

Levi Wood also came from Brimfield, Mass., in the year 1803, and took up lot No. 135. His first purchase, which was from Mr. Lincklaen, consisted of 111 acres, for which he paid \$5 an acre. The price of land had doubled within the past two years, and the increase continued for a few subsequent years. Mr. Wood sold a portion of his land the next year at \$7 per acre. Levi Wood was born in the town of Munson, Hampton County, Mass., in 1778, and is consequently now (1869,) ninety-one years old. He still resides on the noble farm he redeemed from the wilderness. The "Oneida Dispatch," in the autumn of '69, mentioned the fact that "Levi Wood, who voted for John Adams, and at every Presidential election since, was present at election (in DeRuyter,) and cast his vote for Grant and Colfax." The aged veteran is still in possession of excellent physical and mental health.

When Mr. Wood returned east for his family in 1804, he took a route leading through Georgetown, and found not one family from DeRuyter to Lebanon.

* See "sketches" at close of chapter.

The first frame house built at Sheds Corners was erected by Pliny Sabins about 1808. D. M. & A. D. Gardner reside (in 1870,) where Mr. Sabins built.

The first frame barn was built by Caleb Wood, and stood near the saw mill, on land belonging to Mrs. W. I. Alvord. As there were no saw mills in the town at that date, (1806,) the timbers, rafters, braces, &c., were hewn. The boards, all pine, were drawn from near Cazenovia village. The men who assisted at the "raising" came from distances of five miles around.

The first school house in this district was a log one, situated on the south side of the road, east of where Levi Wood resides. Ample territory was embraced in this district, and the large families of the pioneers made a full and flourishing school.

As late as 1812-13, school was taught at Sheds Corners in a log house, but during 1813, the first frame one was put up, where Willard M. Smith's garden now is, on the north side of the Georgetown road, near the corner. Jonathan Shed was the first teacher.

The first death at Sheds Corners was Daniel Alvord, about 1809.

Among the early settlers in this vicinity were: Daniel Alvord, from Northampton, Mass.; David Weeks, from Long Island; Caleb Wiley, Benjamin Northrup, John Leet, from Sherburne, Mass.; Dwight Gardner, from Brimfield, Mass.; Joseph Holmes, native of Munson, Mass.

A number of Quakers came in soon after 1800, and settled in a romantic spot which was named Quaker Basin. Among these families may be mentioned the Russels, Woods, Rings, Shephards, Breeds, Abram Sutton and others, men of considerable competence, whose sober, industrious habits have left an indelible impress upon the character of the town. Abram Sutton came early and settled a half mile north of DeRuyter village; he reared a large family and a prominent one. The only surviving son, Allen, resides in this village.

In 1816, the "Friends" meeting house at "Quaker Basin" was built, and is still standing, a specimen of the architecture common among the Friends all over the country at that day. It was built of excellent material, which its shingled sides have protected from decay, in spite of the wind and weather of more than a half century. Its builder was Abram Sutton, who performed the job for the sum of \$999,—one dollar less than the figures of any other bidder.

There is a locality east of DeRuyter village, on the line of the Midland Branch, called Crumb Hill.

Sylvester Crumb and Grace, his wife, came from Rhode Island about 1803. Eight sons came with them, Sylvester, jr., William, Joel, Culver, Hosea, Sands, John and Wait. Sylvester, jr., who had preceded them to the town of Brookfield, two years before, now joined his father on his removal to DeRuyter. The father and most of the sons, when they reached manhood, settled upon the hill which has since borne their name. The land they took up was a dense wilderness, and as they were poor, and but little could be raised the first year, they experienced great privations for a time.

Col. Elmer D. Jencks came into this town from Smyrna, in 1809. He was a native of Lenox, Mass., and emigrated to Smyrna when that town was a dense forest. He located a mile north of DeRuyter village, where he carried on a distillery on the Messenger farm. He continued this business till 1814, when he removed to the village, and entered the mercantile business in a store located a little west of the corners. The same building is now (1871,) owned by Lewis Sears, and is situated west of the M. E. Church. In 1817, Col. Jencks built a store on the northeast corner, now occupied by Daniel Scott; from this time on he continued in the same business about forty years.

In 1809, DeRuyter village could boast of a tavern, kept by Daniel Page, and a store, kept by Eli Spear, the latter situated on the southwest corner where he afterwards kept

store and tavern together. Page's tavern and Spear's store were frame buildings, and there was a small collection of houses, mostly log. A saw mill, then owned by Lawrence Barker, stood on the location of the present one owned by J. H. Crumb; also, Eli Spear had a potash located perhaps ten rods from the southeast corner. Daniel Watson built about this time the first frame house of the village.

In 1812, DeRuyter was a post-village. The census of two years before (1810,) gave the town—still including the present territory of Georgetown, be it remembered—a population of 1,503, with 253 heads of families. There were then, also, three grain and eight saw mills.

During, or a little subsequent to the last named date, the fourth Great Western Turnpike,—from Cooperstown to Homer,—was being built, which was completed about 1815. This gave a fresh influx of inhabitants to this section, though the growth of DeRuyter village was gradual.

The first school house of *the village* was built about 1812, and was for many years the only one.

In 1816, came the "cold season." There was a frost in every month. The crops were cut off, and the meagre harvest of grain was nowhere near sufficient for the needs of the people. The whole of the newly settled interior of New York was also suffering from the same cause. The inhabitants saw famine approaching.* What little grain there was that could be purchased at all, was held at remarkable prices, and this scant supply soon failed. Jonathan Bentley at one time paid two dollars for a bushel of corn, which, when ground, proved so poor that it was unfit for use; throwing it to his swine, they too refused the vile food. Every resource for sustenance was carefully husbanded; even forest berries and roots were preserved. The spring of 1817 developed the worst phases of want.

*The alarm and depression so wrought upon the feelings of the community, that a religious revival ensued; and during the summer, Elder Hudson Benedict, Baptist minister, baptized sixty converts in this town.

In various sections of the country, families were brought to the very verge of starvation! One relates that he was obliged to dig up the potatoes he had planted, to furnish one meal a day to his famishing family; another states that his father's family lived for months without bread, save what was obtained in small crusts for his sick mother, and that milk was their chief sustenance. When the planting season arrived there was no seed grain in De Ruyter, so the inhabitants combined and sent Jeremiah Gage to Onondaga County to canvass for wheat and corn. He was absent several days, and the people, all alive to the importance of his mission, grew discouraged, fearing there was none to be found. At length he was seen approaching along the road where the head of the reservoir now is, his wagon loaded, his handkerchief fastened to a pole and hoisted, fluttering in the breeze, a signal of joy and plenty. A crowd quickly gathered; there was great rejoicing and tears stood in strong men's eyes. Each family repaired to Gage's house to receive their quota of grain, and every household that day was glad. Although a backward season, that of 1817, furnished sufficient for a fair winter supply.

The first quarter of the nineteenth century was now passing; it had exhibited a phase in history not to be repeated here in all after time; and in passing it is well to record any anecdote illustrating the peculiar trials the inhabitants had to contend with, the exciting occurrences that engrossed their attention, and the nature of the enjoyments they found amid so many privations. As one of these we quote the following from a newspaper:—

“In the early days the huntsmen found plenty of deer, while the bear and wolf roamed the forest in unconscious freedom. Notwithstanding the Onondaga Indians frequently encamped on this eastern branch of their favorite Tioughnioga, and made this town a part of their vast hunting ground, yet these bold brute prowlers kept the settlers ever on the alert to guard their flocks, who in their journeys were usually prepared for a defensive warfare, should an encounter occur.

"An incident, illustrating the royal freedom of the black bear, occurred in the year 1796. David Paddock, with his two young nephews, David and Elijah E. Benjamin, were crossing the hill west of DeRuyter village, when they observed that the small dog which accompanied them came running in from its circuitous rambles, exhibiting much fear. However, it again ran off, but in a short space of time returned, pursued by a huge black bear. The three were unarmed, and their only resort was in climbing trees. Their fright was great, and their haste rapid, though they wisely selected trees too small for the bear to ascend easily, yet large enough to enable them to get beyond her reach. Mistress Bruin, on arriving at the spot, deliberately sat down, complacently looked at her captives for some time, and probably calculating her chances of securing them to be small, and not being in a ravenous condition, finally arose and marched majestically away into the depths of the forest, to the infinite relief of the three prisoners.

At one time the wolves considerably decimated the flocks at Sheds Corners. Levi Wood lost a number of sheep in their frequent raids, and at one time a bear killed a fine hog for him.

In 1809, there was a great turn out to capture a wolf, which was killed upon the hill west of the Rich mill.

Thus the settlers were compelled to sustain a perpetual warfare with the untamed forces of animate and inanimate nature, while privations were many, and the appliances of comfort were few. Rude furniture, much of it of their own manufacture, graced their humble dwellings, while every article brought from their native homes was guarded with tender care. Implements of farming were of the most primitive fashion. The brush drag, the cumbrous imperfect plow, and other articles few in number, and unhandy in use, were all our forefathers could afford. All early transportation was done on horses' backs, and the settler knew well what a severe task it was to perform a journey to mill, which, previous to the building of the Rich Mills, was made over the hills to Onondaga settlement, or up to Cazenovia. The first one-horse wagon owned in this section, one informant says, belonged to Squire John Gardner, about 1820.

After the supplies of ready cash, brought by the settlers when they came, were exhausted, they had but scanty means for obtaining money. In the earliest days nothing they had, brought cash but "black salts," which every farmer manufactured from the ashes saved from "burnings." As soon as clearings progressed, wheat was raised, but which, for years, brought only five shillings a bushel. Wages were extremely low, and each man preferred to change works with his neighbor rather than pay money.

And yet, with all their hardships, they prospered ; their wants were few, and their few pleasures were keenly enjoyed. It was remarked by an aged lady, that when there were but few families, living quite distant from each other, a visit was enjoyed to the utmost, and there was no fear of criticism, gossip or backbiting to mar the full flow of friendliness. Modern fashionable calls and tea-parties, from the very hollowness of the pretensions made, suffer much in comparison with the noble friendship developed amid trials.

As population multiplied, and demands of a social nature increased, parties of pleasure sweetened the days of toil. An afternoon's visit, perhaps a "bee" of some nature, a "quilting," a "wool picking," or maybe a "husking," is planned, to which the young ladies for many miles around are invited,—the young men in the evening coming in on horseback to spend the remaining festive hours, perhaps bringing a violinist with their party. After the work of the "bee" is completed, and refreshments freely dispensed, a few hours of gay amusement terminates the party, when each gallant places his fair partner upon his horse behind him. Her long custom to this manner of riding, enables her to sit with ease and grace, with only the firm grasp of her little right hand upon the coat of her protector, under his right arm. The "pillory" is sometimes used, but oftener dispensed with, the well trained horse being perfectly gentle under his double burden.

However, accidents did sometimes take place. One is related which happened to a young lady of De Ruyter, who, with her companion, was riding home from a party held in the vicinity of Sheds Corners. During the evening a heavy shower had fallen, and, as the party started, our fair equestrian, clad in white, even to the dainty white kid shoe, gathered up her muslin dress, and enveloped in a protecting cloak, took her seat upon the horse at the back of her escort. All went well, and a pleasant chat they were having, when ascending the steep hill south of Sheds Corners, by the quick movement of the horse as he sprang up an unusually steep ridge, her grasp was suddenly loosened, and the dignity of the damsel received a mortifying humiliation as she alighted in the mud, while her kids and snowy muslin were rendered quite unrepresentable. Her considerate companion reassuringly assisted her to her place again, yet her great embarrassment found no relief until she bade him "good night," and closed her father's door as he rode away.

An instance of the intractibility of a horse on a similar occasion is also related. This party was also held in the same neighborhood. At its conclusion, when nearly all the company had mounted their horses, each beau with his respective partner

seated at the back of his saddle, it was found that one horse refused to submit to the burden. Repeated efforts were made, but each time the young lady took her seat the disobedient animal unseated her. Two young men then mounted the horse, and after a short time in training he apparently yielded to the arrangement. Our persevering heroine again sprang to her place, when the mad animal, with heels flying in the air, once more unceremoniously compelled her to alight. It was evidently unwise to further attempt this course, and at last the young man found it was necessary to lead his horse the whole distance home, a mile and a half, that his fair partner might ride in the saddle.

Incidents like the foregoing furnish material for many a hearty laugh at their own expense, by the survivors of those sportive scenes; and not only do *these* find pleasure in such recitals, so also does the veteran schoolmaster delight in recounting the pleasures of "boarding round;" of the abundant luxuries and merry makings at each new home he found, in his revolution around the district; of the days when teachers' wages were \$8 a month in winter, and six shillings a week in summer. It is related that a gentleman well known in public circles, thirty-five years ago taught a summer school in this town for \$1 a week. He was a competent and highly esteemed teacher, and the price he received was greater than had been previously paid. Common schools in the past seem to have furnished education almost without money or price, nevertheless the schools of DeRuyter have been her glory and her strength. They have nurtured and sent forth into the world a class of distinguished and highly endowed spirits.

But very much of the credit for this, must of course be awarded to the teachers employed, who were often very fortunately selected. Among these was David Mayne, Esq., who taught many years in De Ruyter, and was regarded by all heads of families as *the* teacher best qualified to train the youth. He taught several consecutive seasons in the Burdick district, and was sought as teacher in all sections of the town. He was loved and respected by his pupils everywhere; from him they received instruction in morals and religion as well as in learning; to him a large number of De Ruyter's citizens, once his pupils, are indebted for a correct formation of character. Our public men whom this town has sent forth, who have made themselves honored abroad and have adorned the positions they

occupied, are largely indebted to David Mayne for the elements of their education and the founding of right principles and noble manhood. Among those who were his pupils, we mention Gen. Zadock T. Bentley, attorney and counselor at law; Paul Chase, well known as a long time teacher and rare scholar; Dr. Phineas H. Burdick, A. V. Bentley, Esq., J. B. Wells, Esq., Hon. John F. Benjamin, M. C. from Missouri; Albert G. Burdick, Esq., Sanford M. Green, an eminent lawyer and recently one of the Judges of the Supreme Court of the State of Michigan; the late Joel Burdick, Esq., Hon. James W. Nye, U. S. Senator from Nevada, and the late Hon. Henry C. Goodwin, M. C. from this Congressional District, and formerly District Attorney for Madison County.

DE RUYTER VILLAGE.

Up to 1830, DeRuyter was a quiet country village; the travel of the turnpike and the business of the hotels constituted the chief activity of the place. The hotel of Eli Spear had been purchased by Thomas C. Nye, was remodeled and added to, and under the name of the Mansion House, was considerably patronized. Mr. Nye connected stage running and mail transportation with his hotel keeping, and altogether transacted quite an extensive business. There was also at this period one store, kept by Col. E. D. Jencks, a postoffice, a tannery, and the carding and clothing works of Benjamin Mitchell,—built in 1814, by Joseph Mitchell and Job Webb,—which was located near the northeast corner of the corporation.* There was a large society of Friends who had their meeting house at Quaker Basin; also a large society of Seventh Day Baptists who held their meetings in the school house, and also a society of First Day Baptists. A Methodist class had been formed at this time also, which held its meetings in the school house. Only one school then existed in the village, which was a

*Now (1870,) converted into the tannery on that location.

large one. There had been a flourishing Lodge of Free Masons, which had, however, suspended its workings during the excitement attending the "Morgan affair," so-called.

About 1832, the business of the village became more active. Live business men were the men of influence in public affairs. At this time there was a prospect that the proposed canal from Utica to Binghamton might pass through here; at least surveys were made to ascertain if this was the most feasible route. Mason Wilbur and George Hull were sent to Albany as lobby members, to advocate its passage through this town. The result of the surveys, however, decided in favor of the Chenango route.

The proposed railroad of that day, from Chittenango to Cazenovia, was to have been extended to DeRuyter. In the winter of 1832, the first railroad meeting ever held in this part of Madison County, or in contiguous parts of Onondaga, Cortland and Chenango, convened at the public house of T. C. Nye.* The death of Judge Yates in 1836, at the commencement of operations for building this road, suspended matters, and virtually caused the company to abandon the project and disband their organization.

From 1832, for a term of years the spirit of enterprise prevailed; it was an era of building. Abijah Annas built a large number of fine residences in various sections of the village; the Gardners built their wagon shop and elegant dwellings; Mitchell's carding and clothing works were turned into a tannery; the farm of Oliver Mitchell was cut

*The DeRuyter New Era of April, 1871, speaks further of this railroad meeting in 1832, as follows:

"It was largely represented by prominent men who favored the project, among whom were Judge Yates, before mentioned, Gen. J. D. Ledyard of Cazenovia, the Hon. Wm. K. Fuller, member of Congress from this district, John Fairchild, editor of the Cazenovia Monitor, the late James Nye, Elias P. Benjamin, Benjamin Enos, Z. T. Bentley, Bradley Merchant and Stephen G. Sears, Esqs, of this village, all now deceased, and Col. Jencks, who yet survives; also Dr. Miller of Truxton, Luther Bowen and Mr. Tyler of Otsego, Mr. Avery of Chenango, and we believe, Mr. Whitney of Broome County, together with divers others whose names we cannot, after the lapse of thirty-nine years, recall. The meeting was ably and eloquently addressed by Judge Fuller, Gen. Ledyard, Judge Niles, Dr. Miller and others, all ardent and enthusiastic in support of the measure."

up into building lots, and in all parts, the village grew, lengthened and widened. In 1833 it was incorporated. In 1834, the Seventh Day Baptist Church was built, and operations for the erection of DeRuyter Institute, under the patronage of that denomination, were in progress. Through the untiring zeal of its chief projector, Elder Alexander Campbell, and his effective corps of helpers, who constituted the "building committee," the Institute was completed in 1837. In 1835, the DeRuyter Union Church was erected, and somewhere about this time A. N. Annas put up a block of stores, opposite the brick store, which was burned about ten years since (1870). Meanwhile the vicinity of the Institute and S. D. Church, became rapidly occupied with dwellings belonging to the people connected with those institutions. The "DeRuyter Herald" was published in 1835, by C. W. Mason, and in 1836, the "Protestant Sentinel" was issued, which continued to be published for several years with various changes of name. For twelve or fifteen years, artisans, mechanics and merchants flourished. There was at one time eleven dry goods stores in this village. At the date of its incorporation its population was 600.

Since 1840, business establishments have been started in the village, that have failed. A foundry was built and in operation for several years; a stock company put up a farming tool factory on an extensive plan, and a steam saw mill, both of which after a time failed, and a few years since the buildings took fire and burned down.

The grist mill now (1870,) owned by Mr. Hill, has been built since 1840. Also the Page Hotel has been extensively rebuilt by Abijah Annas, at a cost of \$9,000, and for years, as the "Annas House," it was widely known as a first-class hotel. Mr. Annas sold; and now, as the "Tabor House," it retains its former reputation. The Mansion House has been cut up into several shops, where various trades are prosecuted. The bank of E. B. Parsons & Co. has been recently established.

A new era has dawned upon the history of DeRuyter, with the advent of railroads; the Midland passes through it on its way from Norwich to Auburn, and the extension of the Canastota and Cazenovia to Homer, crosses the Midland in this village. The history of these enterprises, together with others of a late date, and the movements of this people in the great national struggle with a gigantic rebellion, (the records of which, we trust, are ample and well preserved,) we leave to the future historian.

SEVENTH DAY BAPTIST INSTITUTE.

The prime mover and pioneer in the enterprise of opening a denominational school at De Ruyter village, was Elder Alexander Campbell, now residing at Verona, Oneida County, N. Y. A meeting was held, pursuant to his call, sometime in the autumn of 1834, to take into consideration the matter of establishing in this place a literary institution, to be under the direction of the Seventh Day Baptist denomination. At this meeting, Elder Campbell was appointed to circulate a subscription among the churches of this denomination, for that purpose. The result was, \$13,937 was obtained.*

In the summer or autumn of 1835, a building committee was chosen to erect suitable buildings. LeBaron Goodwin, (father of the late Hon. H. C. Goodwin,) Henry Crandall, Elmer D. Jencks and Matthew Wells, jr., were members of this committee. The Legislature of 1836, passed an act of incorporation, appointing as trustees the following gentlemen:—Henry Crandall, LeBaron Goodwin, Ira Spencer, Elmer D. Jencks, James Nye, Alexander Campbell, Joel Greene, Martin Wilcox, Eli S. Bailey, Adin Burdick, Matthew Wells, jr., Perry Burdick.

In the spring of 1837, the building was so far completed, that a school was opened under the charge of Solomon Carpenter, from Rensselaer County, as Principal, and Miss Sarah A. Robinson, from the Troy Female Seminary, as

* The citizens of DeRuyter contributed liberally.

Preceptress; but the institute proper was not opened until September, 1837, at which time Eber M. Rollo, A. M., a graduate from Williamstown College, Massachusetts, was Principal, and Miss Robinson, above named, continued as Preceptress. For a few years the school was extensively patronized by the churches of the S. D. B. denomination, located in various counties in the States of New Jersey and Rhode Island, and in the counties of Rensselaer, Jefferson, Oneida, Allegany, Cortland, Chenango and Madison, in this State. But soon academic schools were started at Alfred, N. Y., Shiloh, N. J., and Hopkinton, R. I., which resulted in a withdrawal of foreign patronage, and consequently more or less pecuniary embarrassment followed. It has, nevertheless, with many changes, continued in operation to the present time, it being now (1870,) prosperous under the care of L. E. Livermore, A. M., Principal. The original cost of the buildings and grounds of the institution was about \$22,000.

MASONIC.

About 1816, the first Masonic Lodge was instituted at DeRuyter. It continued through a long number of years, and was a means of forming and perpetuating friendly ties, and of promoting social feelings among its members, early residents of the town and vicinity. It included many leading men of the day, among whom were the Hon. Benj. Enos, James Nye, Esq., Samuel Thompson, Jonathan Shedd and Elias P. Benjamin, Esq., Col. E. D. Jencks, Capt. Jeremiah Gage, Reuben Doane, Jonathan Brainard, John Hewitt, Nathan B. Wilbur, Capt. Epaphras Leet, and many others. In the excitement which swept over the country upon the abduction and murder of Wm. Morgan, in 1827, the lodge suspended its working operations, which were never thereafter resumed. Its hall, or place of meeting, was situated in the long double frame, ancient building on the south side of Albany street, near the east bridge, owned for many years by Job Webb.

Among those who constituted the lodge, if we except Capt. Leet, who does not now reside in DeRuyter, Col. Jencks is the sole survivor in the town.

In 1872, the DeRuyter Lodge F. & A. M., No. 692, was formed, and continues a successful organization.

SKETCHES OF DE RUYTER CITIZENS.

Dr. Ira Spencer is a prominent citizen of DeRuyter, whose long residence in this town, and extensive practice here and in the region round about, have identified him with the history of the place for a great number of years. On the completion of his medical studies, while yet a young man, he settled in DeRuyter, in 1830, and in connection with the late Dr. Nathan Collins, entered at once into a successful and extensive practice. In 1835, Dr. Collins having emigrated west, and the labors of the profession increasing, Dr. Spencer formed a co-partnership with Dr. James Whitford, which continued for some years. Upon its dissolution in 1838, these two gentlemen thenceforward became active competitors, and took a leading position among the members of the medical fraternity in this section of the country. Dr. Spencer has continued in an unbroken career of practice, often laborious and responsible, now over forty years, extending into the counties of Madison, Onondaga, Cortland and Chenango, in which he has frequently been called by his medical brethren, on account of his skill and experience, to important consultations in difficult and doubtful cases in practice. He is a self-made man. During these long and eventful years, he has accumulated a fine property, and raised a respected family to competency, and an honorable social standing in the community. He acquired his profession, unaided by others, alternately pursuing his studies, and teaching in winters as a means of pecuniary assistance, and commenced practice with nothing but his abilities, native and acquired, together with that sort of determination and perseverance which seldom fail to insure success. At the age of sixty-six, (May, 1871,) al-

though his hair is white with the frosts of many years, he still enjoys a good degree of physical health, and continues in active business habits, the oldest physician in DeRuyter.

Dr. James Whitford, another long resident physician in DeRuyter, came to the place in 1835, a young man of modest and unassuming demeanor, and entered into practice with Dr. Spencer, then already here, which relation continued for a few years, and on their business interests becoming separate, continued in an honorable and successful practice for thirty years. He married Miss Mary Gage, eldest daughter of Arza Gage, Esq., purchased the dwelling-house built and formerly owned by Benj. R. Mitchell, on Utica street, and reared and educated a family which held rank in the social scale among the first in the community. Dr. Whitford, like Dr. Spencer, acquired, by hard work and perseverance, a handsome property as a reward of diligence and professional ability. He took a deep interest in the military discipline and education of the citizen soldiery, and was for many years Colonel and Commandant of the 42d Regiment, 19th Brigade of the Militia of the State. On the close of the war in 1866, he resigned his commission. His health having become somewhat impaired, in the spring of 1869, he removed, together with his family, to a more genial and healthful climate, where the rigors of winter are less severely felt—to a beautiful location in Onondaga Valley, near the city of Syracuse, where he now resides.

Dr. S. S. Clarke comes next among the physicians of this town. He studied with Dr. Spencer, received his diploma about twenty years ago, and commenced practice at DeRuyter, where he still resides. He, too, has acquired a fair property, and is establishing, by dint of hard work and diligent attention to business, a reputable standing in the profession. But as a sketch of him here would be more immediately identified with the current events of the present time, rather than the past history of an early day, we leave his present and prospective career to the pen of the future historian.

The Legal Fraternity of DeRuyter has included several men of considerable note, and some of them of fine talents. Abraham Payne was the first lawyer that ever settled in DeRuyter. It was about the year 1823. He erected a fine dwelling-house on Utica street, which is now the residence of Mr. Allen Sutton, leather manufacturer and shoe dealer, and opened an office on what is now (1871,) the site of the DeRuyter Bank. Mr. Payne was a young man of liberal education, well read in law, and for a few years did a good business without any local competitors. But his native diffidence was such, that it was said by Dr. Hubbard Smith, the justice before whom he had frequent occasion to appear in the trial of suits, that he lacked the *check* necessary to a modern lawyer. Mr. Payne was a gentleman highly esteemed. After some years he removed to Seneca Falls, abandoned the practice of law, and embarked extensively in the milling business, in which he became quite wealthy, but subsequently lost his property by some unlucky turn in the wheel of fortune. We believe he afterwards removed to Ohio, and has been some years deceased.

Martin P. Sweet was the next lawyer in this town. He opened an office about the year 1830, in connection with Lorenzo Sherwood, a young man of fine abilities, from Hoosick, Rensselaer County, N. Y., who here finished with him his course of study. Mr. Sweet was a self-made man. He possessed splendid oratorical powers, and was noted for much eccentricity of character. Before a jury, or in public debate, his flights of oratory were often brilliant, and rarely excelled. He removed west and died since the close of the war, somewhere in the State of Illinois.

Zadock T. Bentley, afterwards known as Gen. Bentley, succeeded Mr. Sweet in the practice of law at De Ruyter, and formed a partnership with Geo. W. Stone, a young man of great promise, and fine intellectual endowments; and subsequently thereto, the law firm of Stone & Bentley on the

one side, and Lorenzo & Luman Sherwood on the other, constituted the legal force of DeRuyter, till 1840, when Mr. Stone died, and Luman Sherwood removed to Cayuga County, and his brother, Lorenzo Sherwood, in connection with James W. Nye, (now Senator Nye,) went to Hamilton, where they opened an office in that town. Gen. Z. T. Bentley was a native of Washington County, N. Y., and removed to DeRuyter with his father, when a child; with the help of his boys, Mr. Bentley cleared up his farm, and gave them such advantages as the place afforded. Young Bentley chose the profession of the law, and entered the office of Hon. Alonzo G. Hammond of Rensselaer County, studying during the summers, and teaching during the winters. He finished his studies with Judge Darwin Smith, at Rochester. He was admitted to the bar in 1833, and immediately opened an office in DeRuyter, and continued practice till 1843, when he was elected County Clerk. In 1850 he was appointed Brigadier-General of the 19th Brigade N. Y. S. Militia. He performed a great deal of literary work for the State Militia Association. During the late war, his voice was often heard maintaining the government in putting down the rebellion. Z. T. Bentley was a lawyer of superior attainments, well read, and an advocate of much ability. His death from paralysis, at his residence in Oneida, in July, 1870, though sudden, was not wholly unlooked for by friends.

At a little later date, A. V. Bentley, then a young man, who had pursued the study of law in the office of his brother, Z. T. Bentley, was admitted to the bar, in 1842, at the July term of the old Supreme Court, in Utica, the Hon. Samuel Nelson, Chief Justice, presiding, with Esek Cowan and Greene C. Bronson, Associate Judges. A. V. Bentley opened an office separate from that of his brother, and thenceforward for several years they were pitted against each other professionally. Their competition, whilst honorable and friendly, was nevertheless exceedingly animated,

and the trial of their causes was contested inch by inch between these two brothers, with the greatest spirit and earnestness. The Bentleys continued practice until on the election of Z. T. Bentley to the office of County Clerk, when he removed to Morrisville, leaving A. V. Bentley sole master of the field. About this time, two young men, scarcely emerged from boyhood, David J. Mitchell and Henry C. Goodwin, both DeRuyter boys, entered the office of A. V. Bentley, and for four years pursued a regular course of reading and clerkship at law therein. During this time the practice of the law, particularly the trial of causes in Justice's Court, at DeRuyter and in the adjacent sections of Onondaga, Cortland and Chenango counties, to which their field extended, afforded opportunity for the exhibition of rare legal talents and acumen, and did much towards laying the foundation on which the subsequent eminence and success of those young practitioners were built. On their admission to the bar, they opened an office in Hamilton, and under the copartnership name of Goodwin & Mitchell, rapidly won their way to distinction. About this time, A. V. Bentley, Esq., whose health had become impaired through the effects of an early infirmity, was elected a Justice of the Peace, an office to which the people of DeRuyter elected him term after term for twenty-five years. Mr. Bentley was regarded as a good lawyer and safe counselor. His office practice has been extensive, covering a period of more than a quarter of a century. In that department especially, and as a magistrate, he has done a vast amount of conveyancing relating to real estate. But a few title deeds, contracts, or securities relating to real estate, made, executed, or acknowledged within that time, at DeRuyter and the adjoining towns of Georgetown, Cuyler and Lincklaen, can be found, which are not in the handwriting, or do not bear the signature of Mr. Bentley, which are as well known there as he is personally. His legal advice has been much sought by parties, because he has

been in the habit of bestowing it disinterestedly, and much of the time gratuitously, and because of his always counseling peace, and the adjustment of difficulties without a resource to law.

About the time that Goodwin & Mitchell went to Hamilton, A. Scott Sloan and H. C. Miner, opened an office at De Ruyter, under the name of Miner & Sloan, having their office in the Annas block. Mr. Sloan was considered a good lawyer, and H. C. Miner was a thorough business man, possessed of great executive force and energy, and was capable of enduring physically a large amount of hard work, qualities which were brought to bear in their practice. For several years thereafter they did a large business; and on the removal of Mr. Sloan to the State of Wisconsin, Mr. Miner continued to practice. It was in the office of Miner & Sloan that D. Q. Mitchell, Esq., now also a practicing lawyer at De Ruyter, and a brother of D. J. Mitchell, prosecuted the study of law, and was soon afterwards admitted to the bar. He thereupon opened an office at De Ruyter and entered practice, in the meantime holding the office of Supervisor of the town for two terms, and discharging, at a later date, the duties of Commissioner of the Board of Enrollment for this Congressional District, during the rebellion, to which office he had been appointed. The duties of that post were very arduous and responsible, and Mr. Mitchell acquitted himself with credit and satisfaction to the public.

About the same time L. B. Kern, Esq., removed from Morrisville to De Ruyter, and formed a connection in partnership with Mr. Miner, and under the firm name of Miner & Kern, forthwith commenced an extensive practice. Mr. Kern is the only lawyer from De Ruyter, who has been honored, whilst a resident thereof, with the office of District Attorney. The firm of Miner & Kern has been recently dissolved, and these men have now separate offices in De Ruyter, each doing a large amount of business.

Among the citizens of De Ruyter, A. N. Annas deserves especial mention. He has long been one of the most efficient business men of the town. He came to DeRuyter in 1834, or thereabouts, opened a stove and tin shop, and has wrought out for himself a handsome fortune with his own hands. Whilst in the mercantile business he was one of the firm of Elmore, Annas & Ayer, who erected in 1841 the stone stores, known as the Lafayette block, on Cortland Street, the finest block of buildings ever in DeRuyter, and which was burned a few years ago. He also built the public house known for many years as the "Annas House," now the "Tabor House," and has erected more dwelling houses and buildings of various kinds, and done more for the external improvement of the place than any other man. He is a man of excellent practical judgment, and has been repeatedly honored by his townsmen with the office of Supervisor and other positions of public trust, the duties of which he ever discharged with fidelity and success.

Col. Elmer D. Jencks, was born in the town of Lenox, Mass., in the year 1791. In 1796, with his parents, he removed to the town of Smyrna, Chenango County, where they lived till 1809, when he came to the town of De-Ruyter, being then eighteen years of age. Mr. Jencks belonged to the militia during the war of 1812 to 1815, and in 1814 received promotion. From the office of Sergeant, he passed through the several grades up to that of Colonel of the regiment, which last promotion he received in 1827, by which title he has since that time been known. The same year he received the commission of Postmaster which he held several years.

For the first thirty years of this century, cattle buying and drover business was a source of great profit to the country. In this Col. Jencks was extensively engaged. Such men as Gen. Erastus Cleaveland, Maj. Samuel Fore-

man and Maj. Ellis Morse, were his colleagues in this department, and they frequently met and traveled together, conferred with each other, and in many ways increased the interests of the trade throughout the county, thereby enriching the coffers of our farmers. Col. Jencks was widely known. Such has been his integrity all through life, that all men honored him with their confidence; such his public spirit, that local enterprise desired his sanction to receive the sanction of the mass. Although not religious, he was a supporter of religious societies, and although not a political man, his opinions on political matters shaped those of others. Prudent, clear-headed, self-reliant and enterprising, with integrity for his guide, is the summing up of the character of one of De Ruyter's pioneers, Col. Elmer D. Jencks.

Mr. Jencks lost his first wife in 1824, and was again married in 1831, to Mrs. Matilda Wallace, who with him still lives in DeRuyter village. His son Elmer D. Jencks, jr., resides one mile south of the village. Col. Jencks is still hale and hearty, at the advanced age of 83 years.

We find the name of Hon. Warren Merchant as another among the principal men of this town. He has served with ability in many positions in town, County and State. Mr. Merchant, while Supervisor, lent his own private credit to meet the wants of the town in raising funds for enlisted men, and in raising bounties and otherwise aiding soldiers. He was a warm friend and advocate of the Midland Railroad, being a member of its first Board of Directors.

Among others of DeRuyter's native born citizens, whose talents and positions in the arena of public life have given credit to the influences and early training of their native town, and consequent pride to this, their foster-mother, may be named Darwin E. Smith, one of the Judges of the Supreme Court of the State of New York, a

son of Dr. Hubbard Smith, the pioneer physician of DeRuyter, and who was himself one of the Associate Judges of Madison County for a time; Hon. John F. Benjamin, Member of Congress from Missouri, of the pioneer Benjamin family of DeRuyter; Hon. James W. Nye, U. S. Senator from Nevada, son of James Nye, the pioneer, also born in DeRuyter, and Ezra Cornell, founder of the Cornell University at Ithaca, whose boyhood was spent in DeRuyter, where, amid poverty and labor he learned the principles of true greatness, and gathered wisdom and strength for a life of usefulness to his fellowmen.

The subjoined obituary of Hon. Benjamin Enos is altogether too brief a notice of one of DeRuyter's first men in the days past. We are compelled, however, to offer only this, it being all the data we have at hand.

"OBITUARY.—Hon. Benjamin Enos died at his residence in DeRuyter on Tuesday evening, Feb. 4th, 1868. He was born in Richmond, Washington County, R. I., Feb. 13, 1788, making his age eighty years, lacking nine days. Mr. Enos has been a resident of DeRuyter for many years, and was one of the most active politicians of the Democratic party until incapacitated from age and infirmity from taking part in the active duties of life. He filled several town offices, and was member of Assembly from Madison County in 1834, 1839 and 1840; Canal Commissioner from Feb. 8, 1842, to Jan. 1, 1845, and State Treasurer from Feb. 18, 1845, to Feb., 1846—all of which offices he filled with credit to himself and to the satisfaction of his constituents. For several years past Mr. Enos has been nearly crippled by disease, and has suffered a good deal of pain. He has resided with his son-in-law, Charles H. Maxson, Esq., for many years, where he found not only a comfortable home, but the kind hands of affection to soothe and comfort his declining years."

CHURCHES.

The Seventh Day Baptist Church of DeRuyter, was organized in 1816. John Green, licensed to preach by this society, was the first pastor in 1818. The S. D. B. Church of Lincklaen was formed from this. The edifice was erected in 1834, at a cost of about \$2,200.

The Presbyterian Church of DeRuyter village, was organized about 1830. First settled pastor, Rev. Mr. Adams. Their house of worship was built in 1835, by the "DeRuyter Religious Society," composed of Presbyterians, Universalists and Methodists, and called the Union Meeting House.

The Methodist Church. A class was formed about 1830 in DeRuyter village, holding meetings first in the school house and afterwards in the Union Meeting House. Rev. Orrin Torry, pastor in 1861, carried forward the project of building a church, and in 1863 it was completed.

The Society of Friends commenced their meetings about 1804, holding them in the school house in the village. They built their meeting house at the "Basin" in 1816, in which ancient building they still continue to hold their meetings.

The Baptist Church of DeRuyter village was first formed in 1797. In 1816, the society was revived. About 1820 the first church was built. They have again built on a large and improved plan.

The Methodist Society has a church at Sheds Corners, and a *Universalist Church* is also located there.

NEWSPAPERS OF DE RUYTER.

The DeRuyter Herald was published in 1835, by C. W. Mason.

The Protestant Sentinel was moved from Schenectady to DeRuyter in Nov., 1836. It was published by J. & C. H. Maxon until the fall of 1837. It then passed into the hands of Wm. D. Cochrane, by whom it was issued as

The Protestant Sentinel and Seventh Day Baptist Journal. In February, 1840, Joel Greene became its publisher, and changed it to the

Seventh Day Baptist Register. In 1841, it passed into the hands of James Bailey, by whom it was continued until 1845.

The National Banner was commenced at DeRuyter in October, 1847, by A. C. Hill, and continued two years.

The Central New Yorker was published at DeRuyter by E. F. & C. B. Gould, from September, 1848, to May, 1851.

The Banner of the Times was started in DeRuyter by Walker & Hill, and continued until 1855.

The DeRuyter Weekly News was established in 1862, by J. E. N. Backus, and was discontinued in 1864.

The Sabbath School Gem, monthly, was published in 1863 and '64, by J. E. N. Backus.

The DeRuyter New Era was commenced Sept. 29th, 1870, John R. Beden publisher, by whom it is still continued.

CHAPTER VI.

EATON.

Boundaries.—Face of the Country.—Lakes and Streams.—Township No. 2.—Incidents in the first Settlement.—Sketches of the Pioneer Families.—Indians.—Mills, Roads and other Improvements.—Log City, now Eaton.—First Houses, Tavern, Manufactures.—Incidents.—Masonic Lodge.—Morrisville.—The Village before 1817.—Location of the County Seat.—Enterprises.—Bennett Bicknell.—Sketches of other Prominent Men.—Leeville, now West Eaton.—This Village before 1840.—Manufactures.—Enterprise and Progress.—Alderbrook.—Fanny Forester.—Pierceville.—Pratts Hollow ; its Manufactures.—Churches.—Newspapers.

The town of Eaton is situated near the center of the County. It is bounded north by Smithfield and Stockbridge, east by Madison, south by Lebanon, and west by Nelson.

The explorers of this town found it to be a goodly land, lying fairly to the sun, rich in its soil, and in every way a desirable location. The rolling upland rises higher to the northward, where the water-shed, the upheaval of some long ago convulsion, passes across in an easterly and westerly direction. Along the length of this elevation, at many points in Madison County, arise fountains closely approximating each other, whose waters diverging, eventually lose themselves, the one through the southern channels in the Cheseapeake Bay, the other mingling with the waters of the Gulf of St. Lawrence. In one locality, from opposite eaves of buildings, the showers descending find northern and

southern courses to the ocean ; and at another point where two springs arise, a person standing between might, cast in each a divided cup of water, the atoms of which would reach the Atlantic, a distance of at least ten geographical degrees apart. The valley of the Chenango river, which passes through the center of the town, is one of the most beautiful of the country, very fertile, and some of the finest farms are here spread out. That the wealth of the hill-sides has come down, by washing, in process of time, to enrich the valley, is evident ; and though the farms of these slopes are impoverished thereby, their thrifty and enterprising owners, do not suffer them to so remain. By good husbandry the uplands are steadily increasing in productiveness.

The Chenango Canal traverses the east border of the town. The Eaton Reservoir lies on the west border and covers an area of 284 acres of land. Its elevation above the Canal is 60 feet. From this reservoir flows Eaton brook, (or "Alder brook" as the people chose to call it,) through a deep and narrow valley, with considerable fall, affording numerous valuable mill sites along its entire route, a distance of about five miles to its junction with the Chenango at Eaton village. Hatch's Lake is a charming natural body of water, situated near the southwest corner of the town. It was once the head waters of one branch of the Otselic, its outlet being at the west end, near the house of Harrison Hatch ; but on the construction of the Chenango Canal in 1836, that outlet was closed, and its waters directed through Bradley Brook Reservoir to the canal. The lake covers an area of 136 acres. Having no inlet it is sustained by springs in its bed, some of which are doubtless impregnated with strong mineral properties. As an evidence of this, in the winter of 1843 and '44, the water assumed a reddish hue, caused probably by a greater flow than usual of coloring matter from the springs. The report went out, at the time that "Hatch's lake had turned to blood!"

Occurring so soon after the period of time arrived at by the "Miller theory," for the final consummation of all things, it created no little excitement among the superstitiously inclined, and thousands went to see it. A short distance east of the lake, on the south border of the town, is Bradley Brook Reservoir, constructed also in 1835 and '36, covering an area of 134 acres. Both of these bodies of water are well stored with fish and are favorite points of resort in the fishing season.

From the northwest corner of the town, flows the Chenango, which, before reaching the valley bed, affords several mill sites. Leland's Ponds and Woodman's Lake, lie in picturesque locations at the divergance of the Oriskany and Chenango valleys, and are the head waters of one of the Chenango branches. They have been converted into feeders for the canal. Leland's Ponds, which are respectively the "upper" and the "middle" lakes, cover together an area of 176 acres, the upper being 40 feet deep, the other 50 feet. Woodman's Lake, being the lower or most southern of the three, covers 148 acres. When the country was sparsely settled and dams for mills had not yet obstructed the river, an ocean fish called "alewives," used to come up to these ponds in schools, and furnished much enjoyment in fishing as well as in good eating.

Leland's Ponds and Woodman's Lake anciently belonged to the fisheries of the Oneidas, when their home and village was but a short distance away. According to the tradition given by David Cusick, the Tuscarora historian, which reaches back more than 300 years, when the "Holder of the Heavens" planted the different families of the Six Nations, he led the Oneidas to the head of a creek, which was a branch of the Susquehanna, having its head in a lake which he called "Col. Allen's Lake." This creek was called "Kaw-na-taw-ta-ruh, *i. e.* Pine Woods." This family was directed to take up their residence near that creek, and they were named "Ne-haw-ve-tah-go, *i. e.* Big Tree," (Oneidas.)

The inference is readily drawn, that the vicinity of Pine Woods and the lakes, was the home assigned them in the tradition, temporary though it may have been; for the wonderful charmed stone in resting upon the heights of Stockbridge, bade them build their village within the circle of its influence. And yet this place was all their home. Their trail to the Susquehanna passed these lakes, and there were many nooks and well-trodden paths around their shores, which were as familiar to the Indian as the sight of his own cabin. At a late period, one of the most notorious of their fast decaying race, Abram Antone, made this place his rendezvous. He sometimes dwelt here for months in succession, living in a wigwam he built near by, and for years he spent most of his time around these lakes, quietly or moodily fishing, or stealthily pursuing game among the tangled foliage, sloping back from their wooded shores.

From its elevation and the peculiar situation of hills and valleys, Eaton furnishes more basins to retain supplies of water for the canal than any other town along its route; and we may further add, that Madison County furnishes, with but one exception, (Skaneateles Lake,) the entire supply from the south for the long level of the Erie Canal.

The soil upon the hills is a clayey and gravelly loam, best adapted to pasturage; and in the valleys a gravelly loam and alluvium. Occasionally beds of blue clay are found. In the south part of the town are many quarries of slate stone, which are largely made use of for road purposes. By being merely thrown upon the traveled path, or with but little preparation beyond leveling, the action of rains and the friction of vehicles, soon converts this stone into a smooth, hard, dry road bed. Limestone boulders are found upon and near the surface in many places. Thirty years ago and more, these were collected and burned into lime. Mineral springs also are found in this vicinity. One sulphur spring is situated in the meadow south of the Pierceville factory, on the premises of the Company; and

another, of considerable strength, bubbles up from its bed in a diminutive swamp, on the premises of Amos Hammond, in Pierceville, not far distant from the other. When this section was a forest, herds of deer resorted to these springs, having a fondness for sulphur water, equal, it was said, to their fondness for salt water; hence the earliest settlers called this resort "the deer lick."

Township No. 2, of "Chenango Twenty Towns," was originally set off in the town of Hamilton, from which it was taken in 1807, and named in honor of Gen. Wm. Eaton, commander of the United States forces at Tripoli.

This township was included in the purchase of the English Company acting for Sir Wm. Pultney. Charles Williamson was the principal agent in New York. William Smith was constituted agent in the purchase of this, together with several other towns, hence it is recorded that the Government grant for township No. 2, was patented April 16th, 1794, William S. Smith, patentee. It is said the Company paid about thirty cents per acre. The survey gave the town 28,245 acres.

Subsequently William S. Smith resigned his agency in favor of Robert Troup. In the arrangement thus effected, there was reserved for Smith the tier of lots west of the center, and having also considerable possessions in like manner set off to him in the adjoining town, Lebanon, he established his brother, Justus B. Smith, at Smith's Valley, as agent; hence in the name of the latter, transfers of these lands were made.

The autumn of 1792 brought to the town of Eaton the advance skirmishers of civilization. John and James Salisbury, from Vermont, in company with Bates and Stowell, the pioneers of Lebanon, became the pioneers of this town, in the matter of making the first clearing and opening the way for the pioneer settler. They located on lot No. 94. Their energy, perseverance and endurance, in pushing their way through the wilderness, in subsisting on simple fare, and

in accomplishing the gratifying results of opening a fine clearing to the light of the sun before the winter set in, is described in the story of the Lebanon pioneers, in the history of that town. The Salisbury brothers, however, went away for the winter and did not return to their farm.

In 1793, Joshua Leland, and John H. and Benjamin Morris, entered town and commenced settlement. Mr. Leland and John H. Morris had been here the year before and selected their location, and this year Mr. Leland removed his family from Sherburne, Mass., his native place. He built his house on Lot No. 94, near where Thaxter Dunbar's residence now stands. Mrs. Leland was the first white woman who crossed the Chenango, and was for several months the only white woman of this region. Her husband frequently boasted of having the *fairest* woman in town. As there were many comers and goers of people, looking lands, Mr. Leland opened his house for the public accommodation; hence, his was, in fact, the first tavern kept in town. His house served a most useful purpose, particularly as a stopping-place for the incoming families in the early spring of the next year.

In 1795, Benjamin Morse, Daniel Alby, Simeon Gillett and Levi Bonney, came in and settled in various localities. Benjamin Morse settled on the old Morse farm, Lot No. 91, on the north side of the road leading to Hamilton. It was a very pleasant location, a rich valley farm, and was near to the Hamilton settlement. The first birth in town was that of Sawen Morse, son of Benjamin and Deborah Morse, which occurred the first year of their residence here—1795. Mr. Morse and Joshua Leland purchased the south-east quarter, and Benjamin Morris and Calvin Sanger the north-east quarter of the town. This year Mr. Leland moved to his location at the small lakes. Daniel Alby settled on land east of the Eaton hill, in the neighborhood of Mr. Morse. His son, Silas Alby, now (1871,) owns the farm. Simeon Gillett located on Lot No. 93, on the flat east of the river. Mr.

Gillett died in the year 1796, his being the first death which occurred in town. His loss was deeply felt, as the new settlers were strongly attached to each other. His family remained here. One son, Squire Simeon Gillett, jr., lived here many years. Levi Bonney located on the farm east of Eaton depot, and resided there till he died, in 1855, aged eighty years. His son owns the homestead yet.

Col. Leland (as he was always called,) built the first grist mill of the town in 1795. It was situated at the foot of the upper lake, or between "Leland's Lakes," as they were designated at that day. He also built a saw mill at the same place. To increase the water power of these mills it became necessary to raise the dam. This caused an overflow of many additional acres of the adjacent low, swampy land, on which the water was so shallow as to produce an impure atmosphere, seriously affecting the health of the people now rapidly settling in. It was finally deemed a wiser plan to forego the benefit of the mills, than suffer disease and death to devastate the vicinity. The neighbors therefore purchased the mills, removed them, and drained the pond basin, thus effecting a remedy for the evil and recovering much valuable land. The Colonel commenced tavern keeping immediately on his removal to the lakes. After the discontinuance of the mills, he built a potash manufactory on the north shore of the middle lake, from which he received a considerable income for those days, it being an article which brought cash in market. He followed the business till his death, in 1810, which occurred by accident while on a journey to Albany with a load of salts. His remains were brought home and buried in a small burial ground on his own farm, where others also have been interred, and where a few white slabs may be seen at this day, in a quiet, lovely nook, by the charming lakes.

Joshua Leland was an original character, well calculated to win his way and establish himself successfully in the new country. Mrs. Leland was an excellent woman, possessing

great energy and ambition, full of good humor, and not wanting in tact. She was beloved by everybody—by the Indians as well as by her white neighbors,—and was in all respects adapted to pioneer life. She reared a large family of children. In the naming of their sons, the Colonel illustrated a humorous and peculiar vein in his composition ; he resolved that the vowels should constitute the initial letters of their names, consequently six sons were honored as follows :—Amasa, Ezra, Isaac, Orrison, Uriah and Yale. Having the seventh son, he was christened Joshua, after himself. There were three daughters, whose names were Phebe, Sylvia and Juliette. For years, several of this family lived in town. Numbers of them have died, and at present but one of the once large household is living here—Ezra, who is the oldest surviving pioneer of the town of Eaton, he being five years of age when his father came into town. His home is a mile and a half east of Morrisville. (Note *c*.)

In the year 1796, Joseph Morse, Samuel Sinclair, Lewis Willson, Humphrey Palmer, and Dea. McCrellis came in. Joseph Morse located at the foot of the hill on the right of the road leading from Eaton to Hamilton, on the farm known as the "Burchard farm," at present (1871,) owned by Charles Payne. Here he built one of the first frame houses of the neighborhood, a part of which is yet standing on its original site. Its first clapboards were rived from logs, and its timbers were all hewn even to the rafters. Near this house ran the Indian trail from the Susquehanna to Stockbridge, and the Indians were frequent guests of the Morse family. Here he lived until 1802, when he removed to the present location of the family homestead in Eaton village.

Samuel Sinclair purchased the farm that Col. Leland first took up, on lot No. 94. Here Sinclair kept tavern, as his predecessor had done. As a landlord, Sinclair had his own way of dealing with a certain class of customers who were then quite frequent. These were wont to drive under

Sinclair's open shed and feed their horses upon their own hay and grain, which they had brought along, and sit by his cozy fires to eat the lunch they carried in their own wallets. As a consequence, Mr. Sinclair did not keep his shed in good repair. One day a traveler of this class complained of the uncomfortable shed and of the poor fire, and had the impudence to do this when he had not expended one penny for the benefit of the house. Sinclair very coolly responded by saying, "Sir, you furnished your own feed for your horse, and your own dinner; the next time you come this way I advise you to bring your own fires and horse-shed!" Sinclair lived in this town many years, and was widely known and popular as a landlord in this and other towns. Lewis Wilson located in the vicinity of Eaton village. The marriage of Lewis Wilson and Dorcas Gillett, which took place in 1796, was the first marriage in town. Humphrey Palmer located at the Center, making the first inroads upon the wilderness in that section. His son, John Palmer, who came with his father, remained on the homestead to the close of his life in 1867. He was aged 90 years.

In 1797, came Rawson Harmon, Rufus Eldred, Cyrus Finney, Thomas Morris, Dr. James Pratt, and soon after, Benjamin Coman, William Mills, John Pratt, Lorin Pearse, Caleb Dunbar, Isaac Sage, William Hopkins, Seth Snow, Elijah Hayden, Daniel Hatch, David Gaston, and Constandt, Robert and Cyrus Avery. Hezekiah Morse, Joseph French, Abiather Gates and a Mr. Patterson, also came early. Rawson Harmon, Rufus Eldred and Cyrus Finney, settled near Eaton village. Thomas Morris (brother of J. Hall Morris and Benjamin Morris,) located in Morrisville. He purchased the present village site, and being a man of enterprise and the possessor of wealth, soon had the forest cleared away and a fine wheat field growing about him. He invited settlement, and in due time a village grew up, which, in honor of him as its founder, was named "Morrisville."

Dr. James Pratt was the first physician of the town. Also, in the winter of 1797 and '98, he taught the first school kept in the town of Eaton—the first month at the house of Joseph Morse, on the Hamilton road; the second at the house of Joshua Leland, at the lakes; and the third at the house of Thomas Morris, at "Morris Flats," as the place was then called. The scholars boarded at the places where school was kept. Dr. Pratt was prominent as a physician and was an influential citizen. Dr. Jonathan Pratt, an early physician of Madison, and Dr. Daniel Pratt, of Perryville, were his brothers; the latter was a student with him at Eaton.

Benjamin Coman located on the road laid out from Eaton village to Morrisville. Samuel, Winsor and Ziba Coman, his brothers, came and settled near him at a little later date. Winsor Coman was for some years a Justice of the Peace, in which capacity he was highly popular, being eminently a peace maker. He was also Supervisor several years, and was member of the Legislature for 1814 and '15. It has been remarked that "Squire Coman had no enemies."*

John and Matthew Pratt located at "Pratt's Hollow." Further mention is made of these men, elsewhere. Loren Pearse and Caleb Dunbar located at the northeast of Eaton village. These men spent the remainder of their years in town, living to a good old age; they were substantial farmers and good citizens. Thaxter Dunbar is a son of Caleb Dunbar. Mr. Pearse left a large family. Alvin Pearse (or "Pierce") lives on the homestead.

William Hopkins settled in the west part of the town, on the old State road (the earliest laid out through this section,) near the old burying ground. He cleared away the wilderness, and with the aid of his sons, converted the land

*The following, on the death of Stephen Coman, one of this family, is from the Madison Observer: "Dea. Stephen Coman, who died at his residence one mile south of Morrisville, (in Jan. 7, 1870,) was one of the oldest native born citizens of this town, having resided for nearly seventy years on or near the premises where he died. He was one of the most substantial and respected of our townsmen, enjoying during a long life the confidence and esteem of the entire community."

into an excellent farm, upon which he resided until his death at an extremely advanced age. Several of his large family are yet living. Anthony, Isaac, Palmer and Harlow Hopkins, his sons, residents of West Eaton and vicinity, are men of business and of good standing in that section. We also name Daniel Hopkins, a cousin of William, in this connection, although he was a settler of Nelson, his farm being just over the town line west of the reservoir. His sons, Benjamin, Alonzo and Lucius are well known and respected citizens of this town. Harvey Hopkins, another son, went to Louisiana. On the breaking out of the war of the rebellion, being loyal to the old flag, though a slaveholder, he was obliged to leave the rebellious States. He returned there after the close of the war and is since deceased. One of the daughters of Daniel Hopkins, Mrs. William Parker, remains a resident of Pierceville. Harvey Hopkins of Morrisville, lawyer and inventor,* is a grandson of Daniel and son of Benjamin.

Seth Snow came from Bridgewater, Mass. He cleared a portion of the farm now owned by William Hamilton, west of Eaton village, where he built a double log house, and when the turnpike was laid through, kept tavern for a time. Simeon and Eleazer Snow, his brothers, soon afterwards came in and commenced clearings on several different farms. The Elijah Morse place and Richard Waters, were lands bought by Simeon Snow.

Elijah Hayden settled near the village. He was a Major in the war of the revolution. He is well remembered by the oldest citizens as an active, genial man, always ready with a joke or a story of the war "that tried men's souls." Daniel Hatch located about a mile southeast from Eaton village on the Hamilton road, where he removed the shadows of the forest from the soil, built himself a home and lived many years in the enjoyment of the fruits of his labors,

* Inventor of the "Reversible Mowing Machine" and of the new Mower, "Hopkin's Choice."

dying at last respected and regretted. David Gaston settled in Morrisville, where he lent his influence and a helping hand toward promoting the interests of that locality. He was an early County Judge and a Justice of the Peace, in which positions he maintained peace and good order within his jurisdiction, to an eminent degree, through example and wise counselings, as well as in dispensing justice officially under the statutes. He was emphatically a man of great and good influence. The Averys located between Eaton village and Morrisville; they were prominent, influential men. They removed from here to other localities. Oren S. Avery of Perryville, was one of this family.

Thus far we have noted the locations and given brief notices of those named, who came in 1797 and soon after, as far as could be ascertained. We add further:

Benjamin, Nathan, Elisha and Dr. Slater were settlers at an early day in this town. The Slaters trace their pedigree to the Mayflower, their ancestor being one of the memorable company landed from that famed vessel upon Plymouth Rock. Now, the descendants are widely scattered. David Bennett located near Hatch's Lake, on the north side, where he lived to an advanced age. His large farm is now owned by Jeremiah Wadsworth. His son, Daniel, resides in West Eaton. Olney, another son, is a Baptist minister in Wisconsin. Abiel Payne settled early in this town, near the reservoir. His son, Stillman, resides on the original farm, his farm house standing on the spot where his father erected his primitive log tenement. Truman, another son, resides in West Eaton.

Before the eighteenth century had closed its record, many settlers had forced their way in all directions throughout the town. The State road had led the pioneers through the south part of Nelson, and in different places along that road through Eaton, they had erected their cabins. In the vicinity of West Eaton had settled Perry Burdick and Thomas Fry. Farther on, Dr. Abner Camp, Captain Whiton, Na-

than King and Samuel Lewis had located. The road from Madison through to Nelson Flats passed the home of the pioneer in other sections. It saw the opening of the forest at Morrisville, where Thomas Morris had located, and where the spirit of improvement and progress was fast transforming the wilderness into thrifty fields of grain ; where, aided by this man's wealth and enterprise, in time should rise the village bearing the name of its founder. It is, however, certain that the first enterprises of the town sprung up in the vicinity of the Leland Lakes. The settlement, which had congregated here in this pretty vale, protected by the overshadowing Eaton hills, and the lovely lakes, with the spreading valley before them, assumed some of the qualities of an auspiciously located village. The Indian trail from the Susquehanna to Stockbridge, brought frequent parties of Indians ; the traveling accommodations and attractions of Leland's inn, the business of the mills before they were removed, the lively Indian trade in yankee notions at Gregg's store, located here, (the first store in town,) all certainly promised more than was realized ; for, on the removal of the mills to a more suitable and healthy location, other enterprises failed, and so perished even the hope of a village at this point.

It was the fixed opinion of some of the settlers, after the town was set off, that the center of the town should be the central business locality. This point was, indeed, generally regarded for a time as the place to build a village. A tavern was kept here a short time by Alfred Cornell, and a school-house, one of the earliest, was built, in which elections and other public meetings were sometimes held ; but the place had no natural business facilities. On the opening of the two turnpikes, one through Morrisville, the other through Eaton village, business was drawn elsewhere. Travel, a considerable source of income to new countries, followed these newly-opened thoroughfares and enriched the villages along their routes, while all out-of-the-

way settlements lost caste as well as trade, and diminished ; and so, before the project of building up the center had fairly taken form or shape, it was of necessity yielded.

In 1800, Joseph Morse, finding an excellent mill site on Eaton Brook, as it came swiftly down its deep vale from the westward, saw that there was a fine chance open for the exercise of his enterprising nature, and he resolved to improve it. He employed Mr. Theodore Burr, who was widely known in those days as a bridge builder and millwright of the first order, to build his mill for twelve hundred dollars. There was then great difficulty in obtaining mill-stones ; so a large boulder was dug from the earth, and was being wrought into shape, when it was discovered to possess a flaw, which rendered it unfit for use. It was consequently abandoned, and another and more perfect stone was found, which, after being fashioned quite artistically into the desired shape, went into the mill and did good service for many years. The rejected stone may be seen in a stone wall, on the farm of Geo. Cramphin, south of Eaton village, an object of interest to those who would not forget the inconveniences to which the early settlers were subjected. Subsequently this mill was furnished with the mill-stones brought by Col. John Lincklaen from Germany, from whom Mr. Morse obtained them. Members of the Morse family still own this mill, or one situated on the same site. In 1802, Mr. Morse removed to the present locality of the Morse homestead in Eaton Village, near his mill site, and there increased the capacity of his water power for both saw mill and grist mill, and also built up other works. He purchased considerable land in the vicinity of his mills, which embraced much of the present village. At this time settlements were increasing rapidly in the country round about. But West Eaton was yet a forest, with the new State road passing through.

Dr. Abner Camp located on the new road just mentioned, to the westward of William Hopkins, just over the

town line. His farm is now owned by Lucius Hopkins. His place was called "Camp's Hill." Dr. Camp was so widely known through all this region, that the lake in his vicinity, (Hatch's Lake,) was first and for a long time known by the name of "Camp's Pond." This beautiful sheet of water in the southwest corner of Eaton was a favorite resort of the Indians until a late day. The earliest settlers in that vicinity relate many incidents descriptive of their manners and customs.

At one period, as many as forty families of aborigines dwelt in the neighborhood of the lake and swamp. A friendly feeling was readily established between themselves and the white people, in whose houses they made themselves at home, entering at any and all times unannounced; for if the latch-string hung out, the unrestrained barbarian drew it, and unbidden silently walked in; or, if he so desired, would move the door slightly ajar and peer in upon the occupants, or would perhaps appear suddenly at the window.

Dr. Camp was annoyed by their freedom, and on one occasion severely reprimanded and forbade them these liberties on his premises. Regardless of his wishes, they still continued to annoy him, when he declared he should raise a company and drive them from the locality. To this they responded by threats of a similar nature, saying they could raise forty men. In a few days Dr. Camp discovered several of their number painted savagely, and decking themselves in battle toilet. He immediately gathered a few of his neighbors, who, with their muskets, crept near the Indians place of concealment. When well situated with his men, Dr. Camp fired his piece at a tree, at the foot of which sat an old Indian, who, amidst the falling bark and splinters scattered by the ball, sprang up in affright to hear the shout of command from the Doctor, "Come on, boys! we've got them!" and in double quick time the party of warlike Indians disappeared in the forest. For a few days thereafter they were unusually quiet, and finally laid by their hostile

appearance altogether and became more civil neighbors. Dr. Camp used frequently to rehearse, with great enjoyment, this adventure, in which he frightened a band of Indians with his company of three men.

It is related that oftentimes at evening, in fair weather, their village of wigwams presented the appearance of rustic simplicity and comparative content, as the women were seen bustling about, broiling fish or game over a large camp fire, the men, who had hunted or fished all day, reclining at their ease, the children playing peaceably. As each morsel of food was cooked, it was given first to one then to another till all were satisfied. Nature's demands appeased, these hardy children of the woods stretched themselves upon the earth, each wrapped in his own blanket, and slept a sleep far sweeter than if in palace chambers. Harmony and contentment, however, did not always fall to their lot, for under the influence of the white man's "fire water," they had frequent and fierce quarrels. This curse, brought with civilization, was fast doing for them a terrible work of debasement and destruction.

Mr. Oliver Wescott, who has lived near the lake since early in the century, relates many incidents concerning the Indians and their wild habits, which go to show that they were numerous and quite at home here at one time.

Peter Hatch settled in 18—, at the southwest corner of the lake now and for so long bearing his name. He built the house in which his widow now resides, with her son, Harrison Hatch. Joseph and Hezekiah Morse, and Rufus Eldred, associated with him, built a saw mill here at the outlet of the lake. In time, Peter Hatch purchased the shares of his associates, and thus became for a period the owner of one of the best mills in the country, it being an excellent water power while the natural outlet was allowed to flow, and until the lake became, as we have seen, a canal feeder. The dry channel, passing near Mr. Hatch's house, is not yet obliterated by the husbandman, as has been many

another old landmark bearing a time-engraved record of its own history and of the dim centuries gone by.

The following incident of the lake neighborhood, still fresh in the memory of many, is related to us :—Many years ago, two young children of Oliver Wescott—Elizabeth and Stephen—were playing upon the shore of the inlet near their father's house, when they conceived the idea of taking a ride upon the lake in their mother's wash-tub, which stood near by. Launching their improvised boat upon the water, the two got in, and instinctively, or by chance, seated themselves on opposite sides, which just balanced the craft. A breeze was blowing, and, aided by the paddle of a little hand on either side, they were soon out upon the waters. The frantic distress of the mother may be imagined, when, missing her children, she looked and saw, far out from the shore, the speck of a wash-tub and two little upright heads above its rim, the wee excursionists, of course, as unconcerned as if rocking in a cradle on the floor of their mother's kitchen. The lake is more than half a mile wide at the point where the tiny voyagers embarked, and they were far towards the opposite shore, whence they were drifting fast, when discovered. Here was opportunity for a scene and a tragedy ; but the discretion of the mother bade her avoid attracting the attention of the children, lest they should make some movement to lose their balance ; instead, she made her way swiftly through brush and briers, around the west end of the lake, (where the stage road now runs,) and reached a point near the present residence of Mr. Mann, in time to receive her truants all unharmed ! Since they were safe, she—no doubt with all motherly tenderness, as that was her nature—administered a timely lesson of warning against all future temptations and attractions that the water might hold forth. The boy Stephen, however, was never cured of his love for adventure upon the “ deep,” and at the age of fifteen went to sea. Since that time he has sailed in nearly every quarter of the globe ; and now, in

middle age, he is a denizen of the southern hemisphere, spending much of his time in the Sandwich Islands. His letters home tell of his marriage in Honolulu, to a Hawaiian, Lillian, the adopted daughter of King Kamahamaha III., a devoted Christian girl. She died recently. The little girl, Elizabeth, is now the wife of Mr. Henry Patridge, and resides in view of the lake, which sometimes reminds her of the perilous adventure of her early childhood.

Capt. Whiton, from Massachusetts, also settled in the neighborhood of the lake. He was a captain in the war of the revolution, and was a brother of Gen. Joseph Whiton, well spoken of in the history of that war. David Bennett, David Mentor, Nathan King and Samuel Lewis were other settlers in the same vicinity. Many members of the Bennett family are still residents of this town and Lebanon. They are respectable and substantial farmers.

Miles Standish took up the farm now owned by Adin Brown, and lived there many years. He was an energetic business man. He invested in the new turnpike, and built and first kept the old turnpike gate, which stood opposite Alderbrook grist mill. Mr. Standish was a lineal descendant of his illustrious namesake, the Miles Standish of Mayflower and Puritan memory, one of the most distinguished of the colonists who landed upon Plymouth Rock in 1620. Seth Hitchcock was another settler who lived near Mr. Standish. Thomas Wilkie took up the lot which is now the homestead of Howard Leach. Nathan Bassett, Solomon Shaw, Nathaniel Wilmouth and John Murdock, settled on land in the vicinity and south of Pierceville. The four last named were gone years ago. Nathaniel Wilmouth died here. Murdock took up the land known as the "old Curry farm." He lived at one time in a log house very near where the Pierceville school house now stands, and in that locality made wrought nails for all the settlers round about. A few of the settlers on the north border of Lebanon considered themselves as belonging to the neighborhood, including those last named.

These were Lent Bradley, a Mr. Bingham, Richard Taylor and Deacon Webster. The Deacon said that the first wagon that entered the town of Lebanon, he drove through this neighborhood, then an entire wilderness, save the small clearings around the settlers' houses. David Moreton, from New Bedford, Conn., came in the year 1802, and settled on the farm now owned by his son, Seth Moreton. From the trees of his forest-covered lot he built his log house, in which he lived till 1817, when he built his frame house,—at that day one of the best in the vicinity—which is still standing near Mr. Moreton's present residence.

Thus far in these annals, it will be seen that the early part of this century was marked by the inflow of a host of families, who reared and (many of them) established their children, and who have, as it were, determined the character and status of the town. In passing, the facts have enabled us to delineate the advance pioneer, the man whose ambition is to strike the first blow ; who glories in wrestling with discomfort and privations ; who eats his coarse fare with a keener relish because he has to battle fiercely to obtain it ; who sleeps a sweeter sleep when nature presents a comfortless couch ; who rises in his strength, because his strength is opposed and does not remain to enjoy nature in her tame submission, for in that case he could not enjoy ; if there is no longer an object on which to spend his force, he pines, sinks into obscurity, or moves on to fresh scenes of conquest. Such was the nature of some whose names we have given, and doubtless of many whose names we have not been able to obtain, who passed along, leaving a fair opening for the permanent settler.

Many inhabitants who came in and settled where the villages grew up, are mentioned in connection with a sketch of those villages. Many others settled in various sections at later periods, whose families are still with us. The names immediately following will be recognized by many.

David Darrow came from New Lebanon, N. Y., in 1806,

and took up a lot south of West Eaton village, now owned by his son, J. J. Darrow. He removed his family here in 1808. Mr. Darrow also took up or purchased several farms around him, one of which he sold to Ephraim Leach who incorporated it in his homestead farm. The same is now a part of the farm of Marshall Tayntor. To the northward, Mr. Darrow's land extended so far as to embraced a considerable portion of West Eaton village. Much of this he divided among his children, making them—what they are now—quite extensive farmers.

Joseph Enos, a native of New Lebanon, N. Y., came also in 1806, and located on a farm adjoining David Darrow on the east. The old road passing from Pierceville across "half moon bridge," at the head of the factory pond, passed by the doors of Mr. Darrow and Mr. Enos. The old orchard of the Enos farm has still a few trees left to indicate its location. Mr. Enos afterwards removed to Eaton village, where he lived till 1831, when he changed his residence to Allegany County. He held town offices and was a very popular man. Among the Masons he is reputed to have been a member of great influence and thoroughly versed in masonic knowledge. Possessing most courteous and agreeable manners, he won his way wherever he went. David Enos, a brother of Joseph, yet resides at West Eaton.

Jacob Tuckerman came about 1808, and located in the west part of the town. He subsequently removed to Eaton village. His sons settled in this town. They were independent, substantial farmers.

Backus Leach came to this town from Bridgewater, Mass., in 1812. He purchased a large farm on lot No. 97, which, by hardy energy and perseverance, he succeeded in making one of the noblest in this section. Near his dwelling stood an ancient landmark, a large elm tree, which for its size, beauty and apparent great age, attracted the attention of all passers by. In 1866, after the death of Mr. Leach, this noble tree was blown down. Mr. Leach

died in 1864, at the ripe age of 82 years, while in possession of uncommonly well preserved bodily and mental activity. His son, Howard H. Leach, succeeded to the spacious home farm.

Ephraim Leach, brother to Backus, came here in 1818, and settled on a farm adjoining his brother. For this farm he paid sixteen dollars per acre in eagles and half eagles. He is still living, with his son Lewis, on a part of the same farm, at the great age of 93 years, having been born in Bridgewater, Plymouth County, Mass., April 22d, 1779. He is still blessed with a remarkably good memory.

George H. Andrews came from Windsor, Conn., about 1808, and was a resident of the same neighborhood. He was well known as a journeyman shoemaker in the early days. He resided in this town till his death, which occurred in 1870, at the home of his youngest son, George Andrews, in Pierceville. He reached the advanced age of 87 years.

Joseph Tayntor, we also notice here, as his sons and daughters have mostly settled in this town, and have been closely identified with this section of the country, and constitute an important and influential portion of community. Joseph Tayntor located in the town of Lebanon, just beyond the south line of Eaton, in the year 1808. He reared his family on the same farm he himself wrested from the heavy forest, and on this farm he died in 1847, at the age of 73 years. (Note *f*.)

A few settlers located at Eaton village soon after Mr. Morse built his mill. Nicholas Byer, a blacksmith, was one of the first. His father, who lived here also, was one of Burgoyne's Hessians in the time of the revolution. This fact was noted by the revolutionary patriots who were his neighbors. Another of these settlers, following the building of the mill, was Elisha Willis, one of the best of shoemakers.

In 1806, Eaton village had less than half a dozen houses, of logs, nevertheless it boasted of being one of *the citics* of

the new country. The manner of its christening has been related as follows :

A stranger who had traveled hither, and was generously entertained by the hospitable people, was found to be the prince of good fellows and withal a wag. In the midst of their jollification, he took a flask of "good cheer," ascended one of the low roofed log buildings, and in the presence of a group of admiring comrades, delivered a short and witty harangue, flourished his bottle, and drank to the health of "Log City," which was answered by the waving of hats and three rousing cheers. The spirit of the occasion lingered in the feelings and was carried home by each one present, and he in turn retailed the good joke perpetrated on the settlement, to his neighbor. The story grew in importance, was passed from mouth to mouth, till the name of Log City, one of the chief stopping places on the Skaneateles turn-pike, became familiar as a household word from the eastern to the western limits of New York State ; thenceforward for the next fifty years, the name became a fixture, and it required no small amount of diligence, for the present generation to let fall the cognomen and assume the more euphonious title of Eaton village.

When the town had been progressing in settlement ten years, the taxes were but \$400. In 1812 or 1814, it had from \$1,200 to \$1,400 of surplus money above expenses. In 1871, the taxes of Eaton aggregated \$21,869.

In 1802, the first tavern in "Log City" was built by Isaac Sage. It was located on the east side of the road going to Lebanon, on the corner, and opposite the present site of the Exchange Hotel. This old tavern is still standing, a relic of the past. At the time it was built it was reckoned a fine large house. In one part of this town, Robert and William Henry commenced keeping store in 1805, and continued for some time. Rufus Eldred kept store across the street, near the Exchange location. After a time the Henrys moved across into the store they had there built.

In 1804, the first distillery of the place was built by Rufus and Zenas Eldred, on the site where Ellis Morse, years after, run a large distillery.

The Mrs. Maydole house, on the west corner, opposite Sage's hotel, was also very early built ; it is still a good residence.

Samuel Chubbuck, who came to Eaton about 1807 or 1808, built a frame house on the present location of the lower, or eastern hotel. There was then one log house where now stands the Baptist parsonage, another near the house of Mrs. John Whitney, (known as the "Sherman house") and another near the pleasant residence formerly known as the "Ellis house."

The first carding machine in this part of the country was built on the creek, where the woolen mill afterwards stood, by Hezekiah Morse and Rufus Eldred, in the year 1806. They soon added clothier works, and in due time increased their business by the addition of a "spinning-jenny" and looms. In 1833, the establishment was rebuilt of stone by Alpha Morse and Clement Leach, who had purchased it. They filled it with two sets of machinery for woolen goods and did much business for several years. It has passed through the hands of several different firms since ; was operated as a stocking factory during the war of the rebellion by the Lewis Brothers, and was last used as a woolen factory by Smith O'Brien. It has been damaged by fire once and rebuilt. At present it is owned by O. A. Medbury, who has converted it into a cabinet manufactory.

Mr. B. Carter built the first tannery of Eaton village, and operated it for a time, as early as 1808. It was situated contiguous to the Maydole house. Several years after, it was carried on by Milmine & Ward.

After the Skaneateles turnpike went through, there was need of better tavern accommodations ; Mr. Samuel Stow, therefore, built and kept a tavern on the corner opposite the lower hotel. Samuel Chubbuck, living opposite to him,

carried on a blacksmith shop. These two men had by some disagreement become violently opposed to each other. In a spirit of competition, Mr. Chubbuck erected another tavern opposite Stow's. Chubbuck was a staunch Democrat, and this was a time soon after the war of 1812; so upon one side of his attractive sign board was displayed the dying words of Commodore Lawrence, as a motto,—“Don't give up the Ship!”—and on the other, “Free Trade and Sailor's Rights!” Mr. Stow immediately erected another blacksmith shop to match Chubbuck's, which stood very near where Coman's store is, and swung out his sign directly opposite to Chubbuck bearing these words: “Don't give up the Shop!” and on the reverse side, “Free Trade and Mechanic's Rights!”—alluding to his neighbor's giving up blacksmithing for tavern keeping. Those unique signs hung out for many a year. The Chubbuck hotel is the present lower house.

The first school house in Log City was located on the ground which is now the cemetery. This building was burned. The next school was held in a house farther east on the Hamilton road. The late Rev. Charles Finney, of Oberlin College and revivalist fame, was a pupil at this school, and as a leader in all school boy sport, he is well remembered. He was a nephew of Dea. Finney, with whom he lived in his boyhood. The old brick school house was built in 1808, and it stood on the site of the house of Ellis Coman. This was one of the first brick buildings erected in Madison County; it was a well built two story house and was also used as a “town house.” There was not a handsomer building in any of the villages about, and it was considered by many a great mistake when it was removed. Some of the brick are in the blacksmith shop of Mr. Winchester.

Squire Rufus Eldred, who lived at Eaton village several years, was one of the men of the times of whom the town was justly proud. There is an incident related, which,

while it illustrates an old time custom, gives us an insight into his character and an idea of his influence: Major Elijah Hayden, one of the early settlers, for some slight misdemeanor, was once arrested by an aspiring young officer, who put him in the stocks, the only instance in which this then legal punishment was ever inflicted in this region. Squire Eldred happening to pass by at the time discovered Maj. Hayden thus confined, and demanded of the young officer what authority he had for punishing a *soldier of the revolution* in that degrading manner. The officer produced perfectly legal authority for so doing, but Squire Eldred commanded his immediate release, legal or *not* legal. Suffice it to say that the Major was released forthwith, and this barbarous penalty was never afterwards enforced in this community.

Dr. James Pratt was succeeded in the medical profession here by Dr. Charles W. Hull, who was a prominent physician in this locality many years. Dr. Pratt, Joseph Enos, Rufus and Zenas Eldred, Dr. Charles and Andrew Hull, the Comans, the Morses (note *g*,) and a few others, were the leading spirits here of the first quarter century. They encouraged and assisted every enterprise and enlisted themselves in very many. Some of these men belonged to the old Masonic Lodge, No. 121, which was removed from Hamilton to Eaton in 1817. The Masons owned a superbly fitted up hall adjoining Samuel Stow's tavern; they built this at their own expense at the time of the tavern addition. The lodge continued its regular meetings here up to the period of its dissolution in 1827.

One individual, whose name is associated largely with the enterprises of Eaton village, in the half century past, was Ellis Morse, whose death transpired October 28, 1869. The "Madison Observer" thus speaks of him:—

"DEATH OF ELLIS MORSE, ESQ.—We record to-day the decrease of this well-known and highly-esteemed citizen, almost the last survivor of the early settlers of this town. In 1796, when a lad of seven years, he emigrated to this town from

Sherburne, Mass., with his father, the late Joseph Morse, Esq., locating on the place known as the Burchard farm, at present owned by Charles Payne, and built one of the first frame houses in this region, a part of which is yet standing at the foot of the hill, on the right of the road leading from Eaton to Hamilton. Near this house ran the Indian trail from the Susquehanna to Stockbridge, and the Indians were frequent guests. In 1802, four years before the town of Eaton was set off from Hamilton, his father removed to the present location of the family homestead at Eaton village, where he erected one of the first grist mills this side of Whitestown. Here Mr. Morse began his long and active career, laying the foundation of his after success in life; beside the hopper by day, and the firelight by night, with brief intervals of school tuition in winter season, he diligently studied the only books of the times within his reach, such as Dilworth's Spelling-Book, Daboll's Arithmetic, the Columbian Orator and the Bible. At this time the only school in the town was kept by the late Dr. James Pratt, and held successive months at different places in the town, one of which was his father's residence, the scholars boarding meantime at the place where the school was kept. During his long and active life the deceased was widely and honorably known in business circles, where his correct and methodical habits and strict integrity gave him deservedly great influence. He was early engaged with his father in buying and selling cattle, thus furnished the early settlers with money at a time when it was remarkably scarce and greatly needed. Subsequently he was largely engaged in the building of roads for the new country, one of which was the Hamilton and Skaneateles Turnpike. Mr. Morse was a person of modest and retiring disposition, yet his sterling qualities frequently placed him in important public stations. For several years he was an influential member of the Board of Supervisors, and part of the time its Chairman. It is a singular coincidence that his father, in 1817, was one of the commissioners appointed to superintend the erection of the first Court House built here; that thirty years afterwards the deceased was chosen to superintend the building of the second Court House; and that nearly twenty years subsequently his son (George E.) was also appointed to superintend the erection of the third and present Court House.

"During the past few years, Mr. Morse had, to a great extent, withdrawn from business activities, passing the evening of his days among those who knew and appreciated his blameless life and high character. It is permitted to but few men to witness the wonderful changes which have occurred in the lifetime of the deceased. The dense forest, over which the curling smoke of the Indian wigwam was to his youthful eyes a familiar scene,

has given place to well-cultivated fields and a prosperous population, along whose hills and valleys the trailing smoke of the first locomotive is to-day the harbinger of far greater changes than were witnessed even in the eventful lifetime of our departed townsman."

The "Eaton Woolen Manufacturing Company" was formed about 1816. Joseph Morse, Hezekiah Morse, James Cooledge, sen., Benjamin Brown, Samuel Stow, Curtis Hoppin and Dr. James Pratt, were members of this company. They built a factory east of Eaton village, on the Chenango, in 1816 or '17. After being run by the company for a time, it was leased to Gilbert Jones for a term of years, who manufactured woolen goods. He failed when it was leased to David Rogers, and for a time manufactured cotton goods. At one time both cotton and woolen goods were made at this factory. Homer Pratt, son of Dr. James Pratt, run the establishment a few years, but, about 1828, failed. For a time after this it was idle; then was purchased by Pettis & Hoppin. This firm added to its capacities, and built on the premises quite extensively, intending to go heavily into the manufacture of woolen goods. They had but just completed these preparations, when, by an unlucky accident, the establishment took fire, and burned to the ground. This disaster occurred in the autumn of 1845. The proprietors lost heavily, and did not rebuild. The ruins may be seen about half a mile east of the village. There was a fine boarding-house and a store kept by the company. The excellent farm house belonging to Mr. Joseph Holton, was the residence of Mr. Pettis.

Earlier than the building of the factory just mentioned, was the construction of the old powder mill, which was situated farther south, on the Chenango. If the curious wish to find its site, they can take the road which crosses the flat eastward from Giles Clark's; it stood on this road, on land now owned by John Graham; when built, the land was owned by Squire Simeon Gillett. The mill was the prop-

erty of James McConnell, and was built by him probably as early as 1806. It was finally destroyed by an explosion and fire, after it had been in disuse some time, from some powder left in the mill, in which disaster two young men, Samuel Washburne and Eleazer Goodrich, came near losing their lives. Very near here, Squire Gillett put up the grist mill, removed from Lelands in 1802. The mill went down years ago.

About 1817, Richard Ward built a tannery on the Eaton brook, in the village. Otis Hunt purchased it and for some number of years did a good business in that line. He sold to Collins & Tillinghast, after which it passed through several hands, then was burned, then rebuilt by Ellis Morse, and is now owned by Charles Fry.

The wagon shop now owned by Charles Gilbert, was built by Samuel Parker. The wagon shop now owned by Robert Gilbert was erected for a school-house, and originally stood east of the Baptist meeting house. As a school institution, this was the enterprise of a few individuals, prominent among whom were Alpheus Morse, Lyman Gardner, Calvin Morse and John M. Rockwell. The first teachers were Miss Gorton and Miss Terry—the latter now Mrs. Bacon. The school usually had three teachers ; it was conducted on the academic plan, and is said to have been the best school ever instituted in Eaton. It continued some five or six years. When the families to which the enterprise belonged, passed beyond their school days, the school declined and was finally given up. It was removed to the present location and converted into a cabinet ware shop, and a few years since it was changed to a wagon shop. The wagon shop and smithery of Mr. Booth, was built many years ago by Rogers & Parker.

The Portable Steam Engine Works of Wood, Tabor & Morse.—Allen and Enos D. Wood, brothers, erected buildings in Eaton village, for the prosecution of their business, in 1848. All kinds of castings, as well as fine machinery

for factories, were made at their foundry. For a time, the establishment was managed by the Woods. Subsequently, E. D. Wood removed to Utica, where he became one of the proprietors of similar works on an extensive scale, under the firm name of "Wood & Mann." The firm at Eaton, as now organized, has steadily extended their facilities and increased their business, greatly to the prosperity of the village. They employ about fifty men, and manufacture three engines per week, at an average cost of about \$800 each. Portable steam engines being their specialty of late years, their work has grown widely popular; their engines are now distributed throughout the Union.

Though all departments of business have contributed to the prosperity of Eaton village, the mercantile has been pre-eminent in that respect. Old residents remember the firm of Leach & Morse as prominent for many years; as men, active in their business, and extensive in their operations. They built the "Felton block," afterwards purchased by David Felton, where he kept store for several years—now the cabinet ware store of O. A. Medbury. The drug store, now owned by Henry Allen, was built in 1816, by Dr. Charles W. and Andrew C. Hull. This is another of the old, substantial brick buildings of this village. In 1831, the store now conducted by the Morse Brothers, was built by Ellis and Alpheus Morse; here Alpheus Morse was formerly a merchant. Not far from the last date, Coman's store was built by Sylvester Thayer, another of Eaton's old merchants. In 1836, the "Exchange Hotel" was built by Ellis and Alpheus Morse. The architect, Jacob Bishop, built many of the best houses of the village, about this time. The first landlord of the "Exchange" was Cyrus Allen. The Baptist church, on Main street, was erected in 1820; the Presbyterian, on Church street, in 1833; the Methodist, not till 1856. The Union school house, a fine looking building, with spacious lawn and shade trees in front, situated on Church street, is also of

recent build. The store now occupied by H. C. Palmer, on Main street, was built by Mrs. Maydole in 1870.

Madison County Poor House, situated a short distance south of Eaton village, was built in 1828. Attached to it is a farm of 159 acres, which is well improved and furnished with good farm buildings; it is a source of considerable revenue toward the support of the poor at the institution. The accommodations here for this class of unfortunates, have been from time to time added to and improved; there are now three two-story stone buildings devoted to their use and care;—the Poor House proper, a lunatic asylum, and a hospital. Within three years past the county authorities have greatly improved the sanitary condition of the insane asylum, have added facilities for the greater comfort of those in the hospital, and have bettered the condition of things for all other inmates. The removal of the children to the "Orphan's Home," in Peterboro, during the year 1871, has proved another beneficial measure. The first keeper or overseer of the Poor House was Ichabod Amidon, who continued several years.

About half a mile west of Eaton village is the unused building and premises of the old scythe factory, which was started about 1830. It was for a time conducted by Gardner & Abbot. It was a substantial stone structure, having an excellent water power. It was a thrifty, paying concern for many years. Subsequently, it was converted into an ax factory, where the "Winchester ax" so often seen twenty and more years ago, was made by Samuel B. Winchester. Gardner Morse now owns the property.

On the eastern outskirts of Eaton village, about half a mile from the business center, is located the Eaton Depot of the Midland Railroad. It is conveniently reached by freight teams from Eaton, Pierceville and West Eaton villages, over smooth roads, and by hacks for passengers from each of these places at all train hours.

We append the following obituary list, the items of which have been omitted in their more appropriate places ; all of them old residents of Eaton :

“Levi Bonney, whose location was the old Bonney Farm near the Depot, died in 1855, aged 80 years. Miles Standish died in 1819, aged 71 years ; Caleb Dunbar in 1811, aged 51 years, and his wife in 1801 ; David Hatch in 1836, aged 64 years ; David Moreton in 1842, aged 69 years ; Samuel Chubbuck in 1835, aged 67 years ; John Hubbard in 1817, aged 51 years ; Capt. Joseph Gardner in 1829, aged 62 years ; Dr. Huil in 1833, aged 51 years ; Dea. Cyrus Finney in 1846, aged 68 years ; Elisha Willis in 1835, aged 58 years ; Loren Pierce in 1851, aged 77 years ; Col. Rockwell was killed in 1847, aged 56 years.”

Also, we add the following note of two of the Comans, not given elsewhere ; Samuel Coman was father to the wife of Rev. William Dean, many years ago the noted missionary to China. The wife became an active missionary also, with her husband. Winsor Coman, another of the family, was a noble man and stood high in the esteem of his townsmen. This was a family of remarkably robust, active men.

David McCrellis settled where the brick house is situated on the road from Eaton village to Morrisville. Benjamin White located north of Log City, having a family who were conspicuous. One son, Rev. Ward White, was a noted minister in the Methodist denomination.

Abiather Gates was the first settler and original owner of the farm on the hill, east of Morrisville, afterwards owned successively by Uriah Leland and Henry Runkle. Mr. Gates built the present dwelling house and kept it as a tavern many years, where, also, all the public meetings in that part of the town were held, previous to the settlement of Morrisville. The farm is now owned by Mr. Jones.

MORRISVILLE.

When Thomas Morris reached the town of Eaton in 1796, he chose for his location the heavily timbered land

bordering the Chenango, and there afterwards founded the village which bore his name. He was a man of wealth, and encouraged all classes of mechanics ; he thus gathered about him the elements which go far toward establishing a village. It was, however, but a small, pleasantly located hamlet, having a church, a postoffice, two taverns, a store, and the usual number of mechanics, up to the period when the County Seat was located here, in 1817. The Cherry Valley Turnpike was then in its glory and the tide of travel made lively business for the inns. But there were active men in Morrisville whose influence went far towards fixing the permanent location of the County Seat here. John Farwell, Amariah Williams, Dr. Isaac Hovey, Dr. Wm. Pitt Cleveland, Judge Gaston and Bennett Bicknell, were chief in all matters that pertained to the public interest. The Williams, the Farwells and Tidds were early settlers, all of them we believe emigrants from Connecticut. The status of the village in 1816, was nearly what it had been since its rapid progress immediately after the Cherry Valley Turnpike went through ; Major Bennett Bicknell kept store in the building now occupied by Wm. P. Chambers ; John Farwell kept a hotel on the spot now occupied by the residence of his son Thomas ; Thomas Morris lived in a small house where Otis P. Granger now resides, at the northeast corner of the road leading to Peterboro.

In 1817, the long discussed question having been settled, the County Seat was removed to Morrisville. The object sought by Madison County in removing the Court House from Cazenovia which was then a most progressive village, was a central point. As between Smithfield and Eaton, both of which sought it, the decision was made in favor of the latter. Joseph Morse, Capt. Jackson and Squire Elisha Carrington, were appointed to superintend the erection of the new Court House, and the first court was held here Oct. 7th, 1817.

Thenceforward Morrisville became the central point for

all county organizations. From published sources, previous to 1830, we gather statements concerning several of these societies. The Madison County Medical Society was then an organization nearly a quarter century old.

The County Temperance Society also frequently met in this village.

The Madison Colonization Society, formed about that period, met here frequently, and from the large hearts, the contagious zeal and the wise deliberations of the best men of the county, the public mind was moulded to receive the great principles of human freedom, preparing the rising generation to decide without hesitation as to the right, when the crisis should arrive.

A County Bible Society and Sunday School Union held their periodical meetings here.

An organized Musical Society often convened in this village.

These and other societies sprung up during the period following the second decade of this century, when it seemed that Madison County had suddenly sprung into new life. Being the seat of the courts of justice, we can form but an imperfect idea of the scenes enacted at this secondary theatre, of a nature oftentimes wildly tragic, and again serio-comic, and frequently unraveling the characteristics of the farce.

The execution of Abram Antone in the year 1823, was the last of those tragic performances, a public execution, given in Morrisville.

The name of Abram Antone had become a synonym of all that was barbarous and terrible, and when the news spread abroad that he had been captured and taken to Morrisville jail, the whole population of this region breathed more freely, for he was feared as well as hated, and when it was decreed that he was to be publicly executed, the people far and near determined to witness the horrible scene. It is said that "the pioneer laid down his ax, the good wife put

by her spinning and packed up their rations of gingerbread and doughnuts, saddled their horses and journeyed forty and fifty miles through wilderness paths, to witness the tragic close of a mysterious, eventful life. Hunters shouldered their rifles and marched to the public execution, expecting they and their rifles would be of "service," for the tribes had threatened to rescue him at the latest hour. Farmers left their autumn harvesting, yoked their oxen to the cart and with their numerous families proceeded to the exciting scene. * * Tawny forms, with their moccasins, wampum belts and heavy blankets, moved sombrely about, many of whom shrank fearfully from them." And yet Antone went to his death like the stoical warrior that he was. He objected to the degradation of hanging and being publicly exhibited. "No good way," says he, putting his hands around his neck, then pointing to his heart signified that he chose to die a nobler death. He begged to be let loose and give the militia an opportunity to bring him down like a hunted deer. Finding his appeals unheeded, he marched upon the scaffold with a calm and dignified tread, not a muscle quivering till the final pangs of death told that the deed was done which ushered into another state of existence the soul of Abram Antone. Friday, Sept. 12th, 1823 closed the record of public executions in Madison County. The gallows, which closed the career of this notorious Indian, was erected in the open field, north of the arsenal, on the west side of the Peterboro road.

Lewis Wilbur was executed in the jail at Morrisville, in the year 1830, for the murder of Robert Barber, in the town of Sullivan. In the year 1833, John Hallock was tried here for the murder of Mrs. Gregg, in Stockbridge, and on February 23, 1834, was executed in the jail yard.*

Here many a poor man has been confined on the jail limits for debt. We are given an instance of one man, who, coming into the new country with small means, soon ex-

* See *Chronical Times*, &c., elsewhere.

haunted his supply of cash, and was compelled to get in debt for various necessities at a store. The debt coming due, there was no means wherewith to cancel it. The creditor levied upon and took his household furniture and his only cow, notwithstanding there was a sick wife and five little ones who had chiefly subsisted on this cow's milk, and then, the debt not being all paid, and both the law and the creditor inexorable, the poor man was hurried off to the jail at Morrisville. Kind neighbors, scarcely able to sustain themselves, looked after the wants of the suffering family. Like a true Yankee, however, this husband and father, "in durance vile," being allowed "the freedom of the limits," contrived to improve the days of his term in making baskets, the sale of which relieved some of the pressing necessities at home. This law, so rigorous, had received the condemnation of wise, reflecting men, long before it was expunged from the statute books. At last a formidable crusade was made against it; petition after petition from all parts of the State flowed in upon the Legislature—several from this country—but not until the year 1832, was the incubus lifted from the unfortunate poor of this commonwealth.

This village was the central point for great political meetings, and here congregated, during each exciting campaign, deputations of wide-awake political men from all parts of the county. Exciting political battles have been fought on this ground. In the remembrance of many, there has been no contest more fierce than that during the anti-Masonic excitement, in which the Masons, under the banner of the "Observer and Recorder," of Morrisville, and the anti-Masons, under that of the "Republican Monitor," of Cazenovia, waged war throughout the contest.

We are told, that in the days of a half century past, the people of this country prided themselves exceedingly on their military displays; that "general training" was a time of great interest to all. On these occasions, Morrisville was

alive with plumed heads, bands and bars, stars and epaulettes. The evolutions of the drill were studiously and accurately performed, and the pomp of the parade, and the pleasure and exultation of the performers, was heightened by the presence, the smiles and admiring glances of the gentler sex. These often-congregating masses, for one purpose and another, kept Morrisville in a continuous move, keeping step with the spirit of the times.

The village was incorporated April 13, 1819. The first newspaper, the "Madison Observer," was published here in 1822, under the proprietorship of Rice & Hall, who had removed it from Cazenovia. From 1829 to 1840, there was great activity in trade, and mechanics and manufactures developed. The population of the village in 1830, was 503, in a town containing 3,544 inhabitants. There had been a small foundry built, then carried on by Sumner Whitney. About the same period, Jefferson Cross established his foundry, which has been kept in operation to the present time. Mr. Cross commenced making stoves at the opening of his business. Stoves were not in general use at that day, and he had the pleasure and honor of introducing them into very many households. In the manufacture of the stove known as the "Great Western," he realized a handsome profit, in consequence of its great demand. [We risk the remark that, for some purposes, it is a very useful stove at this day.] The machine shop which Mr. Cross built was connected with his foundry, where he made a large variety of castings. After his death, this shop was sold, and the same business was carried on in the foundry. These works have been a source of benefit to the village, and are still a substantial and paying concern. George and Dwight Cross, sons of Jefferson Cross, succeeded to the ownership of the establishment, and are the present firm. About 1820, Nathan Shephard built a small woolen factory on the Chenango, at the west end of the village, which was in operation some fifteen or twenty years; in 1830, it was run

by Ozias Higley. Clark Tillinghast and Perley Ayer were other manufacturers of that day. There were then, as we learn from the advertising of that period, a comb factory belonging to Jonathan Gurley, also the chair making and cabinet rooms of Curtis Coman; the saddle, harness and trunk shop of James Slocum; the millinery shop of Miss M. Bicknell, and the store of B. Bicknell. There were others whose trade, we are to suppose, was sufficient without advertising. There were two taverns, and the names of the landlords, for a series of years, are given as John Farwell, A. Morey, P. Munger and Ward White. There was a distillery which belonged to Bicknell, Norton & Palmer; it ceased to be, many years ago. Bradley Tillinghast built the tannery somewhere about 1830. This business is still conducted by him, on an extensive plan, and by his efficient management has proved profitable. The grist mill was built by Bennett Bicknell in 1833. Stephens & Gurley built a silk factory on Union street, before 1840; the chief article of manufacture was sewing-silk; they had an extensive commerce for a time, but the establishment remained in operation but a few years; the building has been converted into a cheese factory.

The educational spirit of this village was originally and is now, decidedly cosmopolitan. In the absence of literary institutions corresponding with those planted in other villages, it was the aim here to educate the mass in the more common and useful fields of learning, and to a higher state of perfection than could result in common schools. Select schools were held season after season on the most advantageous terms for pupils, in which the common English branches were taught for \$2 per quarter, and Algebra, Geometry, Natural Philosophy and Rhetoric, for \$3 per quarter; and board could be had for \$1.25 per week. In 1831, an Academy was built, which stood on the location of the present Union School house; it was a fine three-story building. Its first Principal was Eli Burchard, of

Marshall, Oneida County ; its first board of trustees, O. P. Granger, B. Coman, J. F. Chamberlin, W. T. Curtis, E. Holmes, B. Bicknell, M. Leland, A. Williams, J. Payne, C. Tillinghast, J. W. Avery, A. Cornell and J. G. Curtis.

The N. Y. State Gazetteer of 1842, gives Morrisville 130 dwelling houses and 700 inhabitants. The County buildings were "composed of a Court House, County Clerk's Office and a Jail, very pleasantly situated ; an incorporated Academy, three Churches,—the Presbyterian, Baptist and Methodist ;—a printing office, silk factory, distillery, tannery, woolen factory, iron foundry, machine shop, grist mill, saw mill, five stores and two taverns."

In 1847, a new Court House was built ; Ellis Morse, Samuel White and Oliver Pool, were the committee appointed to superintend its erection. This was burned in October 1865, during the session of Court. In 1866, it was rebuilt. It is a two-story wooden building, containing an excellent court room with gallery, jury rooms and library. It is pleasantly situated in a small park, fronting on Main street. In the park is a fountain, and reservoir thirty feet in diameter and seven feet deep, affording an abundant supply of water in case of fire. The Clerk's office is a small brick building, fire proof, adjacent to the Court House. The Jail, situated also contiguous to the Court House, is an old building and is soon to be superseded by a new one of brick. The cell in which the notorious Indian murderer, Antone was confined, still bears the carvings he made in the curious hieroglyphics of savage life. Immediately after his sentence, he engraved upon the wall the number of moons and the number of sleeps to the day of his doom ; thus, here the firm hand of this eloquent representative of barbarism performed its last work.

In 1868, one of the three then existing hotels, the upper or most easterly one, was destroyed by fire. This was a commodious, well patronized house, and its loss has been

seriously felt. A company is rebuilding it the present season (1872,) on a plan far more extensive than the former. On the public green, near the lower or western hotel, is situated another fountain; this, with that in the Court House park, supplies such an abundance of water, that, for the future, and with her efficient corps of firemen, Morrisville seems munificently provided for, in case of a repetition of the conflagrations she has experienced.

About one mile south of Morrisville, near the "Center," was the old "Tillinghast factory." This was one of the first woolen factories of Madison County, built about 1822, by Perley Ayer. It was situated in a remarkably picturesque locality. The factory pond was a narrow body of water, created by damming between two perpendicular hills, covering some fifteen acres, and was ordinarily some twenty feet in depth. The plot for the factory houses, containing about twenty acres of level land, was at the foot of the hill and was handsomely laid out. In time this became the property of Clark Tillinghast, who by the means of capital, considerably increased the business. There were several fine dwellings and a good boarding house, and there were also on the premises a saw mill and tannery. This fine property was damaged beyond redemption by two successive floods, in the autumn of 1851, in the first of which the water broke through the dam, carried away a part of the saw mill, struck a range of dwellings, broke up and carried away two of them, and forced the others against each other, nearly destroying them. The flood now turned and advanced upon other buildings, utterly demolishing and sweeping away the dwelling house of Almon Lawrence, leaving not a trace of it save the submerged cellar; his barn shared the same fate. The cloth lying in the dye-house was swept away, and several hundred sheep pelts were carried away from the tannery. Onward traversed the wild flood toward Eaton village, tearing up dams and bridges in its course and bearing on its bosom the spoils of the devastated fac-

tory settlement! Fortunately the horrors of the scene were not aggravated by the loss of human life; but very many were stripped of the savings of their industry, and some 150 persons were thrown out of employment. Mr. Tillinghast immediately commenced repairing, when, a few weeks later, a second flood damaged the property still farther, so that it was never fully repaired and put in successful operation again. After years of disuse the premises were sold to the firm of Graham & Co., who built a machine shop there in 1869.

The First National Bank of Morrisville was established in 1864, with a capital of \$100,000. First Directors: Daniel Stewart, L. D. Dana, F. M. Whitman, Henry Runkle, Reuben Harwood, S. T. Holmes, A. M. Holmes, B. Tillinghast, George E. Cummings, John C. Head. First officers: Daniel Stewart, President; A. M. Holmes, Vice President; L. D. Dana, Cashier. The present officers are: Daniel Stewart, President; A. M. Holmes, Vice President; L. D. Dana, Cashier; Brownell Tompkins, Teller. There has been but one change in the list of directors since the organization of the bank; that of Charles L. Kennedy in the place of George E. Cummings.

BENNETT BICKNELL.

The Madison Observer of Sept. 21, 1841, published an extended notice of Mr. Bicknell's death, which occurred Sept. 15, 1841, in his 61st year, from which the subjoined extract is made. It gives a just view of his appreciation by his fellow citizens:

"Our village has been smitten with no common calamity. It has been deprived of its head and benefactor—of one who perhaps more than any other man was identified with its growth and prosperity. Mr. Bicknell was a native of Mansfield, Conn., and removed to this place in 1808, when, where is now a flourishing village, there existed but a few scattered tenements of rude construction, and an almost unbroken primeval forest. To its subsequent growth and advancement he contributed in a

great degree. We behold on every side the evidences of his activity, enterprise and liberality. He gave largely, unstintingly, and bestowed his time and services freely, to whatever tended to the promotion of the welfare of the place.

Mr. Bicknell received repeated evidences of the confidence of his fellow citizens. Much of his life has been spent in public service. In 1812 he was elected a Representative from this County in Assembly, and in 1814 he was chosen State Senator from this then great western district. He also served in the capacity of County Clerk for five years, at first by appointment, and, on the adoption of the amended constitution, by choice of the people. In 1836 he was elected Representative in Congress from this district, (the 23rd, Madison and Onondaga.) At the close of his term, he was strongly solicited to become a candidate for re-election, but steadily declined the wishes of his friends, and retired from public life.

In his private and business relations, he enjoyed a wide and enviable reputation, not only throughout the county, but beyond its limits. It was, however, as a public man that he was generally known. He was from youth, thoroughly and essentially a democrat, and he adhered to his political faith with a constancy and tenacity of purpose, which could only have been the result of well considered and mature deliberation. His democracy pervaded all his public and private conduct. It was clear, steady and consistent. * * * Blessed with a constitution of body capable of great endurance, and which was impaired by scarcely an interval of sickness down to the day of his death, endowed with a vigorous mind, a sound, healthy and sagacious common sense, which rarely conducted him to wrong results; and moreover carrying into all his pursuits an energy and activity which knew no repose, and an indomitable perseverance which never relaxed, he was enabled to effect more in the moderate period allotted to him in this world, than most men accomplish with the longest term of human existence. * * * His was the generous heart and open hand for the poor man, as well as for his more fortunate neighbor; a working man himself, his sympathies were with the laboring classes. He lent freely of his means to those who were just starting in life, and a willing and an active hand in every public enterprise. He was a safe guide and counselor, and it was this trait in his character which acquired for him a hold upon the confidence and regard of his fellow citizens, which cannot be appreciated but by those who witnessed it. It is in this respect that his loss is irreparable and his decease is a blow to community. Indeed there are few among us of whom it may not be asked, in regard to the death of Mr. Bicknell, 'Who hath not lost a friend?'

Let us add to the above that the private character of Mr.

Bicknell was such as may be commended without reserve. It was unsullied even by the breath of suspicion. His intercourse with his fellow men in all the relations of life were marked by justice, propriety and benevolence. With a vigilant attention to his own character and rights, he blended a constant observance of the courtesies of life, and a habitual regard for the feelings of others. He has descended to the grave, not only, it is believed, with scarcely an enemy, but enjoying the unqualified love of all who had the happiness to become his friends. * * * Long, very long, if ever will it be, before the breach occasioned by his loss will be repaired. His funeral was attended by the entire population, and a large number of citizens from abroad. It was an immense concourse, and testified more eloquently than words, to the estimation in which the deceased was held."

JUDGE HOLMES.—Epenetes Holmes was born in America, Dutchess County, N. Y., December 1st, 1784, and in 1795 removed with his parents to Pittstown, Rensselaer County, where his father pursued the hatter's trade. His early educational advantages were quite limited, as he never attended a day school after he was eleven years of age. During his twelfth year he had the privilege of attending an evening grammar school; the residue of his education, as well as the earlier part of his legal studies, were prosecuted evenings, after the close of a good day's work. In the office of Hon. Herman Knickerbocker he completed his studies, and was admitted to the practice of law as an attorney in the Supreme Court, in Shaghticoke, Rensselaer County, in the year 1809, where he remained until March, 1817, when he removed to Morrisville, Madison County. There he remained till his decease, which occurred in 1861, when in his 77th year.

Judge Holmes continued the practice of law, opening a law office in this village, on his removal here. He received repeated marks of public confidence by being called to fill official stations. Soon after his removal here, he was appointed Justice of the Peace; he was subsequently, for several years, Clerk of the Board of Supervisors, and for

ten years was one of the Judges of the Court of Common Pleas, of this county. In all of these positions he discharged his duty faithfully, and to general satisfaction. As a lawyer, he won golden opinions, and great confidence was reposed in his ability and sound judgment as a counselor. He enjoyed a fame worthy of emulation.

For many years Judge E. Holmes was an influential member and officer of the Congregational Church, of this village, until age and bodily infirmities compelled him to withdraw from active life. In the various social and business relations, he enjoyed the esteem of his fellow citizens, and, at the close of a long life, left behind him an irreproachable name.

JUDGE GASTON, as he was familiarly known, came to this place from New England in the year 1800, when the country was almost an unbroken wilderness, and resided here from that time until his decease. In 1804, he opened the first store in the village, on the line of the old State Road, and afterwards, when the turnpike was constructed, at the junction of Main and Eaton streets. On the organization of this town, in 1807, he was chosen Town Clerk, which office he held for nearly twenty years; he also represented this town repeatedly in the Board of Supervisors, and for many years discharged the duties of Justice of the Peace. He was at one time a Judge in the Court of Common Pleas. His ability and great probity secured him the confidence of all.

Judge Gaston was a man of unassuming manners, and in all the relations of life, justly esteemed for his sound judgment and unbending integrity; and we believe we can truly say, that it is the willing tribute of all who have known him during his sixty years' sojourn in our community, that he was emphatically the "noblest work of God"—an honest man. Judge David Gaston died November, 1860.

OTIS P. GRANGER came to Morrisville fifty years ago.

He was a young man of talent, and soon gained an enviable place in public favor. He was the first Surrogate of Madison County from the town of Eaton ; was appointed April 13, 1827, and served thirteen years. He was one of the active public-spirited men of his time. Being a man of keen perception and ready wit, he was well calculated to relish the contests of the political arena of the days long past. Judge Granger yet resides in Morrisville, enjoying a hale old age.

LAWYERS.—Among the lawyers of Morrisville who have exerted a wide influence, and won an enviable reputation for success, A. Lawrence Foster deserves mention. He opened an office here at an early day. At first being somewhat successful, he resolved to change his location for one more propitious, when an unexpected incident roused his energy, and he decided to remain, and at all hazards win himself a position. Political contests—Foster was a Whig—served to strengthen his indomitable will. He became one of the successful lawyers of his time ; was generally pitted against Hubbard & Stower in important cases. A. L. Foster was elected to Congress from the 23d Congressional District in 1841. A. S. Sloan, formerly County Clerk and lawyer, studied law with Foster. Duane Brown, Esq., another successful lawyer of that day, succeeded Mr. Foster. Mr. Brown was an able and popular advocate. He continued in business here till his death. Sidney T. Holmes, son of Judge Epenetes Holmes, opened an office in Morrisville and acquired success and a wide reputation of being an able and safe counselor. He was elected County Judge in 1851, and served twelve years. He was elected to Congress from the 22d District in 1865. He has recently removed to Bay City, Michigan, where a new field invites him to continued success. Charles L. Kennedy commenced here as a student with Duane Brown, Esq., in 1845 ; was admitted to the bar in 1847, and remained in company with

Mr. Brown till the fall of 1849, when he went to Chittenango, having formed a co-partnership with William E. Lansing. He remained there till 1856, when Lansing was elected County Clerk, and Mr. Kennedy took charge of the office as Deputy. At the close of the term, 1858, Mr. Kennedy was elected County Clerk, and at the expiration of his term formed a co-partnership with Judge S. T. Holmes. In 1867, C. L. Kennedy was elected County Judge and Surrogate, and as an evidence of the high estimation in which his services were held, he was re-elected to that position in 1871. Nathaniel Foote, Esq., has been a practicing lawyer since 1845, in Morrisville. He was from Chenango County, of the family of Footes well known in the public annals of that county. Alexander Cramphin, attorney and counselor-at-law, who was elected County Clerk in 1868, and Lucius P. Clark, Commissioner of Pensions, have well sustained law offices, and are long established in the confidence of the citizens. Several recent firms have been added to the ranks of the profession in Morrisville, some of them already winning golden opinions from their predecessors.

WEST EATON.

Thomas Fry, Stephen Cornell, Perry Burdick, Barry Carter and David Darrow, earliest located on lands which are now occupied by West Eaton village. Thomas Fry built his dwelling on the corner where is now the store of Smith & Bedell. David Darrow's large farm took in much of the site of the present village, and his farm house was situated very near where the road runs between the large house of Alvin Wadsworth and the cheese factory. Thomas Fry built a saw mill where stands the factory of Barnes, Mitchell & Howe. He, afterwards, in company with William Hopkins, built a grist mill on the same spot. The first tavern was built by Isaac Sage, very near where Mrs. Wellington's residence is, between her house and Richardson's Hotel. Barry Carter kept tavern here after Mr. Sage. In the house built by Mr. Fry a Mr. Dunham kept the first

store, he receiving his goods on commission from the house of Foreman & Co., of Carenovia. This primitive store, which was a double house, one part used for a store, the other for the family, would scarcely bear comparison with the fine building of its successor, the Smith & Bedell store, yet it was quite serviceable for its day.

The Skaneateles turnpike induced more rapid settlement, and the adjacent country was being inhabited, but years passed while the village was very slowly growing. The people were busy clearing up their farms, looking after the needs of society, nourishing their district schools and infant churches. Otherwise all of men's physical strength was employed in reducing nature to a state wherein it would serve the wants and necessities of life. We are scarcely able to understand the discomforts they experienced and the hardships they endured. The comforts of a primitive school house with the first trial of a stove, was given by an old lady who herself has known the changes of more than three score years. The school particularized was kept west of this village in the year 1816, by a Mr. Hubbard. The district had built a new frame school house, and, as stoves were coming in fashion, they had dispensed with the fireplace in building their house. In school meeting the merits of the few patterns of stoves extant were duly discussed. A neighboring district had used what was called the "potash kettle stove," and this school meeting decided to test its merits. Accordingly a potash kettle, in which the blacksmith had constructed a door, and an outlet for pipe, was hauled to the school room, turned over a circular brick platform, and made tight around the edge with plaster. This unique stove was found of sufficient capacity to receive a large amount of fuel, but it had not a good draft, and consequently three or four hours of wintry weather passed each day before its massive sides became hot, and then it increased in heat to the superlative degree, which was now as intolerable as the cold had been. Grateful indeed was

the chill wintry air from the door widely thrown open, to the burning cheeks and aching heads of scholars, who, but a few hours before had vainly endeavored to mitigate the pains of their chilling feet. Thus the school suffered through that long winter, and it is indeed a matter of wonder, how, under such untoward circumstances the children of that generation were able to store away so much sound knowledge as we see exemplified in their later lives. We infer, however, that the good sense of their parents added and encouraged improvements as their means would permit ; suffice it to say that this kind of stove was not used a second term.

West Eaton, or "Leeville," as it was called, from Philip Lee, one of the early inn keepers, made but little advance as a village before 1840, having then but a dozen houses, one store, a hotel, a saw mill, grist mill, carding and cloth dressing works. In the forests round about, was growing the timber, in the quarry lay the stone, and in widely separated places lay other raw material, which the future should bring together to build the manufacturing works, the churches, and the numerous fine dwellings of this thriving village. Most of those twelve houses are yet standing.

Joseph E. Darrow kept the only store, in the house now belonging to Mr. Enos, near the fountain. The wool carding and cloth dressing works were owned and operated by Abner Isbell, and were located on the site of the present woolen mill of Barnes, Mitchell & Howe. In that day of stage travel, the tavern was the most busy institution of the place. The old tavern had disappeared and a new one, the present hotel, had been built by Major Smith, as early as 1830, and was kept by Calvin Wellington. After 1840, a new impulse seemed to enter every department of business. Joseph E. Darrow built his house east of the L. Wellington store in 1842, and built this store in 1845. In 1843, the Methodist church was built. In 1845, A. Y. Smith built the first woolen factory. He commenced with two sets of

woolen machinery, and a lively business was transacted for a time under the firm name of A. Y. Smith & Son. He built the present Chubbuck store, the factory boarding house and some of the dwellings. The mill was burned in 1852. By assistance rendered among the citizens, Mr. Smith rebuilt immediately, went on with the works, but finally, during the financial crisis of 1857, failed. The works were next run by Churchill & Gilmore; Dr. G. B. Mowrey became one of the firm about 1860; for a short time it was under the firm name of Mowrey & Smith; Joseph Huntoon was subsequently added to the firm, and Smith withdrew. In 1862, while Mowrey & Huntoon were proprietors, the mill was again burned. They immediately rebuilt, commencing, through the assistance of the citizens, the necessary preparations the next day after the fire. In every respect the new factory was built on a better and more extensive plan than the former. It was given the name of the "Monitor Mill." The mill continued under the firm name of Mowrey & Huntoon till the summer of 1871, when Mr. J. C. Greene entered the firm. Mr. Huntoon withdrew, and removed to Flint, Mich., becoming proprietor of a woolen mill there. The woolen mill of Mowrey, Greene & Co. run five sets of machinery, employing about ninety-five hands, and turn off 4,500 yards per week of the finest quality of doeskins and other styles of gentlemen's dress goods.

The "Eureka Mill," Barnes, Mitchell & Howe, present proprietors, was originally built on a limited scale, doing only carding and custom work for several years. In 1860, Otis Barnes was proprietor. About 1862, the co-partnership of Barnes & French was formed. In 1863, they built anew, their business having so increased as to require them to occupy both the old and the new building. French having retired from the firm, James Mitchell succeeded. The firm of Barnes & Mitchell has continued, with the addition of H. C. Howe in 1870, up to the present time. They manufacture superior woolen goods, consisting

of cassimeres, plain cloths, doeskins, flannels, such as shirting and sheeting, &c. They run about three sets of machinery and employ about seventy-five hands. Both the Monitor and Eureka mills, and also the Alderbrook woolen mill, manufactured "army blue" exclusively, during the war of the Rebellion.

About 1851, Asa Walden built the west tavern which is now used for a tenement house. The upper story is converted into the Good Templars Hall, and which is also used by the Free Masons, when they convene in this village. The store now owned by Smith & Bedell, was built by J. E. Darrow & Son about 1860. Some two or three years later the store now owned by Hamilton Brothers, was built. They have enlarged the store considerably, at different times, since they commenced business. The Pennock store, where the drug store and shoe shop is, was built at a late date. The meat market was built in 1871.

The Baptist Church was built in 1853, the new Methodist Church was built in 1869, the new parsonage in 1870. Within the last ten years those good buildings and fine residences on Main street, and those around and in the vicinity of the park, have been erected. The Park was laid out in 1870, in the south part of the village; it promises to be a feature of great attraction. Within two years, five new streets have been laid out, besides those around the park, and buildings are constantly being erected upon them. The Fountain was built in 1868.

West Eaton now numbers four dry goods stores, viz: Smith & Bedell, L. Wellington, Hamilton Brothers and Dwight Chubbuck; one shoe shop, a blacksmith shop, Hakes & Isbell's Express office, N. J. Miller, artist, a millinery shop, dressmaker's shop, tailor shop, meat market, restaurant, &c., &c., besides the hotel, the two factories, the two churches, public hall, and the Union School which employs two teachers.

The substantial prosperity of the manufactories together

with the public spirit of the leading citizens have been a means of progress in West Eaton. To David E. Darrow more than to any other individual is due recent marked changes and improvements. Being the owner of much land in and about the village, he is, by laying out new streets, fast bringing it into available condition for building lots. To his enterprise is due the park and all the new streets in that vicinity. By his skillful management, and the co-operation of those of kindred tastes and public spirit, many pretty, and some elegant houses adorn those streets.

From the location of George Andrews' residence near the park, a fine view is had of Eaton street bordering Alderbrook pond, and of this pretty sheet of water, and the adjacent meadows, woodland hills and ravines. From here you see a small knoll, up across from the bridge, at the head of the pond, where bushes grow around the ancient cellar of what was once a dwelling, last inhabited by an aged squaw, of whom Fanny Forester gracefully writes in one of her Alderbrook sketches—"Under Hill Cottage." This squaw bore the unpoetic name of Hannah Konkerpot. While she tenanted the house, it caught fire and was burned. After a season Hannah disappeared from this vicinity. She was said to be about one hundred years old. Across the pond from the same view, is to be seen Under Hill Cottage. In full view of here, three persons were drowned in Alberbrook pond the 18th of May 1872; they were Conrad Betz, and his daughter Fannie aged 11 years, and Miss Emogene Tousley aged 16 years. Seldom has any affair created so great an excitement as this, in the whole community, far and near. In West Eaton Cemetery their head stones may be seen not far from the grave of Willie Greene, son of J. C. Greene, who was drowned in the same pond one year before.

West Eaton Lodge, No. 94, I. O. of G. T., was organized in 1866. To the young people of West Eaton this society has been of incalculable benefit. It has been remarkably

prosperous, averaging a membership of seventy-five. To David M. Darrow, the Lodge accredits, in a great degree, the steady prosperity of the Order in this place. From the first, to the present, he has exercised a judicious care for its concerns, and a paternal interest in the young men connected with this institution. Others, who have belonged to it at different periods, have been earnest and efficient co-workers in redeeming the land from intemperance, and in keeping the young from its baneful influence.

An old burying ground, perhaps the oldest in the town, is situated about a mile west of this village, on the hill. Here the earliest inhabitants were buried. Many are removed to the new cemetery in the village. But few stones are here to mark the spot where lie buried so many.

One of the first taverns of the Skaneateles Turnpike was built on the road where it crossed the present location of the Eaton Reservoir. It was built by Solomon Stone; was for many years kept by Mr. Dunham, and was known far and wide as the old Dunham stand. The last landlord was Mr. Emmons, about 1833. The land where it stood, together with a large piece of the farm of David Wellington, was purchased by the State for the reservoir, and when completed, the valley and tavern site were submerged. In very dry seasons the ruins of the old inn may be discovered. We sometimes wonder if the aqueous element has erased all traces of the busy life which once made vocal those ancient walls, or if the spirit of past scenes still clings to them in their submarine home.

DAVID DARROW, Esq., the pioneer, was father of the large Darrow family who are prominent in West Eaton. At the time of his death the subjoined sketch was published:

One by one the last of our pioneers are moving from off the stage of action. Of this number was David Darrow, who died

at West Eaton on the morning of Nov. 5, 1870. He was born in New Lebanon, Columbia County, N. Y., in the year 1782. Through the days of his boyhood and youth he received the principles, virtually, of a thorough New England training, which prepared him for a vigorous and self-reliant manhood ; just the material requisite for the pioneer. In the year 1808, having married, he removed with a rising family from New Lebanon to West Eaton. He had purposed removing hither in 1806, and had entered the town and taken up a small farm, and returned to his family, when he was taken sick and detained for two years. Just here we have an instance of the moral integrity of the man. His doctor's bills were large, which he was unable to pay, so he gave his notes, and afterwards drew wheat to Albany of his own raising in Eaton, and with the money thus acquired, went to New Lebanon and redeemed his notes, principal and interest. In his straightened circumstances and the poverty of the new country, it took him twelve years to accomplish this, but the notes which passed beyond all legal claim, with him, only insured his obligation. In the course of years he added to his farm in West Eaton, by the purchase of considerable land adjoining, and which embraced a goodly portion of the site upon which the village of West Eaton is built. Here, surrounded by his sons and daughters, and descendants of the fourth generation, many of whom are performing no unimportant part in the progress and achievements of the age, he has lived the wisely-spent years of an active, honorable life. He has witnessed remarkable changes such as the rising generation shall never behold. He has seen the majestic wilderness sweeping down to the verge of the now busy streets of West Eaton, covering hill and dale, which the hardy woodman exerted his utmost energies to subdue. He has seen this forest melt away, and green fields and waving harvests take its place. He has seen the hamlet of Leeville (West Easton,) with less than a half dozen houses, grow to be a fine manufacturing village, busy with its driving wheels, its artisan shops, its mercantile and mechanical establishments, and with its many homes and noble churches, evincing the industry, enterprise and prosperity of its people. In the early days of this town's history, David Darrow, who, for his pure principles and upright character, had won the respect of the people, was often by his fellow citizens placed in positions of public trust, and in matters of public welfare, his council and co-operation were deemed essential to the success of any enterprise. He was early chosen Justice of the Peace, and in this capacity served the interests of the people many years. The improvement and development of the resources of the new country had his attention ; the welfare of schools, and the furtherance of education for the masses received his cordial sup-

port ; but the interests of religion, as the basis of law and order, as the foundation which underlies the safety of society, and as the power in the world from which all blessings, temporal as well as spiritual, flow, this work claimed his chief energies. Himself and wife were two of the seven members who composed the first M. E. Society of West Eaton, organized in 1841. He gave the land for the site, and gave liberally in building the first church edifice of this village. He has stood faithfully by the church of his affection, shared its many trials, and has lived to see it a substantial body, strong in numbers and in prosperity, and to see many of the vile avenues of evil overcome by its influence. Last year, during the building of the new M. E. Church, his heart was in the good work, and he then gave largely of his means for that purpose. He lived to see its completion, and to see a great harvest of souls gathered into its sanctuary. It seems that he might, with Simeon of old, exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." David Darrow was buried on Sabbath, November 6th ; a very large congregation attended the funeral at the M. E. Church, and a most impressive and instructive sermon was delivered by Rev. B. W. Hamilton, from Job, 14th chap., 10th verse.

His widow, infirm and broken with years, still lingers on the shore of time, her serene face bearing the impress of tender and sacred memories, and bright with hopes of the better life.

As a family, the Darrows are noted for their energy, perseverance and steadfast principles. Thrifty and thorough-going, as farmers, which they have mostly been from their remotest ancestry, they have acquired independence in this world's goods, while their honesty and inflexible principles have given them a high standing and influence in the community. Religious by nature, they have shown themselves the friend of the church through all vicissitudes. Joseph and George Darrow have been conspicuous in the M. E. Church, both long time class-leaders, and J. J. Darrow, a leading Sunday School Superintendent. (Note *h*.)

ALDERBROOK.—About half a mile east of West Eaton is Alderbrook,—celebrated in the tales of "Fanny Forester,"—the home and birthplace of the accomplished authoress,

Emily Chubbuck, better known as Mrs. Emily C. Judson, wife of Dr. Judson, the missionary. Her grandfather, Simon Chubbuck, came from New Bedford, N. H., in 1813, and, with a family of ten children, located on Lot No. 77. For two years the family occupied a log tenement, and in 1815, Underhill Cottage was built. This fanciful name was not, however, given the dwelling until Fanny Forester herself applied the sobriquet. The cottage still remains as it was built, fifty-seven years ago, but Alderbrook has materially changed within the last twenty-five years.

To-day, looking over the ground occupied by a factory, with its tenement houses, boarding house, and other buildings connected with the works, it is difficult to imagine Alderbrook as it was in the days when Fanny Forester indicted from here her charming sketches. From her pen, in her "Alderbrook Tales," we extract the following picture of Underhill Cottage and its surroundings, when in the zenith of its wild beauty :—

"Come to Alderbrook, I say, in the spring time, for the crackle of the wood fire by which I am writing might be music which would scarce please you, and sooth to say our winter cheer offers little that is inviting to a pleasure seeker. It is well to take the turf when you reach the toll-gate at the foot of the hill, for the road has a beautiful green margin to it, grateful to feet sick of the dust of a day's ride. It is not a difficult walk to the top, as I well know, having climbed it a score of times every year. As you pass along you will find the road lined with berry bushes and shade trees, now (it is spring, you know,) white with their bride-like blossoms, and many a thick-shaded maple and graceful elm will wish you had waited till midsummer, when they might have been of service to you. Very hospitable trees are those about Alderbrook.

"You are within a quarter of a mile of the village ; and now the fence on the left diverges from the roadside, making a pretty backward curve as though inviting you to follow it down the hill. A few steps farther, and you look down upon the coziest of little cottages, snuggled close in the bosom of the green slope, with its white walls and nice white lattice work, looking amid those budding vines, all folding their arms about it, like a living sleeper under the especial protection of Dame Nature. Do you feel no desire to step from the road where you stand to the tip of

the chimney, which seems so temptingly near, and thence to plant your foot on the brow of the hill over the brook? It may be that you are a sober-minded individual, and never had any break-neck propensities; may be you never longed to lose your balance on the wrong side of a two-story window, or take a ride on a water wheel, or sail on a sheet of foam down Niagara, or even so much as put your fingers between the two-teethed rollers of a wool carder. There *are* people in the world so commonplace as to have no taste for 'deeds of lofty daring.'

"There are eglantines and roses grouped together by the windows; and a clematis wreathes itself fold on fold, festoon above festoon, in wasteful luxuriance about the trellis that fences in the little old-fashioned portico.

"You wonder how any horse vehicle ever gets down there, and may think the descent rather dangerous; but it is accomplished with perfect ease. A carriage cannot turn about, however, and is obliged to pass up on the other side. The house is very low in front, and has an exceedingly timid, modest bearing, as is sometimes the case even with houses; but when you see it from the field side, it becomes quite a different affair. The view from within is of fields and woodland, with now and then a glittering roof or speck of white peering through the trees between us and the neighboring village. The back parlor windows look out upon a little garden, just below it, and beyond is a beautiful meadow, sloping back down to the brook. From this window you have a view full of wild sweetness; for nature has been prodigal of simple gifts here, and we have never been quite sure enough that art would do better for us, to venture on improvements. So the spotted lily rears its graceful stem down in the valley, and the gay phlox spreads out its crimson blossoms undisturbed. There the wild plum blushes in autumn with its worthless fruit; the wild birch looks down on the silver patches adorning its shaggy coat, quite unconscious of ugliness; and the alders, the dear friendly alders, twist their speckled limbs into any shape they choose, till they reach the height that best pleases them, and then they droop—little brown tassels pendant from each tiny stem—over the bright laughter below, as though ready, every dissembler of them, to take an oath that they grew only for that worship. There are stumps a-plenty, marking where the forest used to be; and growing from the decayed roots of each you will be sure to find a raspberry, or purple currant, or gooseberry bush, or at least a wild columbine, whose scarlet robe and golden heart make it quite as welcome. We like the stumps for the sake of their pretty adornments, and so have let them stand.—(Would you know who *we* and *they* are? come, then, at evening; you shall be most cordially welcomed; for the kindly forbearance with which you have looked upon the first

simple efforts of one there beloved, has made you quite the friend.)”

From this fondly-cherished home, Emily Chubbuck went out into the world—the toiling, heartless world—poor, but not friendless, for the warm hearts of kindred enfolded her in their affections ; at one time a factory girl, for a time an apprentice at millinery, and then entering upon the labors of the district school teacher. The congeniality of this occupation lightened the tasks which otherwise would have borne heavily upon a fine and delicate nature, and it became the stepping-stone to something higher. From here to a position in the Utica Female Seminary, she progressed, where in an atmosphere of appreciation and encouragement her genius expanded, and burst into blossom, to astonish with its beauty, and to charm with its freshness and fragrance a literary public, sated with heavy love romances, and thirsting for the fresh nectar sparkling from the fountain of a pure warm heart. Her originality was marked, her genius unmistakable. And so Emily Chubbuck, of Alderbrook, became the gifted Fanny Forester, and the honored Mrs. Judson, of whom all America was proud.

To the home of Fanny Forester the poor student might well go on a pilgrimage, and there learn lessons of self-denial and of perseverance, and there gather courage to strive and win, as she did. (Note i.)

The name “Alderbrook” is now applied to the little factory villa which has grown upon a portion of Mr. Chubbuck’s farm. The “toll gate” has been removed, and a convenient farm house, owned by Mrs. Tayntor, stands nearly in its place. The road, instead of rising over the hill, diverges from the old route a little way from where the toll house stood, and follows the stream at the base of the hill, passing “Underhill” on the other (the “field”) side. Where an old saw mill stood on the stream, is situated the Alderbrook Woolen Mill, a stone building four stories high, erected by Morse & Brown in 1849, and which has for years belonged

to Alpheus Morse, Esq. This mill, when in full operation, employs about seventy-five hands, and manufactures the finest quality of doeskins and cassimeres.

Along this brook road is situated the Boarding Hall, the "Long Block" containing six tenements, and a number of tasteful dwellings belonging to the factory employees. The meadows where the "spotted lilly reared its graceful head," has been entirely converted into a long deep pond necessary for the operations of the factory, but many alders still fringe the brook in the gorge below the mill, where it tinkles as gracefully as in the days of Fanny Forester. The high hills on the north are scarcely skirted by forests now; only here and there are patches of timber land, spared only through fear of future scarcity. The "hill" which rises beyond the brook is still forest capped, and adown its sides is a plentiful sprinkling of berry bushes as of yore. Underhill Cottage is there, not changed, only as the rough hands of time have defaced its beauty and spread over it an aspect of age. The roses, eglantines and myrtle, which crept over its trellised porches, have faded from earth as have Underhill's lovely inmates, one by one fallen to sleep. By the side of the old hearth-stone, one of this affectionate and gifted family, Miss Cynthia Chubbuck, aunt to Mrs. Judson, still lingers, and her gentle hand has smoothed the pillow of those who have come to breathe their life out under the roof of home.

East of Alderbrook woolen mill is the Alderbrook grist mill, which was originally the site of a wadding factory, built by Amos Pettis in 1848. This factory was burned in 1851, and a large amount of wadding, cotton and machinery were destroyed, making it a total and heavy loss to Mr. Pettis. It was, however, soon rebuilt, and finally converted into a grist mill which is now owned by Mr. E. Hatch.

A few rods up the little stream which comes from the north and empties into the Alderbrook just here, on land

now owned by Mrs. Tayntor, there once stood a furnace. In 1825, this furnace was owned by Chubbuck* & Marcy, who manufactured the first cast iron plows of this part of the country.

PIERCEVILLE.

In 1819, Squire Samuel Chubbuck built a tavern here at the corner of the road leading to Lebanon. For years, during the period when staging and turnpike traveling made profitable business for landlords, this tavern enjoyed prosperity with others. Luke Hitchcock was then owner of the "Company Hill," and much of the other land of the premises now belonging to the Pierceville Factory Company. He built the small house on the north side of the creek, west side of the road, where he lived many years, and died. The house on the east side of the road opposite him, (now owned by Amos Hammond,) was built by Seth Whitmore as early as 1820. The stately apple trees here, were brought by Mr. Whitmore on his back from the Taylor farm, in Lebanon, about the same time. They are common fruit and yet bear abundantly.

About 1825, David Rogers built a small cotton factory where the carpenter shop and planing mill of George Dunbar now stands. Sheetings and satinets warps were made by Mr. Rogers. This factory in 1832, was one of the three cotton factories which the census gave Madison County. Mr. Rogers built two or three of the houses now embraced in the premises of the present cotton mill, and also set out the handsome row of maples which shade the streets. Mr. Rogers married the daughter of Luke Hitchcock.

At a subsequent period John Brown purchased the Chubbuck tavern, and as travel grew less and this business de-

*Samuel Chubbuck, one of the proprietors, is elsewhere mentioned as a blacksmith, and the first proprietor of the lower hotel in Eaton village. He was of the Chubbuck family of Alderbrook. His son, Samuel Chubbuck, of Utica, is a noted machinist of the highest order. He has made the fine mechanical work of telegraphing a specialty, and in this department has won golden opinions from eminent personages, among whom is the Emperor Alexander, Czar of all the Russias.

clined, he converted it into a dwelling, which is now owned by his son Healey Brown.

The firm of E. & A. Wood, machinists, commenced here, occupying the Rogers' factory buildings as a furnace and machine shop, in 1845. They came here to make machinery for the incoming factory firm, J. O. Pierce & Co. In 1848, the Woods removed to Eaton and established there.

In 1844, Jonathan Pierce, of Hamilton, purchased the premises belonging to Mr. Rogers, together with considerable adjacent property, which embraced the above named "Hill," of forty acres, (half of it woods then,) and the farm of Widow Sherman, on the east of the Lebanon road, whereon was a superb mill site. During 1845, he built on this site a factory for the purpose of manufacturing cotton goods. He added, that year, several dwellings and a store, and in January, 1846, commenced operations. Jonathan Pierce died about 1850, and was succeeded by his son Jonathan Osgood Pierce, who carried on a large business under the firm name of Pierce, Cady, Crocker & Co. Mr. Pierce, as the head of the firm, made extensive improvements in building and otherwise, and spared no pains to make it an attractive place. From an article written in 1856, descriptive of the pretty scene this place presented, the following is extracted :—

"On the corner of the road leading from the turnpike south, is the mansion house of John Brown ; a few rods from the corner is the newly built residence of Hamilton Cobb, the buildings and grounds being arranged in an improved style. Descending a short distance we reach the residence of J. O. Pierce, almost hidden in its bower of shrubbery and ornamental trees. Its walks, summer-house, spacious and elegantly furnished parlors are often made joyous by gay parties from the cities and large villages, who enjoy Mr. Pierce's unbounded hospitality during the summer months. On the opposite side of the road is the store of J. O. Pierce & Co.,—the roomy Boarding House, abundantly furnished, the green park of young maples, covering about two acres of ground, and beyond them, almost hidden from view, is the brown cotton factory ; the hum of its wheels,

the pealing of its bell, the passing to and fro of hands, the arrival and departure of customers at the store, which exceeds in trade all the other country stores, altogether make up a lively scene. Behind the heavy shade trees which border the sidewalks, are the factory houses, white painted, cleanly kept yards and neat picket fences. The air is fragrant with the odor of flowers and some ancient, white-blossomed locust trees. A wide lane, or road, leads in among the houses, at the farther end of which is a saw mill, and the planing mill of Geo. Andrews. There is a blacksmith shop and a tailor shop. At the south end of the village is a small white house, with flower adorned yard in front, which is the residence of a lady physician, Mrs. Dr. D. Chase. (Note *j*.) There is a neat white school house, built in a style to accommodate the citizens with meetings. It is well supplied with maps and apparatus, mathematical, astronomical, &c., for a district school, and has a roll list of 100 scholars. Altogether the place has some thirty dwellings and about 225 inhabitants."

During the financial crisis of 1857, this company failed, and from that time to this, there has been a steady decay of those valuable premises. Nevertheless, much business has been done in the mill since. In the year 1868, under the superintendence of John Dalman, there were woven sometimes as many as 16,500 yards of sheeting per week; and during the six months following the first of May of that year, this mill manufactured 460 bales, or 342,000 yards of sheeting. The census of 1855, states of this mill as follows:—Capital invested in real estate, \$15,000; ditto, in tools and machinery, \$15,000; ditto, raw material, \$30,000; ditto, in manufactured goods, \$30,000; number of persons employed, 63. The premises have been owned by several different ones since 1857. H. M. Kent, who was superintendent from 1848 to 1857, had the agency till 1866. Charles Pierce then purchased it. He sold in 1871. The present firm is Nason & Co., of New York city.

PRATTS' HOLLOW.

John and Matthew Pratt from Vergennes, Vermont, came to the north east corner of the town of Eaton, and settled among the hills in a dense wilderness, the place afterwards being called Pratts' Hollow, from them. At their first

coming in they had but little money, and a cutter held all their worldly effects. But they were enterprising men and went to work with a will. After getting some of the woods down and letting in the sunlight, they decided to build a grist mill. They prepared their timber, and after getting everything in readiness, sent out for their neighbors to help in the raising. No building was raised in those days without ardent spirits ; and it is related, by way of giving us an insight into the custom of the times, that the Pratts endeavored to procure rum of Major Clough of Madison, for the raising, but who refused to trust them, as they had no ready money. The day arrived, and they were in great tribulation because of their inability to procure the one thing needful ; everybody would be there and the reputation of their mill would be scandalized if they could not do the "honorable" at the raising. One of the Pratts confided his trouble to Col. Leland, who gave his order, and forthwith Major Clough uncorked his cask, the rum flowed, and the mill was raised with a right good will. The location of this grist mill is about a half mile out of Pratts' Hollow. It has, through repairs and rebuilding, been a very useful institution, despite the circumstances attending its origin.

The Pratts prospered. They soon built a saw mill, then a large distillery which they operated for many years. They had several houses, and built and stocked a large store, and before 1825, built one of the first woolen mills of the county.

The firm of the Pratt Brothers transacted a heavy business with their grist mill, saw mill, woolen mill and distillery, and at one time it was supposed they were worth at least \$60,000. They were energetic business men, had large families, and altogether wielded a strong influence. John Pratt was a wide awake Methodist ; used frequently to exhort, being regarded as a gifted person in that direction. His name was prominently connected with the building up

of the Methodist Church in Pratts' Hollow, and also that in Morrisville.

In time, the Pratt Brothers dissolved partnership; after that, their property, which had so rapidly accumulated began to waste away. As one reverse after another pressed upon them each, they became disheartened; their families began to scatter, and to-day their homes are in various states of the Union. John and Matthew Pratt both died in Madison County; Matthew in Hamilton, at an advanced age; John died in Canastota a few years since, over ninety years of age. The Fearons purchased the Pratt property.

J. F. Chamberlain came to Pratts' Hollow about 1809. He was from Southwick, Mass. He commenced his manufacturing works with a carding machine and clothiery, which, in the course of a few years, he increased to a small woolen factory. He then built a small cotton factory where he made satinet warps. About 1825, Isaac Peet united with Chamberlain in business, and under the firm name of Chamberlain & Co., they built a larger cotton mill for the manufacture of sheetings. They also built several houses for families, a boarding house, a store, &c. Mr. J. F. Chamberlain died in 1839 at the age of sixty years. His son succeeded to the property.

The widow of Mr. Chamberlain still survives at the advanced age of ninety-two years. She resides with her daughter, Mrs. Leland, in Morrisville. Her vigor of body and mind is wonderful for her years. She relates with accuracy her experience during the early years of their settlement in Pratts' Hollow. When she came there in 1809, she was a wife, and mother of four children. She entered with spirit into all her husband's undertakings, and like the wise woman of Solomon's time, who "layeth her hands to the spindle and her hands hold the distaff," so Mrs. Chamberlain wrought some exquisite fabrics from the distaff and spindle. One of the earliest fairs of Morrisville exhibited a specimen of her handiwork, a piece of linen containing six-

teen yards, a little over a yard wide, which, when bleached, weighed six pounds. It was made from long silken fibres of the best of flax, hetchelled by her own hands and spun by herself on a two hand wheel. Nine run, or 180 knots of yarn, weighed a pound before weaving, which shows the fineness of the fabric.

Between 1825 and 1840, Pratts' Hollow was a flourishing manufacturing village, with the Pratts' woolen mill, the Chamberlain & Co.'s cotton mill, the two boarding houses, the two stores, tavern, and distillery. During these years several different men and firms engaged in one or the other of these manufacturing concerns, built up for themselves small fortunes and moved away. Some are enjoying their gains to-day, while others in their prodigality have suffered their savings to slip away easier than they came.

Time changes all things, and gradually its changes came to Pratts' Hollow. In 1852, the Chamberlain cotton mill was burned; the proprietors suffered a total loss, as it was not insured, and did not rebuild. The little old cotton mill has been moved upon the site of the burnt one and converted into a cheese box factory. The small old woolen factory of Chamberlain's is now a cheese factory. The Pratts' woolen mill has changed hands repeatedly and is repaired to be again put in operation. H. C. Howe of the Eureka Mills, West Eaton, used this mill during the war for making army stockings.

This is yet a stirring, thrifty village, with one store, a tavern, a woolen mill, cheese factory, saw mill, grist mill, Methodist Church, and about thirty-five houses.

About 1806, a number of Protestant Irish settled on farms in and about Pratts' Hollow. These were the Tookes, Kerns, Fearons, Tackaburys, Philpots and others. Among the different members of these families, men who have been useful and influential members of society, we have the names of Michael Tooke, Francis Tooke, James Tackabury, George Philpot, Francis Kern, John Kern and George

Fearon. Among the family of Tookes are two Methodist ministers. Lambert Kern of DeRuyter, of the family of Kerns, was appointed District Attorney in 1865. Edwin C. Philpot* of one of these pioneer families, is Justice of the Peace and has been the frequent recipient of public favors. These are mostly farmers of the scientific and progressive sort. Nathaniel Tooke, living in the north-east corner of the town, ornaments the road sides along his farm by setting out fruit trees for shade, thus evincing his thrift and liberality.

The Pine Woods Tavern was built in 1834, by Richard Madison, who now lives in Binghamton, and is eighty-two years of age.

Solomon Root, who settled at the town line on the road leading from Pine Woods to Bouckville, was the first class-leader of the old Methodist church in Bouckville, which was originated in this neighborhood. Meetings were first held in his house. Then he built the "Chapel," near him, which stood on the town line, where meetings were afterwards held. This Chapel is still standing, having been converted into a dwelling, and is owned by Alonzo Peck.

Josiah Peck came from Rhode Island in the year 1806. He took up a large wilderness farm and built his first log house east of the present tavern across the canal. His son, Alonzo Peck, succeeded to the homestead, and made additions to it in purchases of land. When the Chenango Canal was built through his farm, he built large store houses and engaged heavily in the forwarding business, both here and at Hamilton. Peck's Basin has been known to dealers in produce and those connected with the trade, as the center of a large business since the canal first opened.

The following extracts from a diary kept by Benjamin Morse, the pioneer, are records of events, which, to an unusual degree, affected the prosperity of the inhabitants:—

*E. C. Philpot received the Republican nomination for Member of Assembly or the 2d District and was elected Nov. 5th, 1872.

"1809. July 11, was a rainy day, which, together with rain the day before and after, made a great freshet. Generally thought there fell two feet of water all over this part of the earth. The rain began to come on Sunday by showers, and on Monday the 17th, it rained like a shower all day."

"1810. The night of July the 17th there was a great frost. The frost was so thick on the fences that it could be scraped up by the handful like snow balls. The grass was froze so, that when cutting it off, there would scales of ice flake up an inch long. The ice gathered on the scythe snath a quarter of an inch thick. The leaves of corn and beans, squashes, cucumbers and other things, were frozen stiff, yet but very little damage was done with us."

"1816. June the 6th it snowed most of the forenoon. The night after, the ground froze." [The following entry was made afterwards.] "The years 1816 and '17, cold; no corn. 1816 was dry and cold. 1817 was wet and cold. 1818, wet in the spring, and somewhat cold until May 20. Was then a good season for corn and other crops; very extra for hay. 1819, very warm all the season. First frost Sept. 21. Some corn fit to grind in August, that year. All crops exceedingly good, except hay—that middling."

CHURCHES.

The First Baptist Church of Eaton, was organized in Morrisville, in 1809. The first meeting house was built almost entirely by Deacon Arowdell Lamb, the same year. It was a small house, 20 x 30 feet. In 1826, it was moved about fifty rods east of its first location, to the grounds where the old church now stands; it was subsequently added to by building, completing its present dimensions. February 17th, 1849, it was sold at public auction for \$400; and February 20, the same year, the new and present house in Morrisville, was dedicated. Mrs. Emily Judson, and Dr. Dean and wife were children of this Zion. Rev. Dr. Kendrick, Rev. Obed Warren, and other distinguished ministers have been pastors of this church.

The Presbyterian Church of Morrisville, was organized in 1817. In 1817 and '18, the house of worship was built on its present location, at a cost of \$1,680.44. Rev. Silas Parsons was the first pastor. Some of the best talent of the denomination has been employed in its pulpit.

The Methodist Episcopal Church of Morrisville, was incorporated February 24, 1834, at a meeting held in the court house. First pastor, Rev. Ward White. The church edifice was built on its present location in 1835. It has since been much enlarged and improved.

The Second Baptist Church of Eaton, was formed in Eaton village in 1816. Elder Joseph Cooley was first minister. Rev. Nathaniel Kendrick was pastor from 1817 to 1833. Meetings were held in the brick school house till the meeting house was built, which was accomplished in 1819 and '20. It was repaired and improved at an expense of over \$1,200, in 1856.

The Congregational Church, of Eaton Village, was formed in 1831. It rapidly increased to a large society. Rev. John Foote was first pastor. His inaugural sermon was preached June 8, 1833, being the first sermon preached in the new house of worship. The town clock and bell were put up in this church belfry in 1848.

The Methodist Episcopal Church, of Eaton Village, was formed in 1856, from the West Eaton church. The meeting house was built the same year. First pastor, Rev. Mr. Hall. During the pastorate of Rev. B. W. Hamilton, in 1868, the house was extensively repaired. *

Baptist Church of West Eaton. In 1820, a society of "Six Principle Baptists" was organized in this place, holding their meetings in the school house. Elder Shaw was first pastor. This society divided, and from a portion of the members was formed the Baptist Society of "Leeville," in 1834. This society was subsequently merged into the church at Eaton. In 1853, the Baptist Church at West Eaton was organized. First pastor, Elder Daniel Putnam. The meeting house was built the same year.

The Methodist Episcopal Church, of West Eaton, was formed in 1841, having then seven members. Rev. Mr. Tremaine was first located pastor. In 1843, the meeting house was built on the hill. In 1869, during the pastorate

of Rev. B. W. Hamilton, a new edifice, costing \$15,000, was erected on Main street. The old church was sold for a public hall. The Eaton village church was formed from this in 1856.

The Methodist Church, of Pratts' Hollow, was formed as a class as early as 1810. Meetings were held in school houses for many years. The society continued to prosper, although not large. In 1838, while Rev. Daniel Whedon was pastor in charge, the meeting house was built. The society has a large and excellent Sabbath school.

NEWSPAPERS.

The Madison Observer was removed from Cazenovia to Morrisville by Rice & Hall, its publishers, in the year 1822. In 1824, it was published by Bennett Bicknell, who, in 1839, purchased the "Hamilton Recorder," when the two were consolidated, and became

The Observer and Recorder. In 1832, this passed into the hands of H. C. Bicknell and James Norton, and in 1834, the latter became sole proprietor. In 1835, it was changed to

The Madison Observer. In 1839, J. and E. Norton became its publishers, and in 1856, Edward Norton, by whom it is still published. It is the oldest newspaper in Madison County, and has lived half a century in Morrisville; it has a strong hold upon the affections of its long-time readers; the old families of the county, of whatever party or creed, cling to the "Observer" as to an old friend, whose familiar face they have met each week for fifty years.

The Independent Volunteer, was started July 28, 1864, by G. R. Waldron and J. M. Chase. In August, 1865, it was issued by G. R. Waldron. September, 26, 1866, it was changed to

Waldron's Democratic Volunteer, and was moved to Hamilton, where it is now published by Waldron & Son.

CHAPTER VII.

FENNER.

Boundaries.—Geography.—Perryville Falls.—Productions.—Ancient Route of Armies.—New Petersburg Tract.—Mile Strip.—Early Settlement.—Names of Settlers.—Experience of Pioneers.—Indians.—First Improvements.—Early Schools and Meetings.—Incidents of First Town Meeting of Smithfield.—Town Officers.—Organization and Naming of Town of Fenner.—Curious Names of Localities.—Fenner Corner.—Perryville, its Rise and Progress.—Oren S. Avery.—Chittenango Falls Village.—Notices of Early Settlers.—Influential Men.—Prominent Families.—Churches.

Fenner is an interior town, lying northwest of the center of the county. It is bounded north by Sullivan and Lenox, east by Smithfield, south by Nelson, and west by Cazenovia. It was formed from Cazenovia and Smithfield April 22, 1823. It was given an area of forty square miles. As a town, no other in the county or counties adjoining, presents a greater elevation, or lies nearer the clear upper air than this. From one of the highest hills in School District No. 15, extensive views may be had of the Assembly District in which it is situated, together with portions of Onondaga, Oswego and Oneida Counties. From the generous bosom of her soil gushes innumerable fountains, the sources of more and greater streams than any other equal amount of territory in the county. In southern Fenner, the main branch of the Chittenango, which waters so much of Nelson and Cazenovia, has its rise and takes

its circuitous southward course; and down declivities, numerous brooks hurry to join the Chittenango on the west border of the town. Large branches of Oneida Creek reach through Smithfield up among the Fenner hills, and draw from their plenteous springs. The Cowasselon finds one of its sources in the north east corner of the town; and the Canaseraga, rising in the center, takes a northward course, passing from the town where Sullivan and Lenox corner, at Perryville. Some of the most romantic scenery of New York State is found on the line of the Cazenovia and Canastota railroad in this town. Perryville Falls, on the Canaseraga, are thus described in a sketch published after a visit there in 1871:

No one with any love of nature can afford to stop here without visiting Perryville Falls, for nature is generous in her wild and grand gifts. She must have been in one of her sublimest moods when she rent asunder the rocks, scooped out the debris and shaped the gorge, let the Canaseraga drop over the rocks, and planted the luxuriant foliage. Our way to the falls was led by a courageous young friend, down the natural stone steps, out upon the platform, where the path is perhaps some eight feet wide; where the rocks tower in overhanging piles above, and where the abyss is fully 100 feet below. We were shown where once a man had slipped off and lodged in the tops of trees below, and thus escaped with his life; another had climbed a slim tree, growing at the edge of the precipice, and registered his name high on the projecting rock above. We expected to find successive flights of stairs which would bring us somewhere near the base of the falls, when our fair guide paused, and passing a few feet beyond, we found ourselves at the extreme limits of the path, on an overhanging rock, more than one hundred feet above *terra firma*. From here the view of the falls is very beautiful. The water splashes over many jutting points, forming a series of cascades, 130 feet high. The wild abyss, with its walled sides, protects its treas-

ures of wild sweetness, luxuriant trees and shrubbery of manifold varieties and species, and echoes back the music of the cataract, and far along catches up the murmur of the Canaseraga, while it is borne as peacefully along its bed as if no wondrous feat had been performed in leaping from the heights. Couched upon that overhanging rock we viewed the scene with delight, wishing only that the Canaseraga were four times as large that its thunderings might shake the rocks; then peering over into the abyss, we took back the wish in very fear and awe; then crept to the walled side of the path, clinging close to the rocks, thinking the while of the feeling of safety they gave, typical of the marvelous confidence felt when trusting in the "Rock that is higher than I." As we climbed the last stair, the upper landscape was as quietly sleeping in the setting sun, as if there was no yawning abyss close at hand. Although we have our romantic hills and vales in southern Madison county, yet, we commend the north side of the ridge for wild scenery, and the well-appointed Cazenovia and Canastota Railroad, which has opened a way to these mountain fastnesses.

Extensive marl beds are found in this town. On the banks of the Chittenango, calcareous tufa is quarried and burned into lime. Geologists have remarked that this region of country with its vast amount of excellent building stone, its inexhaustible beds of lime and water lime, does not appear to be fully appreciated. The soil is a gravelly and clayey loam, well adopted to the raising of grain. Wheat, barley and wool constituted the staple market productions for many years; no town in the county has exported so great an amount of barley, and nowhere has greater attention been paid to its cultivation. The "Hess barley" originated here.*

*In 1844, three heads of barley were discovered by Mr. David Hess, of Fenner, apparently very different from the main crop which he had sowed; these heads were noticed during the progress of the crop to maturity and carefully preserved at the season of harvest. The three heads grew from one root and produced

Although one of the later organized towns, Fenner has a pioneer history coeval with several of those organized at an early day. More remote than its pioneer records, is an unwritten history of Indian hunters' encampments, and of scouting parties from the warring tribes in their strategetic detours to ascertain the strength and movements of the Oneidas. Here vast forests offered them secure retreats, and these elevated heights presented most favorable lookouts over the plains of the Oneida country, (now the towns of Lenox and Sullivan,) above the woodlands, across the marshy lowlands and incipient lakes, and beyond and over the beautiful expanse of Lake Oneida. The curling smoke of the wigwam ascending here and there above the trees of the low country forest, would indicate to the watchful eye of the enemy that the tribe was scattered about in the peaceful avocations of Indian life, hunting, fishing, basket making, or seeking the curiosities with which they manufactured their wampum belts, thus predicting to them a favorable opportunity to descend upon and destroy their villages. Failing to witness these signs, the wary adventurers would proceed with greater caution, treading the lonely Indian paths with stealthy feet, watchful, lest a well trained band of Oneidas should suddenly come upon them.

If tradition informs us correctly, organized companies of white soldiery, have, in their marches, sometimes chosen the highland paths in this town, in preference to the marshy route of Sullivan. As long ago as 1696, when Count De Frontenac made the attempt to subjugate the Iroquois, from Onondaga he sent forward Mons. De Vaudreuil with six or seven hundred French and Indians on foot to the Oneida village to destroy it. Mons. Vaudreuil made a swift march of the "fourteen good leagues" which lay between the Onondaga

a half pint of grain in 1845; this product was multiplied to 96 bushels in 1848. The barley of this region now known as the "Hess barley," weighs about 50 lbs. to the bushel; quantity per acre from 35 to 40 bushels; greatest or premium crops, 54, 56, 66 and 67 bushels per acre. It is the two-rowed variety. It is estimated that ten thousand bushels of this variety were produced in 1851.—*From Trans. N. Y. S. Ag. Soc. 1851, page 716.*

and Oneida Castles, notwithstanding their route was "in the woods with continual mountains, and a multitude of rivers and large streams to be crossed." We infer that the route of "continual mountains" was made through Fenner, Smithfield and Stockbridge, a road traversed by soldiery three-quarters of a century later, traces of which, (so runs the tradition,) in places here and there from Stockbridge to Fenner, were not entirely obliterated at the closing of the last century.

Passing out from the shadows over the history of those far distant days, we gladly enter upon an era where we can arrange our data, and make our statements with some degree of certainty.

From a part of the New Petersburg tract, and also the Mile Strip, the town of Fenner was formed. The former was leased of the Indians in 1794 and purchased in 1797; the latter (Mile Strip,) was granted by the Oneidas, from their reservation, to the State, and was called the "Cowasselon tract;" it contained twenty-five lots in two tiers, and lay between the Cowasselon and Chittenango Creeks. It was purchased of the State in 1797 by Dr. Enoch Leonard, and from the fact of its being a mile across it, was named Mile Strip, this title having passed into all legal documents pertaining thereto. Previous to these purchases, and in the year 1793, it is said the first settlement of this town was made in the western part of the town, in the vicinity and west of the Fenner meeting house. As many of the first settlers were transient inhabitants, soon gathering up their effects to pass on to regions nearer the great West, so their names are, in most instances, lost, and among those names may have been that of the first settler.

It was not until Peter Smith had acquired possession of the New Petersburg tract that permanent settlement begun, the acquisition of a title to their homes being an object of paramount importance to the pioneer. Among the earliest settlers were Alpheus Twist and James Munger, from

Connecticut, who located about a mile south of the center, Jonathan Munger and Mr. Page in the north part, Elisha Freeman, Ithuriel Flower, Amos Webster and Amanda Munger in the south part. Phineas and Abel Town, John Needham, Thomas Cushing and J. D. Turner were also early settlers. Arnold Ballou came from Rhode Island about 1800. Joel Downer came in 1801 from Vermont. He located in school district No. 9. Silas Ballou (cousin to Arnold Ballou,) came from Providence, Rhode Island, about 1803 or '4, and located in the eastern part of Fenner. David Fay came from Brimfield, Mass., the winter of 1805 and located on lot No. 16, a farm which had been previously occupied, and a small clearing made by a Mr. Rhodes. Thomas Wilson took up and cleared a large farm. A Mr. Foster took up the farm south of Mr. Wilson's. He never enjoyed the benefits of the toil expended upon his farm, as he lost his life at an early day by the falling of a tree. Samuel and Zat Payne took up farms north of the Cazenovia and Oneida turnpike, in that part of the town bordering on Smithfield.

A company of Scotch families from Scotland took up farms near the east Fenner line, between the turnpike and the Peterboro and Perryville road. Among these may be named Robert Stewart, James Cameron, Daniel Douglass, John Robinson and James Cole.

During the incoming of emigration, Fenner received a generous share of population, equal to the adjoining towns. The salubrity of the air, its comparative freedom from the noxious miasmas of swamps, the adaptability of the soil to the culture of the more profitable cereals, were inducements which overcame other obstacles. The population increased more rapidly than some sections possessing better natural resources.

Benjamin Woodworth, John Miles, Daniel Torrey, Jared Merrills, Joseph Maynard, David Foskett, Hiram Roberts, James Walker, Dan McKay, David Cook, Truman Bee-

man, Lot Pickens, Solomon Field, Hezekiah Hyatt, Daniel R. Baxter, Seth Smith, 2d, Oliver Brownson, Seba Ensign, Linus Ensign and Jonathan Bump, were early settlers; there should be added, also, the names of Barber, Cushing, Dana, Dickinson, Davis, Eddy, Faulkner, Gordon, Hess, Hill, Howard, Jacob Hungerford, Johnson, Jones, Keeler, Loundsbury, Laird, Stafford, Sayles, Stoddard and Wilbur.

Samuel Nichols located on Mile Strip in 1802. He was from Cazenovia, where he settled, with a family, in 1793. He was originally from Albany County. The Nichols family purchased a mile of land on the Mile Strip road, which the father and sons cleared up into farms. But few of this large family remain in town, those who survive being scattered over the States of the Union. Drake Selleck was an early settler. Russel Ransom came, in 1811, from Schoharie County, and located near Perryville, purchasing a large farm. Dr. Daniel Pratt, came from Massachusetts and settled near Perryville, in 1814; Lyman Blakeslee came about the same time, from Paris, Oneida County, and also located near Perryville, on the border of Sullivan. In a short time, four brothers and one sister of Mr. Blakeslee located in Fenner, near Perryville.

In the west part of the town, near Chittenango Falls, two Merriam brothers took up large farms. Thomas Clay took up Lot No. 8, now the farm of Calvin Mead. He had the road laid out from the Falls over the hill, past his farm. At the Falls, Mr. Asaph Hummiston, who came from Litchfield, Conn., in the year 1818, took up 100 acres of Lot No. 7, and 100 acres of an adjoining lot in Cazenovia. His land embraced the site of the Falls village. Joseph Twogood took up and cleared a large farm on Mile Strip, bordering on the east of the Chittenango. He laid out the old Falls road, which runs parallel with the creek on the east side.

Peter Robbins, Ned Fosdick and a Mr. Perkins were early settlers in the west part of the town. John Chase took up and cleared a portion of the farm belonging to Atkinson's Mill, which lay in this town.

Among the first experiences of the pioneer is the novelty of the situation—the dense wilderness, the route of marked trees, the log domicil, the odd manners and peculiarities of the Indians, the strange and sometimes fearful sounds of the brute dwellers of the woods. Travelers and settlers, when out at night in the wide stretches of forest, carried their burning pine knot to keep wild animals at a respectful distance. We are told, however, that Zat Payne, having forgotten his burning brand while on his way from his home to Silas Ballou's, one night, was attacked by, and had a fearful struggle with a bear, but managed to escape with his garments nearly all torn off. The hunters gathered in force next day, and scoured the forest till Bruin was found and killed. Deer so abounded that venison was a common article of consumption; small herds of these graceful, wild creatures came to the "deer lick," on Mr. Ballou's farm, when, after having satisfied their thirst for the mineral or "brackish" water, they would gallop off to some wheat field, scale the brush fence with perfect ease, and revel in luxury till discovered by the owner. The deer were considered troublesome neighbors, as no fence of that day restrained them, and herds of from seven to twelve made destructive work in the wheat fields.

The Indians, in their journeys through Fenner, sometimes stopped among the settlers for a day or more. At a time when a company of them were emigrating to Green Bay, they stopped here to rest and wash up their clothing, although but a short day's journey on their way. They had gathered their household effects into budgets, baked up their corn and bean bread, had killed and cooked their hens to take along, but brought their cocks alive to kill when needed; and driving their cows along, also, they were equipped for the long journey, with all their possessions. During their stay here, they engaged in pastimes highly amusing to themselves. Cock fighting, in which the feathered combatants were armed with steel spurs, and fought

fiercely, created real enthusiasm. The evenings were passed in gay sports. In one species of amusement, particularly, the hours passed right merrily:—The tawney company is ranged in a circle, squatted upon the ground, around the bright fire; an Indian passes a pipe, from which each one draws as large a whiff of smoke as his or her mouth will hold, which is retained with closed lips. A sharp look out is kept by the leader of the game, as the judgment falls on the first one who laughs. Presently the smoke is seen to puff from the lips of a luckless fellow, who cannot control his mirth, and instantly, upon the signal, all are free to join in the uproarious glee, and in the bastinadoing which the poor victim must get, unless he can escape.* Other games, of a kindred character are indulged in till a late hour, when they dispose themselves upon the ground about the fire, in blankets, to sleep, leaving one or two to guard the cows, and otherwise act the part of sentinels.

For a season, between the first settlement and the erection of the first grist mill, there was often great privation on account of the scarcity of the material for bread. Meal and flour were obtained by the long journey to the New Hartford mill, but so tedious were these journeys, over the bad roads, and the resources of the pioneer were so limited, that the supply fell short of the demand many times, and various means to meet the necessity were resorted to.

The intercourse with their Indian neighbors was of a most friendly nature, and from them they borrowed many customs in their days of need. That most savory dish, called "succotash," was an institution borrowed from our swarthy friends, though improved upon by the culinary processes of civilization, and the pioneers of this section did not disdain to partake of a species of bread manufactured after the Indian fashion. The large Tuscarora bean was

* This game was, no doubt, but an exercise to discipline the young Indian in the control of facial expression, and that wonderful power of concealing or subduing emotion, for which the race is noted.

boiled tender and stirred into Indian meal cakes, and thus baked, making a loaf which is said to have been very good. The Indian custom of pounding corn was adopted by everybody ; and a sort of hominy was produced by shaving corn off from the ear, which was very palatable when boiled tender.

The grist mill built by Dr. Reuben Long, at Peterboro, and Powell's grist mill in Fenner, were the first mills in this region, and were both built previous to 1805.

The first saw mill was built by William and Arnold Ballou.

So soon as the farms had been sufficiently cleared for pasturage, flocks of sheep were brought in, upon which the people made great dependence for their winter clothing. The hand cards, spinning wheel and loom were busy in the manufacture of warm winter garments. In time, a decided improvement over the hand card came in the carding machine. It is true some conservative ladies of that day declared that "the machines so chopped up the wool that the yarn was not near as good as that spun from hand-made rolls," yet the hand cards were quickly superseded by carding machines, as they have, with the spinning wheel and loom, in turn, been superseded by the woolen factory. The first carding machine in Fenner was owned by Ebenezer Wales, and was the only one in that section for many years.

The first store was kept by Martin Gillett, and was located a little west of Fenner Corners. The first tavern was kept by David Cook, (afterwards Judge,) about one-fourth mile north of the Corners. Upon the main thoroughfares several taverns were afterwards built. The tide of travel made each one a scene of activity, and became a place where many congregated for amusement, and to learn the news of the outside world from the constantly arriving travelers. The practice of liquor drinking was too common to draw down upon the head of the liquor seller any legal judg-

ment or punishment therefor. Consequently, as a matter of etiquette, every man should treat his friend ; and yet among this people there were few habitual drunkards.

The changes made in the traveling world, by canals and railroads, has closed the ever open doors of these numerous hotels ; a neatly fenced dooryard is before the hopsitable bar room, while the interior arrangements and appointments are now those of a well-regulated country farm house.

The "Barrett House," so long an institution of Fenner Corners, was built about 1825, by a Mr. Roberts, and was sold by him to Mr. Anthony Barrett, who added to it.

The first postmaster was Ebenezer Dunton, the office being at Fenner Corners. It is said that the contents of the mail bag were duly deposited in a sap bucket and regularly overhauled on the inquiry of each patron, "is there anything for me?" The postoffice at Fenner Corners is the only permanent one of the town, that at Perryville being sometimes in the town of Sullivan.

The first birth in town was a child of Alpheus Twist ; the first death the wife of Alpheus Twist.

A large proportion of the pioneers were Massachusetts, Connecticut and Rhode Island people. They brought with them the staid habits, staunch integrity and religious principles of New England. They planted the customs of their ancestors in the soil of their adoption. Common schools and churches sprung up in their midst as a necessary part of their social, intellectual and moral life. The absence of school houses did not debar them from the benefit of schools. Any building, provided it shielded the pupils from the inclemency of the weather, served the purpose till more comfortable log school houses could be erected. Such was the spirit in school district No. 9, where the first school was held in an old potash, fitted up for the occasion.

A description of one of the primitive school houses will give an idea of how our fathers persevered in the pursuit of

knowledge under difficulties. Among the interior arrangements of the log structure, was a huge fireplace, which stood at the west end, capable of holding a half cord of wood at once; surrounding three sides of the room were the writing desks, adjusted to the rough wall, in front of which stood the uncouth slab seats, rough from the mill, with long legs and no backs to support the weary spines of the pupils. It is true, they might lean against the writing desk, at times, which was a relief; they might, in case their feet could with difficulty touch the floor, cross them and indulge in letting them swing; perhaps their teacher would allow them to turn their faces toward the wall and lean upon the desk; in any case, change was a rest. Robust, muscular boys, restless in their confinement, surreptitiously tried their jack-knives, first upon the splinters of the slab seats, and after these were all smoothed off, used them in various artistic accomplishments—in engraving figures, or their names on the slabs; and finally these operations were transferred to the writing desk, which became a mass of hieroglyphics,—horses, cattle and birds, and houses with windows and doors, and chimneys too, out of which great volumes of smoke were pouring, (this last done in ink,) and other such wonderful characters as none but the designers could decipher.

Then there were the low seats down before the fire on which the little children sat, and which, when the great fire was raging hot, were so intolerably uncomfortable that a change of seats with the big scholars, who sat back in the frosty corners of the room, was frequently necessary. In this particular school house the large beam across the center, some eight feet from the floor, made a gymnasium for the large boys during the noon recess. A great variety of wonderful exercises and surprising feats were daily performed here.

Amidst all the difficulties, the enjoyments were the greater, and the pupils loved the old school house, and their

well-worn old-fashioned books. Dilworth's spelling book could be repeated from beginning to end by some of the scholars, and the clear heads of the lads fully comprehended the whole of Daboll's arithmetic, and were longing for more complicated problems to solve in the mathematical world as well as the great problems of the life before them. The Columbian Orator, so often read and re-read, only initiated them into the mysteries of a power they endeavored to require in their declamations, and aspired some day to possess.

And so from this school developed three physicians, one lawyer, one minister, a score of good business men, and numerous teachers. These physicians were Welcome Pray, Federal C. Gibbs and Andrew S. Douglass; the lawyer, Lewis Pray; the minister, Wm. B. Downer. Hon. Robert Stewart, president of the National Bank at Chittenango, and his brother, Daniel Stewart, president of the National Bank at Morrisville, were, when lads, pupils in this school. Joel G. Downer, for many years merchant and magistrate at Bridgeport, and late of California, was the first native of this district who engaged in teaching.

The first church of this town, a Baptist, was organized August 23, 1801, with six members. Nathan Baker was the first preacher and Truman Beeman the next. Meetings were generally held in the school house at the Corners; sometimes in the one north of there. The meeting house at the Corners was built by this society. In the cemetery belonging to this church repose the remains of very many of the pioneers of this section; it is a lovely spot, with its primroses, cedars, pines and hemlocks growing here and there among the old time tombstones, while a solitary majestic poplar stands near the entrance, a relic of the earlier generations over whose silent remains it seems to stand sentinel.

That part of Smithfield, now Fenner, had the honor of holding the first town meeting for Smithfield; it was held

at the school house, near David Cook's, near where the Fenner meeting house now stands.

There was strong sectional feeling and a spirit of rivalry between the inhabitants of the eastern and western parts of Smithfield. Two tickets were nominated; the candidate of the east enders for supervisorship, was Peter Smith, that of the western men for the same office, was David Cook. The meeting was appointed April 7, 1807. During the few days previous had occurred the "great April snow storm" so well remembered by the oldest inhabitants—a storm the like of which had never been known before. It ceased storming on Saturday, when the snow lay full four feet deep, and traveling was impossible. The western portion of the town feared an adjournment of the meeting to Peterboro, where Mr. Smith's influence would secure his election. Should this storm prevent the attendance of voters from the eastern part, David Cook would be elected. Stimulated by a desire to secure their ticket, the voters of East Smithfield, many of them living six and eight miles from the place of meeting, turned out almost to a man the next day, and by hard labor and perseverance made the roads passable, and manned such a force as secured the election of their own candidate—Peter Smith being duly elected Supervisor and Daniel Petrie, Town Clerk. After this a compromise seems to have been made to hold town meetings alternately at Fenner Corners and Peterboro. The town officers seem also to have been pretty fairly divided between the two sections. Town officers were not then, as now, elected by ballot; the custom of voting was *viva voce*.

Among the regulations adopted at this meeting were the following: "Voted that lawful fences shall be four and a half feet high." "That no cattle, horses, hogs or sheep, shall run at large during the winter months within half a mile of any store, tavern or mill. That if any cattle be so found the owner or owners shall pay damages with pound fees of impounders." Also "that any person belonging to

this town, killing a wolf within this county, shall be entitled to a bounty of ten dollars from this town."

In June of this year, Peter Smith was appointed first Judge of the County Court, and David Cook, of this town, the unsuccessful candidate for Supervisor, was, with Smalley, Green and Payne, appointed Associate Judges. There was life in the political men of the 3d Allotment, and the next year Asa Dana, of that portion of Smithfield, was elected Supervisor at the meeting held in the school house in Peterboro, March 1, 1808. At this meeting it was voted that "sheep be free commoners," also that "the log house on E. Munger's farm be occupied as a work house for the poor and indolent." Arnold Ballou and Asa Dana were part of the delegates from Smithfield appointed to meet with others on July the 13th, 1810, for the purpose of centering the county, or in other words, for selecting a more central point for the County Seat, the Court House then being in Cazenovia. These two men, with Nehemiah Huntington, were pledged to the policy of "not locating the County Seat at present."

Not unworthy was the desire on the part of Smithfield to secure the County Seat in Peterboro, and this policy of delaying the decision of location may have reference of the hopes of eventually locating it there. In 1810, Asa Dana was again elected Supervisor, and John Dorrance, Clerk. In 1811, the town meeting was held at the school house near the Fenner meeting house, in which the officers of the town of Smithfield were many of them, men of the 3d Allotment, citizens of the future town of Fenner. Thus it will be seen that, though the citizens of the eastern and western parts of Smithfield did sometimes exhibit a spirit of rivalry, yet on the whole a good degree of cordiality existed, and the competition developed a wholesome strength. The project of dividing the town was long talked of by a few, and in 1814 a petition to that effect was rejected by the towns. However, it still continued a subject of agitation, and al-

though at a town meeting in 1823, the vote against it was carried by a small majority, yet in consideration of the fast increasing population of this large territory, an act was passed in Legislature, April 22, 1823, organizing the town of Fenner. It was composed of the two western tiers of lots in the 2nd Allotment of New Petersburg, the whole of the 3d Allotment, excepting three lots in Cazenovia, and a few lots from the 4th Allotment which border on the Chittenango; this stream being made the western boundary of the town in connection with that part of Mile Strip which lies at the north.

The incident connected with the naming of the town may be correctly related as follows: Col. Arnold Ballou, a wealthy and prominent citizen of Fenner, was a devoted admirer of Gov. Fenner, of Rhode Island. He proposed to the people of the new town the name of Fenner and promised the gift of a set of town books for the name. Subsequently some ill-disposed person created the rumor that Mr. Ballou had taken this method to perpetuate the name of his son, whom he had likewise named Fenner, in honor of his esteemed friend. This evil reflection on the honesty of Mr. Ballou's intention so incensed him that he withdrew his proposition, and the town lost her books. Nevertheless the name was adopted in honor of Governor Fenner of Rhode Island. The first town meeting was held May 6th, 1823. First Supervisor, Daniel M. Gillett, Town Clerk, Sardis Dana. At this meeting the town voted \$175 for the poor.

Second town meeting March 2, 1824, Czar Dykeman was elected Supervisor, and Wm. Doolittle, Town Clerk. In this and in town meetings held thereafter, Fenner looked well to her public schools and town poor, voting a goodly sum for their maintenance. In one instance we find it recorded: "Voted \$1,00 pr. week to Job Perry, a county pauper, instead of the usual amount of provisions." It will be remembered that with wheat 50 cents per bushel, corn

25 do., potatoes one shilling, and butter eight and ten cents per pound, and eggs six cents per dozen, one dollar a week was equivalent to four times that amount now. At a meeting in 1827, where Nathaniel Hazelton was elected Supervisor, and Sardis Dana, Town Clerk, it was voted to "instruct the Supervisor to vote for the erection of a poor house in Madison County, and also to raise our proportion of the money for the erection of the same."

Appellations, familiar to the past, if not to the rising generation, were given some localities ; one of these, in District No. 15, bears the cognomen of "Mutton Hill." Hon. Gerrit Smith formerly owned farms in this district, where he kept large flocks of sheep. It was insinuated at the time, that some of his tenants, in their fondness for good mutton, poached (as had the illustrious Shakespeare before them,) upon their landlord's flocks ; hence the name of Mutton Hill. The "Poor Lot," a tract of land on the hill in the same district, was given by Judge Peter Smith to the town of Smithfield, for the benefit of her poor. On the division of the town, the lot was sold, and the proceeds reserved for the benefit of schools.

Up to 1830, the enterprise of the population was on the increase ; also, the ranks of the people furnished many men of worth and talent, who have achieved success and won honors in public life. The changes which have subsequently transpired in contiguous parts of central New York, have, however, in a degree, affected enterprise here. The great thoroughfares have enticed the business men to the large towns, where the wealth of the country is concentrated. By the opening of the Erie Canal, the Chenango Canal and the New York Central Railroad, the bone and sinew of the country were drawn to other avenues of labor, the result of which became evident in the decrease of population, visible in every decade from those periods to the present time. In 1810, the population was undoubtedly greater than at the present day. In 1825, there were 1,933

inhabitants ; in 1830, they had increased to 2,010 ; but the census of 1865 gives a population of only 1,387. The town of Fenner, we should remark, is not alone in presenting such a record, and it does not *seem* encouraging, as the machinery of society goes on less spirited. Yet all may be quite as harmonious, and the mass of the people equally as happy. The large farms are growing more handsome in their perfected cultivation, and labor-saving machinery uncomplainingly performs the work of the many. We are prone to reflect, however, that inside of the snug farm cottages of modern days, we do not hear the merry music, nor see the cheery faces of large families, such as filled the patriarchal mansion of fifty years ago. We pause in contemplating this subject, since our business is to record and not to moralize, as we came very near doing just at this point.

Fenner Corners.—This point, near the center of the town, appears to have been at first designated as the location of the chief village ; here the first enterprises of a centralizing point began, and would have continued, had there been any natural advantages ; but central Fenner being thus unfortunate, and only adapted (but that pre-eminently) to farming, it gradually faded as a business center, when the manufacturing facilities at Perryville began to be developed, and to furnish the nucleus of a village. So Perryville came to be *the* village of the town. In the days of the Oneida and Cazenovia Turnpike, however, the products of Fenner, transported over that once busy thoroughfare, were chiefly gathered in from the various avenues to the "Corners," which made it, for a time, a lively little village. It had its two taverns, a store, a post-office, various mechanics and a church.

Chittenango Falls is a hamlet situated on the line between this town and Cazenovia. It contains a post-office, store, hotel and church. It is not an early built place of business, the land where it stands having been formerly the farm of Mr. Asaph Hummiston.

PERRYVILLE

Has derived its advantages from the water power of the Canaseraga. Although the stream here is not large, yet it has a fine fall, and affords several mill sites. As late as 1810, the site of the village was a hemlock wilderness. At about that date, a Mr. Card put up a small grist mill, with one run of stone ; it was situated on nearly the same site now occupied by the mill of Edwin Crosby. Enoch Dykeman succeeded Card, and was for many years engaged in the business. About 1835, he built the present mill. In 1811, Abram Wendell built the saw mill now owned by Eli Ransom, situated a short distance above the falls. Tyre & Cole opened a store here about 1811 ; it was located near the bridge ; it has been converted into a dwelling-house, and is now owned by James Robie. Enoch Dykeman built the first tavern ; the same building has since been re-constructed, and is now a pleasant dwelling-house, owned by Edwin Hamlin. The present tavern was built by Timothy Jenkins, from thirty-five to forty years ago. Alpheus Britt built up the clothing works ; this was for many years one of the prosperous concerns of the village. A Mr. Glass built a small tannery quite early. In 1817, Oren S. Avery, from Morrisville, purchased this tannery of Glass. Mr. Avery was an active business man ; everything in his hands flourished, and his prosperity increased. He built, in addition, a larger tannery and a boot and shoe shop, in both of which many workmen were employed. About 1830, Eli Blakeslee erected a large wagon shop, and afterwards added several other shops, which were demanded by his increased business in the manufacture of vehicles. The Episcopal Church, the main religious society of the place, built a neat and somewhat expensive house of worship. Thrift and enterprise were manifest on the farms about the village ; in the school, the church, the workshop, progress was the rule. Thus, the generations rising to fill the place of their fathers, enjoyed fair facilities to fit them for their several spheres of

usefulness. But, in 1836, there was a change; Oren S. Avery died, and the manufactories, with which he had been connected, were closed; Eli Blakeslee, the next heaviest dealer, failed the same year, and then the controlling enterprises of Perryville were prostrate; the place had received a blow from which it was slow in recovering; indeed, it has never regained its former business status.

Perryville has, at the present day, two churches, a flouring mill, two saw mills, one tavern, two stores and a number of shops. The C. & C. Railroad has a depot here. One of the chief attractions of the vicinity is the falls, a description of which has already been given.

The pleasant Perryville Cemetery is a place of solemn memories and tender interest, for here repose many representatives of Fenner's most prominent families of the days long past. It was laid out about 1818. Annis Blakeslee, wife of Asa Blakeslee, was the first one buried here; all about her tomb are sleeping many of the once numerous Blakeslee family. Here, too, are the graves of the Ehles, the Storms, the Lansings, the Ransoms, the Colgroves and the Hamlin families, some of whose marble head-stones tell us that the sleepers were of the generation that populated these hills and redeemed the broad farms from the wilderness, and who toiled hard and patiently that the succeeding generations might "come up higher." Here is the narrow home of Alpheus Britt and Nancy, his wife; there repose the remains of Othniel Brainard; yonder rests the dust of Leverett Baldwin, Jacob Gillett, Czar Dykeman and others, whose influence ceased not when their voices were stilled in death; and in a conspicuous place rises the noble monument, reared by the hands of affection to the memory of Oren S. Avery, who was born in 1794, and died August, 1836.

The first burial ground in this part of the town is situated about a mile west of Perryville, on the road to Cazenovia; in this, many of the first settlers were interred, some of

whose remains have been removed to the village Cemetery.

EARLY SETTLERS.

Joel Downer came to New Petersburg in 1801. He was a native of Pownell, Vermont, born in 1780. That he was of the old revolutionary stock, his geneological record proves, as we find that his father, John Downer, was one of the heroic command of Gen. Stark, who fought the battle of Bennington in 1777. He purchased his homestead in Fenner, at Mr. Smith's auction, in Utica, in 1802. It was located on Lot M, on the old Oneida Turnpike, about two miles west of Peterboro. Here he commenced his married life, for we find it recorded that he was married on the day of the great eclipse in 1806, to Miss Lovina Risley, daughter of Stephen Risley, one of the early settlers of Smithfield. Here, with industry, they prospered; the wilderness gradually disappeared and golden harvests waved in its stead; the cumbrous log barn of the first few years was superseded by a good frame one, and the log cabin by a frame house of some pretensions. Mr. Downer was notably ahead of his neighbors in the matter of building, and as his school district (No. 9,) was an enterprising neighborhood, this getting up in the world was somewhat envied. Mrs. Downer has often mentioned a circumstance illustrating the ideas of that day. Soon after their house was built, one of her pious sisters in the church visited her for the purpose of giving her caution against undue pride, on account of great worldly prosperity! Yet this house, so enviously regarded, is described as being very plain, boarded, clapboard fashion, with lumber a foot wide and an inch thick, doors and casings of the plainest style and manufacture, and at the time of this sisterly visit, was not even lathed and plastered! In time, however, it was well ceiled. The first children born in school district No. 9, were twin children of Mr. and Mrs. Joel Downer; these were Mr. Wm. B. Downer and his sister Mrs. Mary E. Johnson. Joel Downer spent the rest of his

life in Fenner, dying in 1864, at the ripe age of eighty-four years. His wife, Lovina, survived him about two years, passing away September 17, 1866, in the eighty-first year of her age. We subjoin the following obituary notice from the *Oneida Dispatch*:

“DOWNER—In Oroville, March 23, 1867, Joel G. Downer, a native of New York, aged 60 years.

Mr. D. was a pioneer citizen of Oroville. He emigrated from the State of New York, and, during a long residence in Butte county, filled various positions of public trust. He was for a long time the leading spirit of the party, and by his energy and perseverance contributed largely to its success.—*Oroville (Cal.) Ex.*

The subject of the above notice was born at the residence of his father, the late Joel Downer, in Fenner, Feb. 8, 1807. Soon after attaining his majority he located at Bridgeport, in this county, and for many years engaged in legal and mercantile pursuits, besides filling various offices by the favor of his fellow-citizens. Some twenty years since he emigrated to California, where he has since resided. Trained in the school of Jeffersonian Democracy, Mr. D. believed in the equal rights of all men, “To life, liberty and the pursuit of happiness,” and evinced his faith by his works. His second son, Hiram K. Downer, was one of the victims of the slaveholders’ rebellion, dying while a prisoner to the rebels, of wounds received in the battle of the Wilderness. A younger son is now in the army, in Arizona Territory, ready to suffer, and if needs be, to die for his country. Mr. D. leaves a widow and five children to mourn his death.”

Robert Stewart, one of the Scotch settlers, was a deacon of the Presbyterian Church in Peterboro. He was firm in the faith, as set forth by John Knox, his illustrious countryman, in the days of “*auld lang syne*.” He was a man respected by all who knew him. When nearly four score years of age, a melancholy accident terminated his earthly pilgrimage.

Alexander F. Douglass, also a native of Scotland, came to this country with his parents at an early day. The family settled in Lenox where they cleared a farm. Mr. Douglass reared a large family in Lenox, and continued to reside there till all his children, but one, were married and settled in life, when he sold and purchased in Fenner. An obit-

uary before us, but without date, states that he was born in Scotland, December 5, 1807; that he was an active and valued member of the M. E. Church, and a worthy citizen. He resided six years in Fenner and there died the death of a christian, aged sixty-three years.

James Cameron, another of the company of emigrants in whose veins flowed the pure blood of Scotland, settled in Fenner, and died there at an advanced age. Scottish intellect, engrafted upon American soil, loses none of its vigor in the latest descendants of these and other early Scotch settlers of the town of Fenner.

Eli Barber came to this town when it was included in the town of Cazenovia, in the year 1799, and located on Lot 23. He was born in Worcester County, Mass., in 1775.

"When a lad of fifteen or sixteen, a family in his neighborhood were preparing to emigrate to this State, and he engaged to come on with them, working for his board by driving the oxen. He came to Oneida Co., and lived in Paris, Sangetfield and vicinity, till 1799, clearing some of the land where the village of Waterville now stands. He was married March 14, 1799, to Lovina Thompson, a native of his own native town, whose parents had emigrated to and settled in Madison. They immediately came on to their wilderness home in Fenner, he having previously bought 142 acres on Lot 23, of Peter Smith, made a clearing, and built a log house. Here he lived fifty two years, in the meantime clearing up and improving his farm, erecting fine buildings, &c. He resided ten years also in Cazenovia village, but at last returned to the old familiar ground to die. He passed away Nov. 30, 1869, at the great age of 95 years, three years after the decease of his wife. His son, Darlin Barber, succeeds to the old homestead."*

Mr. and Mrs. Eli Barber were converted in 1801, united with the Fenner Baptist Church, and lived the life of exemplary christians to the close of their sixty years of married life. They had a family of fourteen children, seven only of whom lived; Mr. Darlin Barber and Mrs. Amanda Hamlin, are the only two of those living in town. Rev. Eli Barber, present pastor of the Baptist Church in

* From his obituary.

Fenner, is, however, a grandson. In the early days Mr. Barber erected one of the first potasheries of this section, which for many years proved a valuable institution to the settlers.

David Cook came from Rhode Island and settled one fourth of a mile north of Fenner Corners; here he kept the first tavern opened in town. He was an energetic, public spirited and influential man; was a Justice of the Peace some years, and Judge of the Court of Common Pleas in 1806, which office he also held for a number of years. His two sons,—David jr. and Reuben Cook,—were substantial farmers and respected citizens of Fenner, and were often honored with places of public trust; the former was for many years postmaster; the latter lived on the homestead many years, then removed to Nelson, where he died.

Daniel M. Gillett, from Lime, Conn., was an early settler, locating a half mile east of the Corners. Although a farmer and prosperous as such, he built and operated a potashery and was for a time associated with his brother, Martin Gillett, in a store, in Dist. No. 5. He was noted for his activity, public spirit and business ability, and stood high in community for his integrity and strict moral character. He served as Justice of the Peace several years, was Supervisor repeatedly, and Member of Assembly two terms. His son, D. Miner Gillett, is a resident of this town. A daughter married Jarius Munger, Esq., a lawyer of Camden, Oneida County.

From 1820 to 1840, inclusive, the town of Fenner included many men of superior mind and marked character; such were Dr. Sylvanus Guernsey, Oren S. Avery, Judge Czar Dykeman, Asa Dana, Esq., Judge Sardis Dana and Hon. Federal Dana.

Dr. Guernsey was a leading physician, a true scholar and a christian gentleman. Several young men of the town, contemplating a scholastic education, took their preparatory

course with him ; by his high standard of honor and morals were their plastic minds moulded. Dr. Guernsey's strict fidelity to moral and christian principles is illustrated by the fact that he would never perform any work pertaining to his profession on the Sabbath, except to respond to calls in critical cases, and then made no charge therefor.

Oren S. Avery's name is intimately blended with the annals of those years, especially with the business interests and the general prosperity of Perryville ; his public spirit was most exemplary. Every worthy man, in his hour of need, knew that Oren S. Avery was his friend ; his noble heart and generous hand aided all worthy objects. In his death, Perryville sustained a great loss ; and it is no marvel that his memory is honored and cherished to this day by the good people of that village.

Judge Czar Dykeman was one of the Judges of the Court of Common Pleas, which post he filled many years.

Mr. Asa Dana was an early settler, and one of those talented and influential spirits who figured largely in all that pertained to the welfare of his section. His name appears often in the record of town officers. He was a man of high integrity, of clear judgment and practical wisdom. He purchased in the south part of Fenner (then Cazenovia,) in the year 1800. The hardships of a pioneer life had but the effect to call into activity the sterling virtues of patient endurance and persevering effort for success in pursuit of the right. He had been a soldier in the revolutionary war, and received a pension until his death, which occurred in 1845, at the ripe age of ninety-one years. He uniformly merited and enjoyed the fullest confidence of the community as an upright, worthy citizen and sincere christian. Rev. Asa Mahan, who was the first President of Oberlin College, Ohio, and of late President of Adrian College, Mich., is a son of his oldest daughter. The sons of Mr. Dana were mostly farmers. The youngest, Lorenzo, was for many years a prominent and successful physician in Alleghany

County, N. Y., and was two or three times elected to the Legislature, enjoying, from first to last, the confidence of his fellow citizens. He died in 1869, at the age of seventy-two, leaving Federal Dana as the sole survivor of the six sons and three daughters of Asa Dana, the pioneer.

Federal Dana was born in the year of the first meeting of Congress, under the Federal Constitution, and was named in honor of that instrument. For many years he was a practical surveyor, having for his motto, "impartiality and accuracy." The most of the time during the last twenty years of his residence in Fenner, he was one of the Justices of the Peace, and, for two or three terms, a Justice of Sessions. As a Justice, he rarely had a case come to trial, almost always persuading the parties to make an amicable settlement between themselves. His public spirit and good abilities were marked aids to the general progress around him. We learn that Hon. Federal Dana is still (1871,) living, an honored and respected citizen of East Avon, Livingston County, N. Y. Sardis Dana, son of Asa Dana, was at one time one of the associate Judges of the County. He was a prominent business man, and always enjoyed the fullest confidence of his fellow citizens. During his life, nearly or quite all of the honors within the gift of his townsmen, were conferred upon him. He was also a member of the Legislature one term. For many years he was widely useful and popular as a surveyor. L. D. Dana, his son, is cashier of the National Bank at Morrisville.

Charles S. Hyatt was a successful farmer of this town. He was frequently honored with town offices, although he did not aspire to position. His large family are all of them prosperous farmers, and settled near the center of the town. George W. Hyatt, his youngest brother, residing west of Fenner Corners, is the owner of one of the handsomest farms in Fenner. Francis A. Hyatt, of Nelson Flatts, is nephew of Charles S. Hyatt. David Hess was a prominent agriculturist, Supervisor of the town, and for several terms

Justice of the Peace. Col. Needham we note as another prominent man of the early days, popular as Supervisor and as the incumbent of various other town offices. Lewis Keeler was another useful and influential citizen, possessing excellent capacity for business. He was School Commissioner, and held other offices. Nathaniel Hazleton was also a prominent citizen some forty years ago; was Supervisor and Justice of the Peace many years. D. Eralziman Haskell, now (1871,) a merchant of Cazenovia, also took an active part in town affairs for many years; he served the people as Justice of the Peace, and as town Superintendent of Common Schools, and was some years since Clerk of the Board of Supervisors. Enos Cushing settled in this town early and continued to be a resident about sixty years. For more than fifty years he was a surveyor. He was widely known and as widely respected. Chauncey Munger was one of the earliest settlers, and one of the prominent men of the days long gone by. He was living in Fenner in 1871, at an advanced age. Col. Stafford was another early settler of Fenner, who attained to prominence and usefulness. He still resides in town.

DR. DANIEL PRATT

Was born in Belchertown, Mass., December 26, 1779. At the age of twenty-one he came west to New York State and remained three years. During this time he attended Clinton Academy and studied medicine with Dr. Greenly, at Hamilton, and with his brother, Dr. James Pratt, at Log City. On his return to Belchertown at the expiration of the three years, he took a somewhat novel way of starting himself in the world: His father furnished him with a quantity of iron rods, and he set himself to work and made 1,400 wrought nails, with which he bought his first stock of medicines valued at \$34. He then went to the State of Maine, in 1804, being then twenty-four years of age, where he commenced the practice of medicine and remained ten years. In 1808, he married Mrs. Dolly Moody, widow of

Dr. Moody of Vasselboro. This lady had two children by her first marriage ; Eliza, who married Aurelius Dykeman of Madison County, in 1817, and Mary Ann, who married in 1825, Col. Palmer Baldwin, an honored citizen of Nelson Flats. In the war of 1812, Dr. Pratt was appointed Surgeon in the U. S. army and served for a time. In 1814, he removed to Fenner and purchased the farm of Dr. Sherman, two miles southeast of Perryville, and cultivated it in connection with his extensive practice. He was an excellent physician. He took a prominent part in politics during the Anti-Masonic excitement, and wrote much against secret societies, holding that their influence politically was dangerous. He was familiar with statutory law, was for some years a Justice of the Peace, and School Commissioner a considerable time, always taking a lively interest in common school education. In 1831, he joined the Baptist Church in Fenner, being baptized by Elder S. Gilbert. As the infirmities of age advanced, preventing the active duties of his profession, he turned his attention more than formerly to farming. He died November 18, 1864, at the ripe age of eighty-four years, ten months and twenty-two days. The "Great Harvester" found him with every faculty fully matured and unimpaired. The many excellent qualities which distinguished him and his most worthy companion, live in their children, reared on that thrifty Fenner farm. (Note *k*.)

CHURCHES.

Fenner Baptist Church, was organized August 23, 1801. Elder Nathan Baker was first pastor. The first Deacons were Ephraim Munger and Roswell Glass. Meetings were held in school houses and dwellings in different parts of the town. In 1817, a revival occurred in which 101 persons were baptized. In 1820, the meeting house at Fenner Corners was built. At different periods this church has borne the name successively of, "Third Baptist Church of Cazenovia," and "Baptist Church of Smithfield."

The Protestant Episcopal Church of Perryville was founded in 1816. It was then a branch of Paris Hill Church. Religious services were held from house to house at first. Lyman Blakeslee was licensed Lay Reader by Bishop Hobart, and in the absence of pastors conducted services. In 1832, while Rev. Solomon Northrup was pastor, the house of worship was built at a cost of \$2,500.

Methodist Episcopal Church of Perryville. The first Methodist Class was formed about 1818, first Class Leader, Charles Blakeslee. First Methodist Sabbath School was formed in 1819, which has continued up to the present time. The meeting house was built in 1839.

The Methodist Episcopal Church of Chittenango Falls, was organized June 4, 1844. The first pastor was Rev. J. Watson. The house of worship was built in 1844.

CHAPTER VIII.

GEORGETOWN.

Boundaries.—Geography.—Township No. 6.—First Settler.—Sketch of the Homes of other Pioneers.—Louis Anathe Muller.—Muller Hill, and its Village and Enterprises.—Strange Oblivion over the Family of Muller.—History of the Estate to the Present Time.—Georgetown Village and its Enterprises.—First Town Officers.—Prominent Men.—Early Church in the North Part of the Town.—Biographical Sketch of Dr. Whitmore.—Churches.

Georgetown was formed from DeRuyter, April 7, 1815. It is one of the southern towns of the County and is bounded north by Nelson, east by Lebanon, south by Chenango County and west by DeRuyter.

Thomas Ludlow, jr., of New York City, received the patent for the Sixth Township in the "Clinton Purchase," on the 2d day of March, 1793. This patent, according to the statement of the Surveyor-General, contained 24,384 acres of land.

Previous to 1791, this township formed a part of the old and indefinitely bounded town of Whitestown, Montgomery County, but in this year, Herkimer was formed from Montgomery County, and in 1792, Whitestown was divided and the town of Paris was erected, which embraced a large portion of Madison County, including all those of the "Chenango Twenty Towns" which lay in its territory. Therefore at the time of Mr. Ludlow's purchase, Georgetown lay within the boundary of Paris, Herkimer County. Subse-

quently, in the formation of new towns, it became successively a part of Cazenovia and DeRuyter, and only received its name of Georgetown in 1815.

Mr. Ludlow caused this town to be again surveyed in 1802, and its first settlement was made in 1803, by Mr. Ezra Sexton, from Litchfield, Connecticut.

Georgetown was at this period one unbroken forest, the heights of her hills crowned with large, straight hemlocks, sombre looking as they reared their dark forms above the spreading beech, her valleys and plateaus presenting a fine sweep of noble sugar maples, while her swamps were gloomy with their magnificent pines, whose stately forms towered far upward—ancient monarchs of the forest, reigning with undisputed sway over the mass of tangled, struggling foliage beneath them.

The Otselic, with its branches, coursed through the town from north to south, and formed a stream of much greater power than it now presents. The pretty Indian name, "Otselic," signifies "Plum Creek." When this town was first settled, wild plums of every variety abounded. There were many species of thorn plums of different colors, sweet and sour, and larger than can now be found. All were very good as fruit food; they were used for sauce, made into pies, and preserved by drying for winter use.

The eastern branch of the Otselic, which was in the early days the largest, had its source in Hatch's Lake; but when that lake was converted into a feeder for the Chenango Canal in 1836, the supply was cut off, and this branch now only drains the swamp land of Lots No. 10, 11 and 12. The second branch has its rise in springs in the southern border of Nelson, south of Erieville; and the third, which unites with the main stream at the village, rises in the northwest corner of the town and is fed by numerous rivulets from the lofty hillsides. A fourth stream rises among the "Muller lands" and joins the main Otselic, south of the village. The borders of these branches were extremely

marshy and abounded in a heavy growth of lowland shrubs. Contiguous to these marshes, and extending back towards the hills, were many handsome plateaus quite free from dampness, being healthy locations, where the earliest settlers planted their homes. Back of these plateaus were the two lines of ridges which traverse this town from north to south, and which are from five to six hundred feet above the valley.

Two roads, were laid out at an early day, which connected the projected settlements of Georgetown with settlements in adjoining towns. One of them commenced at the corner of Lot 58, about a mile and a half above Georgetown village, and passing east connected with the Lebanon settlement, and is the present road passing through that district. Here, on Lot 58, near the bright, murmuring waters of the Otselic, Mr. Sexton cut the first tree, and commenced, on the 4th day of July, 1803, the first dwelling in the town of Georgetown. This most beautiful location is now the home of J. B. Wagoner and was for many years the homestead of his father, John B. Wagoner, Esq., now of Morrisville. Mr. Sexton was soon established with his family in the new domicile. The wide, wide wilderness was all around them, though the Lebanon settlers were not so very far off. Farther east, upon the new road leading to Lebanon, Mr. Sexton the next year cleared ten acres, which was the first lot cleared of the primeval forest in town. This was across the road from the present home of Horace Hawks, Esq.

The other road, opened about the same time, passed in a northerly and southerly course through the town, and most of the way parallel with the Otselic. This road connected with the settlements of Nelson, commencing at a point on the then well traveled route from Eaton to Erieville, near the well-known tavern of Eldad Richardson on Eagle Hill, and became the present road passing through the Wells' district in Nelson, entering Georgetown near the north-east

corner of Lot No. 9, passing over Lots 22 and 34, where there is now no road nor has been for many a year, and entering the present stage route between Eaton and Georgetown on the west side of Lot 35, near the dwelling house upon this lot. From thence the road passed south, and is the present Otselec valley road. Upon these routes the first settlers built their dwellings. The year 1804, brought the pioneers John C. Payne, Bethel Hurd, Josiah Bishop and Eleazer Hunt. John C. Payne took up Lot 115, and located his residence where Mr. Loren Brown resides. He became the first inn-keeper of the town. The same year Apollos Drake and Olmstead Brown came in and bought of Mr. Payne; Drake fifty acres on one side of his Lot, and Brown the same on the other. Mr. Drake however did not settle till the next year. Bethel Hurd located on Lot No. 69, near where the cheese factory of Mr. Benjamin Fletcher is at present (1871,) situated. The first religious services held in town were at his house, and were conducted by Mr. Ezra Sexton. The first store in town was kept by a Mr. Truesdale in Bethel Hurd's house. Benjamin, Daniel, Ezra, David and Stephen, sons of Bethel Hurd, were for years settled on farms adjoining each other on this street. David, Benjamin and Stephen, resided on their farms till within a few years.* Elijah and Detus Olmstead were the sons of Elder Olmstead, of Schodack, Rensselaer County, and were of the race of the Olmsteads of Hamilton. They did not long reside here; sickness and death in their families caused them to remove. Josiah Purdy bought out Elijah Olmstead, his location being where Wm. F. Drake now resides. Mr. Purdy was a blacksmith by trade. He was a man of good judgment and was frequently consulted in law matters; also, issues were often joined before him as umpire or arbitrator. He cleared up this farm,

Died, in Georgetown, June 8th, 1866, Dea. Benjamin Hurd, aged 79 years; also, died in Warsaw, Sept. 15th, 1867, Dea. Stephen Hurd, formerly of Madison County, aged 72 years.

reared a family here, and both himself and wife lived to spend many years in the enjoyment of the fruits of their labor. They both died upon this homestead. Eleazer Hunt was from Stafford, Tolland Co., Conn. He located at the village, and was by trade both a carpenter and cabinet maker. In 1805, Apollos Drake, Calvin Cross, Joseph P. Harrison, Matthew Hollenbeck, Berry Carter, Mitchell Atwood and William Payne came and settled. Drake was from Westford, Otsego Co. He moved early in the spring and settled immediately into house keeping in the log house he had built the year previous, when he took up his farm. On the spot where he built his primitive dwelling stands the house of his son, Theron O. Drake, the homestead having never passed from the family. In this present dwelling the pioneer and his wife both died; the wife Aurilla in 1832, and the aged settler in 1838. Mr. Drake was a prominent man in the new country, being often chosen to office in town. When Georgetown was a part of DeRuyter, he was Constable and Collector, a position of much importance at that day in the undivided territory. Theron O. Drake, the son who succeeded to the homestead, also succeeded to places of trust in town matters. Wm. F. Drake and T. Allen Drake, sons of the latter, are residents of the same part of the town.

Calvin Cross came at an early day and settled on the road leading west from the village. He was originally from Bennington, Vt., but came here from Hamilton. Mr. Cross was an expert hunter—was known as such in Hamilton when that town was a wilderness. While a resident there, he caught a wolf in a trap he had set in the woods. He followed the tracks of the animal, which had dragged off his trap, and on coming up with it, and finding it to be a veritable wolf, whipped and beat the brute until it gave up, when he secured it by placing the trap upon its nose, and in this condition led it into the streets of Payne's Settlement, (Hamilton,) to the wonder and astonishment of the

denizens of the embryo village. Mr. Cross* and his brother killed the last bear known in Georgetown. They had tracked the beast to his hiding place in the woods, southwest of the village, where they found him under the roots of an upturned tree, and had quite an adventure in killing him.

Joseph P. Harrison settled on Lot No. 57. He had three sons, Daniel, Bradford and Luther, who, as they came to manhood, located around him. Daniel resides on the homestead, and is now the only son of Joseph Harrison remaining in town.

Berry Carter settled in the south part of the town, but did not remain long a resident. He is, at a later date, recorded as living in Eaton. Wheeler Dryer, the oldest man now living in town, also located in the south part.

Matthew Hollenbeck, from Litchfield, Conn., located on the road leading to Lebanon, east of Mr. Sexton. His original log house stood a few rods from the residence of Mr. Horace Hawks. Near the identical spot is a barn belonging to Mr. Hawks, which was built by Matthew Hollenbeck.

Mitchell Atwood located on Lot No. 46, and here built the second saw mill in town in 1806. This mill received the two most easterly branches of the Otselic. At that day

* "CROSS.—In the town of Eaton, February 23d, 1868, Mr. Calvin Cross, aged 87 years.

"The deceased was born at Bennington, Vt., from which he emigrated when but fourteen years old, to what is now Hamilton village. At the time of his arrival, there was only one house where the large village of Hamilton is now located. He remained there a few years, and then removed to Georgetown, where he has remained until within a few months previous to his death. He was one of the first settlers of the county, and often has the writer heard him tell of the wild and stirring scenes in which he was a prominent actor—his enlistment in the army in the war of 1812—march to Sackett's Harbor—its attempted capture by the British—bear and deer hunts in the extensive forests in and about Georgetown, and other incidents of his early life. He helped build the Baptist Church in Georgetown, and was a member of that Society thirty-six years. Father Cross was characterized for untiring industry and energy, for which his robust constitution eminently fitted him. His friendly and social qualities made him a favorite among a numerous class of acquaintances, whose love and esteem he retained through life, and who will sadly miss the cheerful, intelligent, kind old friend and devoted father in Israel."

a fine water power was produced by those streams, and for nearly half a century this mill did most worthy service, working up nearly all the great forest around it, little by little, shaping the great unwieldy logs into material which at this day adorns the beautiful valley of the Otselic with attractive, pleasant-looking farm houses. The old saw mill, however, has done its work, and to-day, nothing but the ruins of its foundation mark the spot. Its aged owner still lives upon the same spot where he first located, and in the house of his own building, where in his declining years he is not compelled, like many, to witness alien hands tilling the soil, and utterly changing the aspect of the home where he has spent the most of his long life, but is passing away his existence in the family of his son-in-law, Mr. Sanford, who resides with him.

Wm. Payne's family were from Connecticut, and were connected with the Paynes who were the pioneers of Hamilton. Wm. Payne took up Lots 34 and 35, and built his first log house very near where stands the barn of the handsomely improved farm of Lot 35. In 1805, the eldest child of Wm. Payne, Weston Payne, was born, which was the first birth in town.

In consequence of the isolated situation of many of the pioneers, great inconveniences were often felt, and sometimes positive suffering. Mrs. Payne has often narrated instances of the privations experienced by them during those first years, and which increased the homesickness she was suffering, which is often part of the troubles of pioneer life. As a consequence of this, Mr. and Mrs. Payne decided to visit their native home, which they accomplished, traveling the whole distance to Connecticut and back on horseback, carrying their child with them.

Bears, wolves and deer were common then, and the swamp usually know as "Fletcher's Swamp," which was very much larger then than now, abounded in savage beasts. Mr. Payne once related a circumstance of three Indians who

came to his house from their hunting encampment near the swamp. One of them was badly injured in an encounter with a bear in the swamp. His head was terribly torn and mangled. Mr. Payne attended to his wounds, and he remained a few days, when, somewhat recovered, he again went forth to rejoin his comrades in the hunt.

The *first* saw mill was built by Eleazer Hunt and Joab Bishop in 1805, which stood in the village near where they built the grist mill in 1806. Previous to the building of the latter, the inhabitants were compelled to get their milling done at Leland's in Eaton, making the journey by marked trees. When this mill was built there were not inhabitants enough in town to raise the frame, and men were called from Hamilton, Log City and Lebanon to help. It was at this gathering that the village of Georgetown received its former, and not yet obsolete, name. One of the men from Eaton remarked that the village of his town boasted of three log houses, and they had therefore named the place "Log City." At this, Apollos Drake broke out with the sudden exclamation, "we have three slab covered houses; this must be called "Slab City!"—and so it *was* called, first for a joke; but the name has clung to the village for nearly seventy years. This name, however, is of late years gradually falling into disuse, since "Georgetown" is better known abroad.

Messrs. Hunt & Bishop built their grist mill on the west side of the Otselic, and the present one was built entirely new on the same side, a little below, (2 rods,) by Mr. Nathan Smith. The saw mill was on the east side of the creek. The original mechanic employed to erect the grist mill was Mr. Dyer Lamb, whose death occurred recently at the residence of his son, Wilson Lamb, in New Woodstock. The original mill stones are still in use; these were made from a rock found on Lot No. 113 of this town. Their continuance in service two-thirds of a century is good evidence that they have been and still are efficient. These mills are now owned by Messrs. Brown & Torpy.

The first tavern in town was kept, as has been stated, by John C. Payne. It was located on the site of the present hotel. After Payne, John Holmes kept here, then David Parker, and after him Alexander McElwain. Part of this old hotel has been moved and reorganized, and is now (1871,) the dwelling house of Dr. White, on West street.

Ezra Sexton opened the first burial ground in town on his own land, on the death of a young child of his. This was the first death in town. His wife next died and was buried beside her child. This burial ground is near the residence of Horace Hawks, Esq., and the S. & C. railroad passes close by. It is a hallowed spot, sacred, especially, to the memory of many of the pioneers whose remains repose here. The first death in the village was a child of Mr. Parmelee, the miller of Hunt & Bishop's mill. This was the first burial in the village cemetery.

Between 1806 and 1810, many settlers came into town and located in different parts. Benjamin Bonney, David Parker, Philetus Stewart, Dea. Hanford Nichols, John Pritchard, Doctor Smith, Elijah and Alfred Brown, James McElwain, Levi Shephard, William Rhoades, Daniel Alvord, Capt. Samuel White and Elijah Jackson were the more prominent of these.

Dea. Pitts Lawrence and his wife, (formerly Widow Dixon,) who died recently in Cazenovia, aged ninety-four years, and also Elijah and David Williams settled in the south part of the town.

Benjamin Bonney located on the Lebanon road, Lot No. 60. He was from Connecticut and a relative of the Bonneys of Eaton and Hamilton. He cleared up his farm and enjoyed the fruits of his labor many years. He died in Georgetown in January, 1868, at the ripe age of eighty-six.

David Parker came from Massachusetts about 1808. A Mr. West came with him. The two took up a lot and divided it. It was located on the Lebanon road. This lot is now owned by Robert Utter.

Philetus Stewart also located on the Lebanon road, on Lot No. 72, where he converted his portion of the wilderness into a fine farm. Dea. Hanford Nichols settled on the same road in the east part of the town, and there was no handsomer farm around than he made of his. Peter Nichols, brother of the latter, afterwards came, and settled on the farm adjoining Mr. Atwood, on the south. His three daughters, Maria, Caroline and Betsey, married the three Harrisons, Daniel, Bradford and Luther.

John Pritchard came from near Waterbury, Conn., and settled in the Atwood neighborhood, near the creek. He afterwards bought east of there, near Dea. Nichols, where he lived many years, and several of his family of children remain in town.

Doctor Smith (so named for being the seventh son,) located on Lot No. 59.

Elijah and Alfred Brown settled south of Georgetown village on farms now owned by their sons; James McElwain came before 1807, and purchased part of Lot No. 126; William Rhoades settled on Lot No. 25, where Rice Wood has lived many years; Levi Shephard located in the same neighborhood; Daniel Alvord, also, settled in the northwest part of the town. Capt. Samuel White settled on Lot No. 27. Edward Holmes located also in this neighborhood. His son, John Holmes, was one of the early settlers of Georgetown village. The road early opened from the village to Sheds Corners passed the locations of Rhoades, Alvord, Shephard and White.

Elijah Jackson settled on Lot No. 9, in the north part of the town, which is now owned by Jerome Childs. Members of his family reside in town. Amasa Jackson, for years a merchant in this and the adjoining town of Nelson, and recently removed to Pennsylvania, is one of his sons.

John Jackson, brother of Elijah, later took up a farm on Lot No. 22, and set out an orchard on the road which then crossed the lot. When the road was changed, which made

this an inland location, he abandoned the spot for one more advantageous. Some of the trees of that old orchard are still standing and bear fruit. Subsequently this farm was owned by Orrin Chase. On the removal of the latter it passed to the Fletchers, when it was converted into a pasture farm. All dwellings and barns ever erected upon it have passed away. One passing by its location, on the Georgetown and Erieville road, would scarcely believe that four dwellings, in which the joys and sorrows of families have alternated, have stood in different places upon this farm. A bare trace of the last one occupied remains—a sunken spot of earth, a few foundation stones around it, a cluster of neglected shrubbery planted long ago by fair hands! The S. & C. railroad, following the course of the creek through this farm, sweeps away a venerable doorway for years trodden by numerous little feet, and brushes the very site of the obliterated threshold! It is thus that progress wipes out the traces of our predecessors and annihilates the old landmarks.

Ebenezer Hall came about 1812, and took up the farm on Lot No. 23, now owned by C. Wagoner, known for many years as the Fletcher farm—last owned in that family, we believe, by Isaac Fletcher.

Jesse Jerrold came in 1816, and located on Lot No. 35.

John Gibson, from Cornwall, Conn., took up a farm on Lot 48, and opened a new road to gain access to his wilderness home. A Mr. Allen settled on the lot adjoining him, which is now known as the Lewis Wickwire farm. The Gibson farm is now owned by Frank Wickwire.

Zadoc Hawks came in 1816, from Hawley, Franklin Co., Mass. He located on lot No. 58. Some of his sons settled about him in subsequent years. Two of these sons, only, reside in town—Horace and Israel—the former being on the homestead farm.

Nathan Benedict arrived about 1812, and settled on Lot No. 21. About 1823, the county perfected the primitive

road laid out in this section, as it was considered to be a more direct route from Slab City to Erieville, thence north to Cazenovia, than had heretofore been made. This road passed over the "Benedict Hill," at the foot of which Mr. B. had built his house. Upon the side hill he planted a noble orchard, which for many years yielded as fine fruit as the town produced. Travelers found this orchard to be a famous stopping place. The same ancient looking dwelling first built, still stands, and is occupied by his son, N. B. Benedict, who succeeded to the homestead. The old orchard is decaying, and the road which in the days of yore was so carefully kept at the county's expense, has of late years become sadly neglected, and the march of improvement has opened a more feasible route around the west side of the hill.

Louis Anathe Muller, the distinguished French refugee, purchased in the year 1808, of Daniel Ludlow, one of the Ludlow heirs, fifteen lots, each lot containing by estimate 174 acres, 2 roods and 35 perches, the whole amounting to about twenty-seven hundred acres of land, located in different parts of Georgetown, the most of it lying west of the Otselic.

After this purchase, between the years 1808 and 1810, Mr. Muller engaged in making exchanges of some of the disconnected portions of his land, for lots adjoining the main body of his estate, which was situated upon the elevated ridge through the western part of the town. He retained the land lying along the two streams, which rise in the westerly and north-westerly parts of the town and empty into the Otselic, one at Georgetown village and the other about two miles south. Those streams were at that day of no inconsiderable size, and as they rushed down the precipitous hills of this then wild region, they presented several fine mill privileges.

Muller saw the advantages these streams afforded, and having no knowledge of the value of land only as it was well crossed by streams of good water power, determined

to draw his estate about them, and make them subservient to his interests. The isolated situation seemed suited to his wishes, and he forthwith devoted himself to the building up of his own village in the wilderness. The wealth he brought into this town, it is said, amounted to \$150,000. He made his residence at Hamilton village during the progress of the work, which occupied two or three years. He brought with him a full retinue of his own countrymen, and employed 150 men in his work, many of whom came with him, while many of the inhabitants of Georgetown assisted him in his enterprise. He paid his workmen in gold and silver.

Near the center of his estate, about three miles west of "Slab City," as Georgetown was then called, three hundred acres of land were handsomely cleared, where he erected a spacious fortress-like dwelling, 70 feet by 30, constructed with massive sills.

The superstructure was made of hewn cherry timber, each slab or bent, about twelve inches thick and eleven feet high, framed into the sills, each one raised closely against the other, side by side, and dove-tailed into each other by strong slats. This impenetrable wall of solid timber surrounding the whole building was well covered with clapboards, lathed and plastered inside, and most carefully finished after a style best fancied by the strange builder. The walls present a nice finish, and time has proved their durability. The building is of the European style of architecture of that time. There were originally seven fire places, which were trimmed with black marble. It is said that in the cellar an apartment undiscoverable by a stranger, whose secret purposes were never told, was provided. The rooms were all spacious, and adorned with rich mirrors, mahogany and other costly furniture. Superb ornaments adorned the halls, and a fine library*

* The great cupboard which contained his library, remained in the hall many years after Muller's final departure from the country, its mammoth size preventing its being removed. It was finally taken apart, and piece by piece the relic has been carried away by curiosity seekers.

ministered to the taste of the cultivated proprietor. All the style, surroundings and appointments of a French nobleman's residence, were arranged here in elaborate detail and with studious care.

Upon the completion of his dwelling he removed his family, consisting of a wife and child, from Hamilton, and commenced life in their adopted home. The work of improving and beautifying this wild, secluded hill, still rapidly progressed. Money was lavished and labor applied without stint. From the brook which traversed his grounds an artificial pond was excavated, which was well stocked with fish. Avenues of fine shade trees, maples, poplars, &c., were set out, some of which are standing to this day. A fine park was enclosed with a strong high fence or stockade, in which were kept deer, rabbits and other game. Large and convenient outbuildings were erected, whose style was in keeping with the taste which planned the house.

At the east of this palatial homestead, which is located on Lots No. 75, 76, 87, 88 and 89, Muller opened a road running in nearly a northerly and southerly direction, and along the stream which rises upon his estate. Upon this stream, about one mile in a south-easterly direction from his residence, in School District No. 12, he established his village. On a portion of Lot 126, purchased by Muller of James McElwain, were the falls where he erected his grist mill, which many years ago fell into ruin, while at the present day, scarcely a vestige of its remains can be found.

This village consisted of many dwellings, a store-house and two stores. Muller invited artisans and mechanics, and gave them advantages to induce them to establish here, and thus he built up a considerable trade in many branches. John Passon Bronder and Modeste Del Campo, in company, kept the first store. A short time after, James C. Winter opened another store in competition. These men came with

Muller from France. From Mr. Passon Bronder this place was called "Bronder Hollow," which name it still retains. One of the stores and the storehouse were standing near together. The latter is still in existence, having been converted into a horse barn, belonging to Mr. Samuel Stone, who owns a farm here.

More than two miles east of his residence, on the stream which enters Georgetown village from the northwest, on the north-east corner of Lot 78, Muller built a saw mill, which has now nothing of it remaining.

When all these were completed, Muller set himself to the work of assiduously cultivating and bringing forth the capacities of this rather sterile region. He endeavored to extend every branch of horticulture, and planted many varieties of rich fruits, but for want of knowledge in the qualities of the soil, he allowed the gravel and hard-pan removed in the excavation of the fish pond, to be leveled over the grounds, which rendered it unproductive, and horticulture did not thrive.

In his family arrangements, peace and contentment seemed constant companions, and enlarged benevolence marked his conduct; the sick and the needy found their fevered pulses soothed by personal attentions, and the means for supplying all reasonable wants. In business matters he was prompt and decided, and all persons employed by him were early taught to feel his unflinching, unwavering spirit; any indication of laziness, or inattention to duties required, was followed by prompt dismissal, and never could any dismissed person obtain employment from him again. He required obedience like a man accustomed to military command. He often brought the latest newspapers into the field among the workmen, and, gathering them all about him, read to them the news of the day; but the moment he observed his audience, or any part of it, inattentive, or indulging in any by-play, he immediately folded his paper, and commanded them all to their posts of labor. He

was deeply interested in the struggle of the Americans with the British in 1812, and warmly commended the valor of the Americans in that contest.

However, among his workmen, he rarely found one to whom he freely expressed his opinions on the prominent political movements of that day, and to such he studiously avoided any mention of his personal knowledge of affairs in France, thus concealing the prominent part he had undoubtedly taken in the great movements of his time. He most frequently sought the society of one whom he could safely trust, when laboring under any excitement which he could ill suppress, and which might possibly betray him.

Chancellor Bierce, who worked for Muller three years, was one of the few between whom and his employer there grew a strong sympathy, and before whom this retired man was less careful. One instance of this nature Mr. Bierce relates.

Agreeably to the laws of the State of New York, Louis Anathe Muller, in common with other citizens, had been warned out to general training. This order was looked upon by Mr. Muller as an insult, and in his excitement he made the following noteworthy remarks to Mr. Bierce :—

“Mr. Bierce, it is too bad! too bad! Captain Hurd sends his corporal to warn *me* out to train! He ought to be ashamed! I have been General of a Division five years—I have signed three treaties”—here, checking himself, he simply added, as though striving to suppress feeling: “Bierce, it is too bad!”

Prompted as these words were by the sting of injured dignity, we have no doubt of their being the truth, forced from the secret he so assiduously covered, through the unguarded medium of his wounded pride. Consciousness of this weakness in himself, is the probable cause why he sought the presence of Bierce, a man in whom he might safely confide.

Mr. Bierce explained to him, in a satisfactory manner, the

situation of our military laws, and Muller recognized the justness of the proceeding. However, he did not train, on that or any subsequent occasion.

Muller labored under great disadvantages in his building and farming enterprises, through the want of proper knowledge. This rendered his work doubly expensive. His grist mill had a most peculiar and unhandy arrangement. He was often cruelly imposed upon by individuals who enjoyed perpetrating jokes. A story is told of his desiring to sow an acre of turnips. Not knowing how much seed he should want for that amount of ground, he asked a neighbor, and was informed that it required a bushel. By scouring the country far and near and purchasing small quantities, he succeeded in obtaining three pecks. Soon after he was asked by an old farmer what he was going to do with so much turnip seed. Muller, in reply, said he wished to sow an acre of turnips, when the old man explained to him that he had been sadly hoaxed.

In conversation with him, Mr. Bierce gathered that Muller married his wife since coming to America, in New York; that he came in possession of the Georgetown estate in a manner not agreeable to his ideas of justice or honor; that Ludlow had made friends with him when he first came to New York, to whom he lent some \$30,000, by which, in the change of circumstances, he was induced to accept this tract of land rather than suffer a total loss.

In his personal appearance, L. A. Muller was a fine-looking man, about five feet five inches high, well proportioned, possessing a distinguished military bearing. His complexion was of a swarthy color, eyes black and penetrating, features sharply defined, with the forehead of a keen practical intellect, perfectly in keeping with the fine face. He was apparently about fifty years of age.

He was not an enthusiast, but a plain practical reasoner; he abhorred mean lying and deception, and considered his honor as sacred. He enjoyed the sports of the green and

the chase, and in these amusements his character was conspicuous. On no account would he attack game while at rest; every living thing had a chance for escape, but that chance was feeble if his fowling piece or rifle was in his hand.

He was very affectionate toward his young wife, Eugenie Adaline. She was a fair-haired, beautiful blonde, of only medium height—a graceful and finely-formed, girlish creature. Gay and affectionate with her maids, she and her two pretty children, Charley and Carlos, (one of whom was born in Georgetown, we understand,) were very much beloved by all, and were the center of the deepest solicitude on the part of the husband and father.

A strange, yet powerful apprehension weighed upon his mind and tintured his prominent movements. In common with the views of the French nation, he believed the powers of Europe would fall before the eagles of Bonaparte; that the haughty lion of Britain would crouch and yield, and even the American eagle would fly before the gigantic power of the Corsican. These apprehensions pressing upon him, seemed to find some relief in the hope that the secluded hills of Georgetown would afford him a residence unknown and unobserved, and a safe retreat from present danger. He avoided mingling in public assemblies, and when visiting any more conspicuous town he was attended by his most trusty servants. Indeed, this peculiar watchfulness, the construction of his fortress-like dwelling, the secret room—if such be a fact—all confirm the opinion that he feared molestation from the authorities of his native country. Two servants, in livery and armed, usually rode on either side of him as a body guard. At each saddle front, his own and his guards, was a case of pistols and ammunition.

But when Bonaparte made his line of march for Russia, Muller one day reading the news, was jubilant. "He shall be whipped!" he exclaimed; "Bonaparte shall be driven

back!" And so it proved. From this time he made his arrangements to return to France. When Bonaparte abdicated, and was sent a prisoner to Elba, Muller, leaving his property in the hands of an agent, took his wife and children to New York, where he left them and went to France. In 1816, he came again to New York to dispose of his property here. In his absence strange doings had been performed. The person in whom he had placed unlimited confidence in the care of his estate, one of the head men in the retinue brought here by him, had stripped his house of its furniture, sold his stock and every convertible object, and left, carrying off the avails. Weeds covered his garden walks and roads; desolation marked every object of his former care and pride; his village was forsaken and the mill deserted. In dismay, Mr. Muller viewed the wreck of his exile home, and tears at last gave relief to his oppressed mind.

He returned to New York and promptly offered the land for any sum. He sold to Mr. Abijah Weston, merchant of New York City, for the sum of \$10,500, fifteen lots and parts of lots, which include those lots of the present Muller estate, with house, barn, out-houses, grist mill and saw mill. The deed was executed April 9, 1816, Cornelius Bogart and Jacob Radcliffe, attest.

(Signed)

JACOB RADCLIFFE,
Mayor of the City of New York.

Mr. Muller then returned to France, it is said, leaving his family in New York City.

One would scarcely suspect so much had been lavished in the building up of this lonely place, from what can be seen this day. The Muller house, from the durable manner in which it is constructed, has withstood the rough treatment it has received from careless tenants, sent on by its subsequent owners. But little is left to suggest where stood the park, or where played the waters of the pretty fish pond. Long ago the park was demolished, and the

dam of the pond leveled by some of the numerous occupants of the house. The saw mill was demolished or removed before 1825, and also the grist mill, while there is nothing left of the village to mark the spot, except some of the buildings, still standing, occupied for other purposes.

"However, an air of romance has ever since clung around that stern and stately mansion, with its lofty poplars and spacious green in front, and until recently reports were rife and frequently believed that this house was haunted, and its occupants have been frightened pale, and some have been known to leave, actually believing in the mysterious tales of haunted houses, and that this was one."

That Louis Anathe Muller was a French nobleman, bearing an assumed name, fleeing from the vengeance of Napoleon Bonaparte, cannot be doubted. His family physician, a man named Pietrow, who came to Georgetown with him, once said, that Muller was "cousin the second to the Duke of Angouleme;" but no evidence was given this by the men who heard the assertion made, as Pietrow usually carefully avoided disclosing Muller's station or name. Dates demolish the idea that Muller was Louis Phillippe.

There are many evidences that he was a man of superior military attainments, and consequently many believe him to have been one of the celebrated French Generals loyal to the Bourbons, who escaped to America to avoid the impending doom of the guillotine. More generally, however, the belief prevails in this country that he was a member of the Bourbon family, and who, on the abdication of Bonaparte, was restored to his royal privileges.

It is said that Muller's wife, after his departure, assumed her maiden name of Stuyvesant, by which her children are called. We cannot vouch for the truth of this statement, but Madison County records show the following: The Muller property in Georgetown was sold by Abijah Weston to Israel Foote in the year 1820, for the sum of \$13,000. There was a heavy mortgage upon it. In 1821, it was sold

by Thomas Bolton, Master in Chancery, to the Mechanics Bank in the City of New York, and by the directors of this Bank to Francis U. Johnson, the deed bearing date the 13th day of September, 1834, and the same day by him granted to Peter Stuyvesant and Robert Van Rensselaer. June 15, 1837, Peter Stuyvesant and Julia R., his wife, made a gift of those premises, "for and in consideration of the sum of one dollar, lawful United States currency," to Nicholas William Stuyvesant, Caroline Augusta Stuyvesant and Robert Stuyvesant, children of Nicholas William Stuyvesant. If Muller's wife was a Stuyvesant (as report said and as is here indicated,) these three children were doubtless Muller's children, adopted by their relative, Nicholas William Stuyvesant.

The three joint owners last named (Caroline Augusta having become the wife of Benjamin Onderdonk, of New York City,) deeded the estate to Dr. James O. Van Hovenburg, of Kingston, Ulster County, by whom it is now owned. The homestead now includes some 600 acres, and is occupied by Mr. Van Hovenburg, a relative of the proprietor.

We return to the early settlers and incidents connected with their pioneer life, as given by the few survivors :—

There was a kindness and sympathy among the inhabitants in those sparse settlements, which was engendered by their common necessities. Generosity was encouraged everywhere, and exhibitions of meanness were despised and rebuked in some manner. Each one seemed ready to help the other, in any emergency, to the extent of his ability. It is told, however, of a certain man, who came in very early and settled in the south part of the town, who did not answer to the qualities we have named as ruling among the people. He had more than the average share of riches, and felt his consequence. Some time after his arrival, a woman died in the neighborhood on the east side of the Otselic,

and on her burial was taken to the grave-yard at Slab City. This man had, a short time before, purchased a wagon—a large two-horse lumber wagon, the first that came into town—and he was requested to lend it to bear the remains of the deceased to the grave. This he decidedly refused to do, adding that if “he lent his wagon to one he would have to to another, and he might keep on lending it till it was all wore out!” This seemed all the more inhuman from the fact that the Otselic then had no bridge across it, and the men bearing the bier were obliged to wade through the stream with their burden. This man also possessed the first grindstone in the neighborhood, and used to take off the handle and hide it, lest some neighbor should ask the use of the stone, or obtain its use otherwise. These are only two of the many instances of his meanness, which caused him to be so heartily despised by his neighbors, that he was at last glad to leave them and the country.

Before much grain was raised, game and fish formed part of the staple food. There was no fruit, except berries and wild plums, both of which were gathered and used freely. Sometimes bread, pies, and other edibles, were exchanged for apples, which were brought along by the Indians when they journeyed through here on their autumnal hunting tours south. Fish were plenty in the Otselic, and it was fine amusement catching fish at Hatch’s saw mill, at the outlet of the lake, where they were abundant at certain seasons. A journey to Leland’s grist mill in the spring time often resulted in a generous mess of shad caught from the Chenango. At the period when there were no obstructions on this river, from the ocean to its head waters in Leland’s Ponds, shad and other ocean fish came up annually, and were caught in abundance. After the construction of dams, the supply of these soon failed.

Georgetown forests made fine hunting grounds in the early days. Deer were quite common. One circumstance is noteworthy:—Two young men, Isaac Purdy and William

Drake, went out one morning with their fowling-pieces, and before breakfast killed four large bucks, not far from their homes south of the village. This is well authenticated, though it may seem to us a pretty large "breakfast spell." Panthers and bears sometimes made their appearance, while wolves frequently prowled about the quarters of the farmers' flocks. Small game was abundant. It is said that Muller paid high prices for game ; for rabbits as high as one dollar each, and in the same ratio—size and quality considered—for other animals. He also employed all the spare time of men and boys to catch trout for his fish-pond, paying enormous prices for them. Years after, when the dam of his pond was washed away, the school of large speckled trout which came down the stream, were a sight to see. For a long time after, this creek, which had never harbored a trout before Muller's sojourn, was one of the most prolific trout brooks in the country.

The ridge west of the Otsellic, which was covered with a dense wilderness later than other sections of the town, harbored an occasional panther and wolf to a late day. The prolonged unearthly scream of a panther was heard by many along the course of the creek one dark October night in 1843. It was also seen by different individuals, and was hunted, but escaped to the south.

As late as 1847, Mr. Sisson, then living on the Muller farm, had some of his sheep devoured. Evidences convinced him that the destroyer was some species of wild beast. His suspicions were confirmed by the statements of others who had seen, at different times, an animal resembling a wolf. Hunters scoured the Muller woods and occasionally obtained glimpses of the prowler, whose movements to avoid observation were very cunning, and its actions very shy. At length his wolfship's quarters were ascertained to be within a certain radius on the side of the hill, in the woods west of the tannery. A force of an hundred armed men, from the village and adjacent country,

volunteered to effect the capture of the aggressor ; which force, on coming to the Muller woods, formed an extended circle around the brute's stronghold. Gradually this circle narrowed its bounds, scouring every copse, inspecting every hollow tree or log, and overturning every pile of brush. Step by step the circle reduced its circumference, until the men had drawn quite near to each other. Presently a dark object moved the foliage of the thick undergrowth ; every hunter's eye grew keen, every arm grew strong of nerve ; for here was rare game, to bring down which, would be an honor. Soon the dark object darted from the cover of its hiding-place, and made straight to a point where he apparently expected to pass the line of men. " The wolf ! the wolf !" shouted several, while others coolly raised their rifles and fired. With balls in his body, and stunned with blows from gun-stocks, the last wolf in Georgetown yielded his life. He was found to be one of the largest as well as the last of his race in this section. The trophy was borne in triumph to the village, and there put on exhibition to satisfy the incredulous and gratify the curious. The lucky marksman, whose ball first hit the wolf, was a man named Soules, from the adjoining town of Otselic.

For a time the enterprises of Georgetown were scattered. There was the store at Bethel Hurd's, which, after Truesdale, was kept by Daniel Hurd. Religious meetings here, made this a place of attraction and of some note. The Muller village, with its many peculiarities, brought people from far and near, and trade was lively in consequence. The mills of Hunt & Bishop, on the Otselic, were, however, situated in the most feasible locality for business, and people were not long in finding it to be a pleasant and advantageous village site. There was the tavern of Payne, on the southeast corner ; on the opposite corner, southwest, (the present site of the post office,) stood a large, old fashioned, low, framed house, which was not lathed and plastered, and had a huge Dutch chimney in the center, with

fire-places in every room around it. Burnet Galloway had a cabinet shop in the north part of this house, and Alexander McElwain kept tavern in the other part. A store was kept by a Mr. Dudley. There was, also, a blacksmith and several other mechanics at this point.

After 1813, the Muller village went down, and Slab City began to rise. In 1815, by an act of Legislature, Township No. 6 was set apart from DeRuyter. The inhabitants were unanimous in their desire to have the town named "Washington," in honor of our first President ; but the Legislature objected, as there were several other towns of Washington in the State ; so, on the recommendation of that body, the people accepted the illustrious General's christian name, thus giving us "Georgetown."

The first town officers were:—Capt. William Payne, Supervisor ; Dr. E. Whitmore, Town Clerk ; Ebenezer Hall and Elijah Brown, Assessors. 'Squire Seth Smith of the village, and 'Squire Alvord, were two of the first Justices appointed. This town had been previously honored by appointments to office of its citizens, when it was a part of DeRuyter. Eleazer Hunt was Justice of the Peace for that town, appointed in 1806 ; Daniel Alvord and Josiah Purdy were Justices in 1808, and Ezra Sexton in 1810.

John F. Fairchild moved into town in 1817, and kept a store on the northwest corner in Georgetown village. He afterwards kept tavern on the southeast corner. The first store of importance was built on the site now occupied by the residence of Mr. Hannibal Priest, on the northeast corner, and was kept by Mr. Ira B. Howard. Chester Rose was one of the early store keepers.

Dr. E. Whitmore had been the established physician since 1810, and continued to be the favorite among a wide circle of patrons to the close of a long life, which gave to Georgetown many years service. He also kept the first winter school in the village, in the winter of 1810-11. The school was held in 'Squire Smith's house, near the mill.

The scholars came from a wide circuit round about ; from Payne's, Hawks', Nichols', and from the south line of the town. Dr. Whitmore was popular in many respects, being Town Superintendent, Inspector of Common Schools, and holding many other offices of responsibility and trust. He was one of the early prominent men.

With Dr. Whitmore, we should name others who were locally distinguished in the earlier years of the town :—Such as 'Squire Alvord, a man of worth and integrity ; 'Squire John Brown, the land agent, a man of marked ability ; 'Squire William Payne, who was frequently a town officer, and a thorough going and influential man ; Capt. Samuel White, who was for some time a Justice of the Peace, and active and useful in town proceedings ; Alfred Brown, a popular teacher, and for a number of years Justice and School Commissioner ; Rossetter Gleason, a teacher, widely known as a surveyor, and also a Justice ; Alexander McElwain, popular as a landlord and valuable as a citizen, who frequently held town offices and was a Commissioner of Deeds ; Apollos Drake and Olmstead Brown, who were Constables and Collectors, and held other town offices, and Elijah Brown, who was active and efficient in town matters, and a faithful officer.

To this list might be added many others of worth and local distinction, if we step into the years following 1830, when Georgetown furnished her proportion of talent, contributed her share of public officers, and yet held in reserve, men of real worth and true integrity to build up society and home institutions.

About 1820, a company from Plainfield, Otsego County, settled in the northern part of the town. William Griffin was already a resident there on Lot No. 6, and Richard Salisbury on another lot near by. This company was composed of Dea. James Babcock, Elijah Tracy, Ephraim Tracy, William Fish, Jirah Fish and Orrin Chase. These took up lots near each other west of the present " Line

School House,"—so called from being situated on the line between Georgetown and Nelson. Lucius Griffin, now residing in this neighborhood, is a son of William Griffin; Richard Salisbury is still living near Georgetown village. Mr. Eber Salisbury, who is engaged in manufacturing north of the village, is a son of the early settler above named. Some members of the Tracy family still live in town. Others of this company of long ago and their descendants have moved away.

In 1823 or '24, the neighborhood last mentioned built a log meeting house on Lot 17, a short distance west of the farm house of Lucius Griffin, its site being very near the corner of the road which turns north. The religious society, Free Baptists, consisted of some sixty or seventy members, with Elder Robert Hall as pastor. Orrin Shephard and James Babcock were deacons. The salary of the minister was not a stated sum, but, as was common in those days, was such as the society could afford to give in provisions and money, and the use of a piece of land upon which the minister raised his own crops. This church held its own for ten years, when by removals and deaths it became so decimated that it disbanded. Many of its surviving members united with the Free Church of Northern Nelson.

Up to 1830, the town gained in population rapidly. Squire John Brown, who had been appointed land agent for the Ludlow heirs,* exercised good judgment and managed affairs with such ability, that farms were speedily taken up. In the south part of the town, to those already mentioned as settlers, were added, Mann, Thorp, Mack, Upham, Niles, Day, Chapin, Ballard; near the center of the town were the Rays, Wagoners and Barnetts; and north and east were the Fletchers and Wickwires. Upon the road laid out early from the village past the Morrow farm to the Line School House, were located the Taylors, Morrows, Wilcoxs,

* Squire Asa Ellis, formerly merchant in Georgetown, was subsequently made agent for the Ludlow land. He has recently purchased all remaining unsold.

Stevens, Turners and Waters, and to the west the Nichols, Whites, Weeks, Perrys, Duttons, and many others whose names we have not obtained.

Agriculture developed ; even at 1830, the farms of the pioneers had reached a good degree of cultivation, and with their substantial (though chiefly plain,) farm houses and capacious barns, indicated plenty and comfort. The products of the newer sections, in wood, bark and lumber, found their way to Cazenovia, the chief marketing place ; these, together with stock raising, were sources of steady prosperity.

Common schools and religious societies were especially nurtured as the cherished institutions of a free and progressive people,—institutions in which all, rich and poor, had an equal interest. One of the first school houses of the town was built in the Sexton neighborhood, and stood very near the location of the present one, at the corner of the road on Lot No. 58. Afterwards the district was divided and this school house was moved east of Mr. Hawk's, for the use of that section. The new district formed by the division, lay at the north, and its school house was erected near Mr. Atwood's—hence called the "Atwood School House." This town has also had its select schools, at intervals, for very many years. One of the best teachers of earlier times was Rossetter Gleason, before mentioned.

Mr. Gleason was one of the marked characters of the new country ; a genuine yankee who could turn his hand to any trade, yet devoted himself chiefly to the practice of surveying and the business of wool-carding. His establishment on the creek north of Georgetown village, where the saw mill, planing mill, cheese box factory and dwelling house of Eber Salisbury is located, was well known by the inhabitants for many miles around. He was for some years a Justice of the Peace and School Commissioner. As surveyor he was familiar with every rood of land in Georgetown and adjacent territory. He possessed a mind of un-

common fineness, and an elastic, hopeful and genial spirit, which made him welcome in every home. He pursued his favorite avocation of surveying up to 1867, when he removed to the State of Michigan, and there, in the home of his daughter, Mrs. Mary Cole, he died in the year 1869, at a very advanced age.

The Baptist and Presbyterian churches were both early formed. The Presbyterians have the precedence in holding religious meetings, but it is undoubtedly the fact that Elder Stephen Olmstead, Baptist, was the first preacher in town. At intervals, he used to come from his home near Albany and hold meetings in the neighborhood of the Purdys, Browns and Olmsteads. The earliest Presbyterian minister was Elder Benedict. The Presbyterian society built the first church edifice in town, in 1824. It was located north of the village, nearly on the site of the pleasant residence of Wharton D. Utter.

In the village, the present tavern was built by Ebenezer Hall, about 18—. Mr. Rose followed John F. Fairchild in the store on the northwest corner. Mr. Ira B. Howard kept store on the northeast corner in 1830, moved to Michigan in 1835, and in 1869 was honored with the position of County Judge. Samuel Wickwire succeeded him in the store, and the latter, with his brother Charles, continued it at a later day under the firm name of "C. & S. Wickwire." Mosely & Campbell were for a time in business in another store, where Hare & Savage are now established. Subsequently, these two stores were united under the firm name of "Mosely & Wickwire," and were located on the southwest corner. Elijah Adkins bought the property on the northeast corner, and sold goods there for a time, after which he opened cabinet making and did a fair business in that line. From that time forward, Georgetown village grew to be a business center of this section.

The Baptist Church was built about 1835. The Presbyterian house was moved to the village a few years later. The

tannery, now (1872,) owned by Hawks & Mack, was built by William F. Bostwick in 1837 or 1838. This was a desirable addition to the enterprises of the village, and was one of the sources of prosperity. The tannery of Henry & Cummings was built by Mosely & Wagoner a number of years later. The latter is a large establishment and has done a heavy business.

Other enterprises have been instituted at more recent dates ; there is the carriage manufactory of Hawks & Stanton ; the cheese box factory and planing mill of Salisbury & Son. There are now three dry goods stores in the village :—That of Savage & Hare, one of the oldest ; the tin shop and hardware store of Wm. H. Johnson, one of the best in the country ; a shoe store and grocery combined ; two first-class blacksmith shops ; the cheese factory of Stowell Brothers. There are three resident physicians :—Drs. Charles White, George N. Harris and B. Franklin. The residence of the latter is one of the old landmarks of the village. The house was built before 1825, by Alexander McElwain. It has been greatly changed and modernized in its appearance. It was for many years the home of Dr. Whitmore, and the house in which he died, in 1851. The M. E. Church edifice was built by the Free Church in 1847. Brown's Hall, of recent build, is a commodious and most useful building for all public purposes.

There has been a recent movement to enlarge the village by laying out new streets, which are to be built up with good residences. For this purpose, Timothy Brown has purchased a portion of the Ellis estate, and new streets are already marked out.

Masonic.—A charter has been obtained and a Masonic Lodge instituted at Georgetown village, the present summer (1872,).

In 1850, the plank road through the main valley of the town was constructed, which united Georgetown village more closely with Eaton and Pecksport. Subsequent-

ly, hop growing and dairying have "put money into the purses" of the inhabitants of Georgetown. Cheese factories have sprung up in various sections. In all enterprises the farmers of this town are found to be keeping even pace with the spirit of the age. In this day of progress, they could not let the golden opportunity pass which would secure them a railroad; hence, the inhabitants bonded their town heavily, and brought the Syracuse and Chenango Valley railroad through, close by the homes where the pioneers built their first log cabins; where the first fields of grain, dotted with stumps, waved in the sun so many summers ago, and skirting the sacred enclosure where the sorrowing settler for the first time upturned the virgin earth to receive the remains of his cherished dead. The town has long remained inland from thoroughfares, having been heretofore less favored, geographically, than the more northern towns of the county; but the skill of man has overcome, at last, all obstacles in the way of railroads, and Georgetown is henceforth in familiar acquaintance with the great world.

DR. E. WHITMORE was born in East Haddam, Connecticut, in 1784, and while a young man came to Hamilton. Madison County was fast being settled and was pressing her invitations to the energetic sons of New England to come in and help build up the society of the new country. Dr. Whitmore was from an old New England family, distinguished for traits of character derived from Puritan ancestry, and those peculiar traits and sterling qualities were especially valuable to him as one of the pioneer physicians. He studied medicine in Hamilton with Dr. Thomas Greenly. He there married Miss Susannah Hovey and soon after removed to East Hamilton and commenced the practice of medicine. In 1810, he removed to Georgetown, and there established permanently. In 1814, he purchased the homestead farm, a short distance south of the village, where he lived till 1834, and where several of his children were born.

The latter year he purchased a farm in the village of Georgetown, and finally bought the house where Dr. Franklin now lives, where he spent the remainder of his years. In 1838, the 25th of December, his wife died at the age of fifty-two. She had been to him a true helpmeet, and was a most worthy christian (a member of the Presbyterian Church) and an estimable and honored woman in society. Six sons and daughters who reached manhood and womanhood, were the children of this union, and all were living when she died. These sons and daughters married and some of them settled in Georgetown; one son, Russell, resides on the homestead farm, another, Mr. E. Whitmore, owns a romantic situation near by.

Dr. Whitmore married, for his second wife, a sister of James Barnett (well known in this County). She died in 1850, about fifteen months prior to his own death. Two children were left of this union.

In his profession as physician, he was, however, most at home. Being careful, and having a cool head, he was remarkably safe in critical cases. The branch of Obstetrics had no more noted physician in the country; he was called far and near, and never in a single instance, it is said, has a patient in this part of his practice, died while in his care, and the cases can be numbered by tens of hundreds. He eschewed surgical operations and artificial means, and professed himself to be, only nature's handmaid, to which, undoubtedly, in a great measure, is due his remarkable success.

Dr. Whitmore was religiously constituted, and his whole life was influenced by this inborn principle. One particular verse of an old familiar hymn was a favorite with him from childhood. All through life, it clung to him, and time after time he could be heard repeating, or singing:—

“Life is the time to serve the Lord,
The time to insure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return.”

Once when riding alone upon one of his professional tours, the poet's idea forced itself upon his consciousness with unusual vividness. He was deeply convicted, and came out from the mental struggle and the close examination he held with himself, a true Christian. He then united with the Presbyterian Church, of which he remained a member till the close of his life. Although truly devout and consistent in his christian character, he was never sectarian. It is noticeable that six of his children were converted and united with the Baptist Church with his approval, all of whom were baptized in one day. His philanthropic spirit recognized the brotherhood of all christians and all nations as well; hence he was a warm Abolitionist, espousing the cause when it was exceedingly unpopular.

Although a very energetic man, he was also calm, deliberate and methodical in his manner. A practical reasoner, he looked straight through a matter to the root and did not suffer trivial circumstances to influence him. These qualities with great integrity, commanded the confidence of his fellow citizens. He was not desirous of holding office, yet his town's people were continually placing trusts in his hands, which to him were repeated proofs of their regard for and confidence in him, and which he fully appreciated. He was the first Town Clerk of Georgetown, and held this office for six years in succession, was then Supervisor for some years and then again Town Clerk. He was appointed Postmaster and held that office for nineteen years. He was for some time Town Superintendent and Inspector of Common Schools. He felt a great interest in the education of the masses and as there were no higher schools in Georgetown on which to bestow his care than common schools, he aimed to have these as good as the best. Under the care of his clear and critical judgment, common schools in this town were placed in excellent standing. Educational interests have seemed to fall to the care of Mr. Whitmore and his sons, who, after him, have been repeatedly entrusted with school offices.

Dr. Whitmore retained a remarkable degree of physical vigor and elasticity, and his mental force was unimpaired up to the day when he was stricken with paralysis, when after a short period of suffering he died, November 6, 1851.

His kindness of heart, his sterling virtues, his noble nature, (albeit he was not without his faults, which were, however, more peculiarities than faults,) made him beloved among the people, and his loss was deeply felt. So large a concourse as gathered at his funeral has seldom been witnessed in Georgetown. The Rev. Mr. Gaylord preached from this most appropriate text :—" And they buried him ; and all Israel mourned for him." I Kings, XIV Chap., 18th Verse.

CHURCHES.

The Presbyterian Church of Georgetown, was formed previous to 1815. It was a large society, and the only society in town for many years. The meeting house, the first in town, was built in 1824, half a mile north of Georgetown village. About 1840, the house was moved to the village. In 1845, the "Free Church" was formed of members who had withdrawn from this. Though decimated in numbers from this cause, and from deaths and removals, the society is still a corporate body, and holds its property.

The Methodist Episcopal Church of Georgetown. The first class of this denomination was formed about 1830, in the Atwood school house. Rev. J. M. Snyder, who was stationed at Earlville, was the first preacher ; Julius Hitchcock was first class leader. About 1833, the first class in the village was formed. In 1841, the two classes were reorganized, under one head, at the village. Revs. Wm. Rounds, Lyman Beach, Henry (or Jesse) Halstead serve this charge as pastors the first few years. The meeting-house was built by the "Free Church," about 1847, and of that society purchased by the Methodists, at a later date.

The Baptist Church in Georgetown, was formed Nov. 12, 1831, and consisted of twenty members. Pitts Lawrence

was first Deacon. The meeting-house was built in 1834. The first pastor was Daniel G. Corey, who was ordained in this church March 5, 1835. Edmund B. Cross, of this church, became a missionary to southern Asia. The following have been pastors :—Revs. Oliver H. Reed, Nathan Woods, Reuben L. Warriner, Reuben Parsons, jr., A. Hall, William C. Hubbard, E. C. Cook, W. B. Morey, S. S. Webber, William Hickery, J. K. Brownson, John R. Haskins and C. S. Crain.

CHAPTER XI.

HAMILTON.

Boundaries.—Geography.—4th Township ; Its Purchase.—Indians.—Curious Relics.—Mary Antone.—Pioneers and their Experience.—First Courts.—Anecdote.—Payne's Settlement.—East Hamilton.—Hubbardsville.—Hamilton Center.—Poolville.—Hamilton Village in 1800.—The Settlement in 1800, 1809, 1812.—Hamilton Academy.—Female Seminary.—Union School.—Mercantile and Mechanical Industries of the Village.—Hamilton Bank.—Hamilton Lodge F. & A. M.—Biographical Sketches of Samuel and Elisha Payne, Gen. King and others.—Public men, Lawyers and Physicians.—Madison University.—Rev. Daniel Hascall ; Dr. Kendrick.—Earlville.—Churches.—Newspapers.

Hamilton is bounded on the north by Madison, east by Brookfield, south by Chenango County and west by Lebanon. The surface is a rolling upland, broken by the valley of the Chenango River and its eastern branch. High ridges border the stream in the south part of the town. At Hamilton village and north, the valley is spreading and beautiful, and this village rests in a spacious vale nearly encircled by the eastern, southern and western hills. The valleys of the Chenango are fertile, the soil consisting of a gravelly, sandy loam. The eastern part of the town, rough and uneven in its contour, has most excellent grazing farms, while its soil is of a clayey loam resting on a clay subsoil.

The old, well known Skaneateles Turnpike crossed this town, entering at Hamilton village, passing to East Hamilton, thence to Clarksville, in Brookfield. The road is to

this day characterized for its mathematical directness, over high hills and through deep valleys, with no possible variation on account of steep passes. The older Utica and Oxford Turnpike entered the northeast corner, crossed the town, passing out at the southwest corner, at Earlville. This, like the other turnpike, pursued an undeviating course, over mountainous ridge, or hillock, as the case might be. We are to remember, however, that the surface of the country was hidden by a heavy forest, and the surveying engineer, with an undertaking before him as great as now would be the laying out of a railroad, spent no time or money in looking up feasible routes in the wilderness, but laid his lines, as he followed his undeviating compass. The Utica and Oxford Turnpike long ago dispensed with its numerous taverns, as they lost their revenue when the Chenango Canal was built, for Utica and Oxford and the intervening villages transferred their transportation from the heavy wagons to the canal boat. Now, the Utica, Chenango and Susquehanna Valley Railroad, having found the easy grades along the route of the old turnpike, is performing more than the work of both canal and turnpike. This railroad opens to communication with the world, a rich agricultural country, in which eastern and southern Hamilton has its share.

The Chenango Canal, built in 1836 and '37, follows the Chenango River along the west border of the town, passing through Hamilton village, Middleport, in the border of Lebanon, and leaves the county at Earlville.

The Chenango River becomes a feeder for the canal. The most easterly branch of this stream has several fine mill sites along its course, the most available being at Poolville and at Earlville, (once called the Forks,) where it unites with the main stream.

The Utica, Clinton and Binghamton Railroad, following the line of the Chenango Canal, again divides the work of transportation, so that to-day the number of boats plying upon the canal has become greatly lessened.

The town of Hamilton was formed from Paris, March 5, 1795, and named in honor of the patriot, Alexander Hamilton. Its territory embraced four townships of the "Chenango Twenty Towns," which was reduced by Eaton, Lebanon and Madison being taken off in 1807.

The first town meeting was held in the house of Elisha Payne, on the first Tuesday in April, 1795. Joshua Leland was voted Supervisor, and Elijah Blodgett, Town Clerk.

Hamilton, or "4th Township," began to receive attention from emigrants as early as 1792. In April, (the 16th day,) 1794, William S. Smith received from the State a patent for 4th Township, which, according to the statement of the Surveyor General, contained 24,400 acres. A transfer was soon after made, and the English proprietor, Sir William Pultney, came in possession of the town, though William S. Smith received some of the fine land in the Chenango valley, which he sold to settlers.

From the English company, Dominick Lynch purchased the title to most of the Township. It is said that he was so much gratified by the sale of the first five hundred acres of land, at twenty shillings per acre, that he paid five dollars more than usual, to have the deed of conveyance engrossed on parchment, which is yet held in the family.

The town of Hamilton, which, at the present day, exhibits to the eye of the traveler such broad, rich and beautiful farms, handsome dwellings, and which bears such evidences of that substantial progress in business and learning which belongs to older countries, was, eighty years ago, when the pioneer first set foot upon her soil, a vast sweeping wilderness, still tenanted by the Oneidas and Stockbridges, who fished in her streams, hunted her deer, encamped in her valleys, and made their journeys through her territory, to and from the Susquehanna. The New York State documents and papers, cite us to their occupation of this land three hundred years ago, and from time to time point to

their journeyings down the Chenango to their own Susquehanna lands. The pioneer found their well-worn trail, and their camping grounds upon the flat near the Forks, (Earlville,) which were readily designated by Indian implements being scattered all about their deserted camp fires—not wholly deserted, for they annually came and spent a season in basket-making, to a period as late as 1815.

Within the memory of our younger inhabitants, the Stockbridge tribes, with an old chief, Konkerpot, as their leader, used to visit Fisherman's Pond, on the farm of O. B. Lord, Esq., near Poolville, where, under a pair of large cherry trees, they made their baskets.

Year by year, as the plowman upturns the soil, some relic is brought to the surface, such as hatchets, arrow-heads, pipes, stone pestles, &c., implements similar to those found in other localities. It is not a long time since Squire Lord picked up, on his farm above named, two specimens of Indian antiquity, the like of which we have not seen elsewhere. They were stones somewhat in the shape of human heads. Holes were chisled out to represent the eyes—or eye-sockets—and a place cut to represent the mouth. In the center of those eye-sockets, is curiously wrought in what *might* indicate the sight of the eye; a bright spot of flint in those of one, and of white sandstone in the other. Both these specimens are common cobble stones, the largest being the lightest colored, and which has, also, three round holes drilled, or chiseled, in the back of the head. If we were to decipher the meaning of those holes, we should say that the person whom this was designed to represent, was killed by being shot twice in the head from behind, one ball passing out at the top of the head. Indian hieroglyphics mean much more than we can decipher, and the light color of this head, the perpendicular forehead, the dimple chiseled in the chin, the light sand stone eye-sight, the bullet holes in the head, have a strange story of their own, which we should be glad to read.

The trail which the Indians kept well worn, came from Oneida Creek and passed down the Chenango branch through the west part of Hamilton. Two miles below Hamilton village was a frequent camping ground.

One winter, about 1810, a company of about seventy encamped here and built their wigwams; lived for some months, and made their baskets; roamed about the forest and among the settlers; hunted a little and exhibited their wild customs considerably, all winter. However, they appeared to be rather peaceably disposed, and the white inhabitants on the west side of the creek became quite accustomed to their wild whoops and savage habits.

The tragedy in which Mary Antone acted a horrible part, occurred here a few years later. The party to which she and the Antone family belonged, had encamped upon land now known as the farm of J. D. Smith, Esq., and erected seven large wigwams. It was in autumn, and they were intending to spend the winter here. The young squaw toward whom Mary felt such a vindictive hatred, was fine looking, but was spoken of by some of the Indians, as "no good." She had been maneuvering to captivate the attention of Mary's Indian, a young Stockbridge, to whom, it is said, Mary had been some time married, according to the Indian form. The girl was making a basket for Mrs. Hannah Waters, of Hamilton village, and was in the act of putting in the handle, when Mary came upon her suddenly, and struck her with an Indian knife. Not satisfied with one blow, she repeated it, until she had inflicted seven wounds in her right side, which produced her death. Mary made some little effort to conceal herself in the woods, but was found, with very little difficulty, behind a log, curled up like a wild animal. She, however, immediately resumed her proud bearing, for she possessed a good form and rather handsome features. She then appeared twenty years of age, or thereabouts. She manifested a remarkable indifference as to her fate, and when told that she would be hung

for the murder, she replied that she did not care, and signified that had the girl lived, she would at some future time have taken her life. She added : "She got away my Indian, and deserved to die."

Mary was put in irons and held in confinement for a few days at Mr. Howard's tavern in Hamilton. Howard kept the house which is now kept by Mr. Ingalls. In this house the jury of inquest held their consultation.*

Of the jurors who were impaneled on the inquest, both *ante* and *post mortem*, the following are a part of the names : —Gen. Nathaniel King, Daniel Smith, Elisha Payne, Azel Tinney, Jabin Armstrong and Samuel Payne. Of these men, only Jabin Armstrong is now living.

There was great excitement attending the trial, which Abram Antone contended was no business of the white man's. He believed that the laws of New York had no jurisdiction over the Indians. The Oneida Chief was consulted, who gave her up to be tried by our courts. This proceeding Antone treated with contempt, declaring the chief's authority to be no greater than his own in such a case. Indeed, it is said by some that by right Antone was an Oneida Chief. The head Chief of that nation was considered an enemy to Antone.

During her stay at Hamilton, many persons visited her, to whom at first she was quite communicative, although she could speak English but brokenly. Her father brooded about the premises with a sullen cloud upon his brow, till he obtained an interview with Mary. After this she answered no more questions of the bystanders. She was removed from here to the jail at Whitestown, and after her trial was hung at Peterboro. Throughout the whole proceeding, in her trial and at her execution, even in her latest moments, she appeared extremely cool and indifferent.

John Jacobs, an Indian, the principal witness against her, and who was most active in her arrest, became ever

* William White, of Hamilton, Deputy Sheriff, captured Mary Antone.

after the object of her father's hatred, whose murder by Antone, a few years later, and the subsequent events connected with Antone's life, created an excitement which can never be forgotten so long as the generation of that day exists.*

Fourth Township was not, however, regarded as the rightful home of the Indian. The Clinton Treaty of 1788, had invested the State of New York with its ownership, and its doors were thrown open to the white settler.

In the winter of 1792, John Wells and Abner Nash, from Paris, Oneida County, N. Y., formerly from Amherst, Massachusetts, came on snow shoes and selected a location in the southern part of the town, on the east branch of the Chenango River, a short distance east from where the village of Earlville now stands, and returned to Paris. In the spring of the same year John Wells and his wife, Abner Nash, Patrick Shields and John Muir, the two latter from Scotland, left Paris with their goods and chattels, all of which were drawn on an ox sled, and, guided by marked trees, penetrated the wilderness. Mrs. Wells was provided with a horse on which she carried her infant son William, about one year of age. Their route was on the west side of the cedar swamp, between Waterville and Hamilton. Coming to the east branch of the Chenango which was swollen by recent rains, a new difficulty presented itself. Nothing daunted, Mrs. Wells urged her noble horse into the stream, and he swam over with Mrs. Wells clinging to the saddle and her child in her arms. Their goods were ferried over in an old canoe, the oxen swimming the river and drawing the empty sled. Soon after, they reached their new homes in safety.

During the summer of the same year, Mrs. Wells, learning that there was a white woman about twelve or fourteen miles distant, in the town of Norwich, went on horseback, following marked trees, and made her a visit, there being no other white woman within that distance.

* See Appendix.

Those four pioneer settlers took up a body of land on both sides of the Chenango River and then divided it. Horatio Sholes now lives where they settled. The first and only animals driven into town and owned by these pioneers, consisted of one yoke of oxen, two cows and two hogs. Mrs. Wells brought a small dog in her saddle bag, which was nearly drowned, being wholly submerged in crossing the Chenango.

John Wells commenced keeping a public house immediately after his arrival, for numerous emigrants and those "looking land" were finding their way to the "Twenty Townships."

Patrick Shields was a native of Scotland, who came over with the British in the Revolutionary war. He was wounded in the battle of Bunker Hill, taken prisoner, and remained here afterward.

The first living white child of the town was Harry, son of John Wells; the second was Horace, son of Abner Nash. On the premises of the first settler the first store of the town was kept by a Mr. Church. The first grist mill of the town known to the remembrance of the earliest living inhabitants, was conducted by Reuben Slater, Poolville.

In the year 1793, Squire Reuben Ransom took up the farm which has been known for years as the "Adon Smith farm."

In 1794, Samuel Payne and his wife became the pioneers of Hamilton village. They settled on the land now occupied by Madison University.

In 1795, Elisha Payne, Theophilus, Benjamin and William Pierce, Jonathan Olmstead, Daniel and Nathan Foster, all from Lebanon, Connecticut, with their families, joined Mr. Payne in the charming location he had selected. Samuel Stower, from the same place, came in 1797. The same year Dr. Thomas Greenly, the pioneer physician, came in from Connecticut. Samuel Stower took up eighty acres, having purchased it of the first proprietors, and lo-

cated his residence east of where the Seminary buildings on Broad street now are. Dr. Greenly located on the same street where is now the residence of Mr. Mott. Benjamin Pierce, Esq., built the house now owned and occupied by Professor Beebe. In this hospitable house the lawyers, justices and judges of the early day, used to stop, when here at County courts, sharing Mr. Pierce's generous board during each term.

Deacon Jonathan Olmstead, located about a mile south of the village, a little below University Hill, where he built the farm house still standing.

Before 1800, John Pomeroy, Herman Jordan, Timothy Rogers, Abijah Sprague, Otis Howe, Stephen Brainard, Edward Bonney, Ichabod Wheeler, Mr. Orton and Dr. Josiah Rogers, had settled in various localities in the town. Many of these settlers were men of property, whose means enabled them to invest considerably in lands, and to make substantial improvements.

Upon the Chenango, in this genial soil, sprang into life the germ of the village of Hamilton, which, for years, in honor of the pioneers, bore the name of Payne's Settlement.

Such men as constituted this settlement, men of means, of culture and of public spirit, were needed to engage in the momentous questions involved in the formation of government for the swiftly populating new country. Most heartily did they engage their talents, and from the earliest date they have been prominent in the public history of our county.

The first record we have of this section being represented in the courts of our government bears the date of 1794. This county then lay in the boundaries of Herkimer, and this town in the town of Paris. The Court was a term of the Herkimer Common Pleas and General Sessions, held at the Meeting House in New Hartford, town of Whitestown, on the third Tuesday in January, 1794. Henry Staring,

Judge; Jedediah Sanger and Amos Wetmore, Justices; William Colbraith, Sheriff; Jonas Platt, Clerk. Among the list of Grand Jurors present, we find the name of Duty Lapham, one of Madison County's pioneer settlers, whose name is honorably and well known from an early period by the inhabitants of Hamilton.

An anecdote of this first Court is thus related by Wm. Tracy, Esq., in his lectures before the Young Men's Association of Utica, N. Y.:

"A gentleman who attended the Court as spectator, informs me that the day was one of those cold January days frequent in our climate, and that in the afternoon, and when it was near night, in order to comfort themselves in their by no means very well appointed court room, and to keep the blood at a temperature at which it would continue to circulate, some of the gentlemen of the bar had induced the Sheriff to procure from a neighboring inn a jug of spirits. This, it must be remembered, was before the invention of temperance societies. Upon the jug's appearing in Court, it was passed around the bar table, and each of the learned counselors in his turn upraised the elegant vessel, and descanted into his mouth, by the simplest process imaginable, so much as he deemed a sufficient dose of the *delicious* fluid. While the operation was going on, the dignitaries of the bench, who were no doubt suffering quite as much with the cold as their brethren at the bar, had a little consultation, when the first Judge announced to the audience that the Court saw no reason why they should hold open Court any longer, and freeze to death, and desired the crier forthwith to adjourn the Court. Before, however, this functionary could commence with a single 'Hear ye,' Col. Colbraith jumped up, catching, as he rose, the jug from the lawyer who was complimenting its contents, and holding it up toward the bench, hastily ejaculated: 'Oh! no, no, no, Judge—don't adjourn yet; take a little gin, Judge; that will keep you warm; 'taint time to adjourn yet;' and suiting the action to the word, he handed his honor the jug. It appeared there was force in the Sheriff's advice, for the order to adjourn was revoked, and business went on."

From this date, all Courts of this County were held at Whitestown till 1798, when, by an act passed the 15th day of March of that year, Herkimer County was divided, and Chenango County was formed from this and Tioga County. It fell to the lot of Hamilton and her sister towns, to be in-

cluded in the County with the pleasant sounding Indian name, Chenango, and for eight years lay within its domain.

After the formation of Chenango, courts were formed within its boundaries, and the first Court of Common Pleas was held in Hamilton, in the log school house near the house of Elisha Payne, in June, 1798; Isaac Foote, of the 8th Township, (now Smyrna,) presiding as first Judge; Joab Enos and Joshua Leland, Judges; Oliver Norton and Elisha Payne, assistant Justices; Uri Tracy, Sheriff; Sidney Breese, Clerk; John L. Mersereau, Surrogate. The courts were held alternately at Hamilton and Oxford until 1806.

Judge Foote, who held this office for ten years, was the first member of the Legislature appointed to represent the interests of the people of this region when it was included in the County of Herkimer.

The first jail limits were established by Court of Common Pleas, at Sherburne Four Corners, in July, 1799, but the jail at Whitestown served for this county until 1808, and for Madison County until 1812.

After the formation of Madison County, in 1806, the Courts were held alternately at the school house near David Barnard's, in Sullivan, (now Lenox,) and at the school house in Hamilton village. The first officers were, Peter Smith, first Judge; Edward Green, Sylvanus Smalley, Elisha Payne and David Cook, Associate Judges; Asa B. Sizer, County Clerk; Jeremiah Whipple, Sheriff; Thomas H. Hubbard, Surrogate.

It will here be seen that the town of Hamilton early acted a most important part in establishing Courts of justice for the protection of the rights and interests of the people. However, owing to the peaceful nature of the inhabitants, there appears to be no great amount of business previous to 1800, while at the Circuit Court of this District, held July 10, 1798, in the town of Oxford, Judge Platt presiding, there was no business transacted at this or the second term, for want of litigants.

Since Hamilton embraced (until 1807,) the towns of Lebanon, Eaton and Madison, many of those who gathered up their effects, and took up their westward journey to become settlers of Hamilton, Chenango County, and who located within this then well known town, became in reality the pioneer settlers of Eaton, Lebanon and Madison. However, town lines did not separate those who were joined by a common interest, and the roads through the wilderness, which were only designated by marked trees, in the beginning, and which were now assuming some faint appearances of a highway, were as often traversed in their visits to each other as in the olden days when all dwelt in one town.

The privations and want suffered in so many new settlements, were never so severely experienced in this hamlet. The nearest grist mill was at Brookfield, but owing to the roughness of the country between, no roads having been opened in that direction, this mill did not supply them. From the first, the route to New Hartford had been kept open, and was quite passable for that day, and from the grist mill at that place the settlers of Hamilton received their supplies of meal and flour, or got their grists of corn and rye, ground. However, the wooden mortar and pestle were quite frequently resorted to in pounding corn for family use. The building of the first grist mill was a new era in the prosperity of this section, and the man who built it became thereby a benefactor to his race and a blessing to community. The first grist mill of this vicinity was built by Daniel Wheeler, about the year 1797, on the site of the present Armstrong mill, in the town of Lebanon, adjacent to the town of Hamilton. We mention it in this connection because of its proximity to, and close alliance with the progress of this town, and was, moreover, for several years the only mill upon which a large section of the country depended.

A few years later, this mill, then owned by Daniel and Elisha Wheeler, was burned. A new stone had just been

brought from Albany, and repairs to some extent had been made on the mill, with the object in view of starting it anew with two run of stone. The fire caught in the night from a kettle of coals kept in the mill for warmth ; stoves having never been introduced into the country at that day. The mill was nearly in ruins ere any one was aroused from their slumbers. The loss, being a severe one to the community, created considerable excitement, and before mid-day a large crowd had gathered from many miles around. Some came with their sleighs loaded with provisions and grain, which they tendered freely to the use of the troubled miller, who they well knew had suffered heavily in the loss of his stores of grain. A decision was made upon the ground, by the leading men, that the mill must be immediately rebuilt, and before night the plan was arranged, and next day the work commenced. In a short time Wheeler's Mill was performing its usual routine of labor.

Although log houses were the fashion, with their big stick chimneys, through whose broad opening the children could count hosts of stars at night, yet the saw mill of Ichabod Wheeler in Hamilton village, was bringing about a revolution in style, and as early as 1806, frame additions had been joined to many of these log buildings. These became the parlors of our grandmothers, and were ceiled with broad pine boards, specimens of which cannot be found at this day, only in the relics of some of these ancient houses. Many of the floors of these primitive tenements were made of split basswood logs, hewn so smooth and joined so nicely that not a splinter could be found, and which these ladies vied with each other in keeping of a chalky whiteness. The most aristocratic parlors were perfectly innocent of carpets or mahogany upholstery ; but was familiar with water, soap, sand and rushes—with splint bottomed chairs and tall posted, canopied bedsteads ; while the hum of the spinning wheel, the clang of the loom, the trumpet notes of the dinner warning conch shell, the cheery

voices of large families, made music throughout the dwelling. These ladies were healthy, superior women, and in the language of one of them, Mrs. Lapham, who still survives,* hale and really fine looking, though at the advanced age of ninety-two, they "took solid comfort."

We suspect that the wisdom of the pioneer women of Hamilton, became a quiet but powerful influence in the furtherance of progress and prosperity in this flourishing town. From the knowledge we have of them, they may be counted among those noble women of whom Solomon says: "She looketh well to the ways of her household, and eateth not the bread of idleness," and "She openeth her mouth with wisdom, and in her tongue is the law of kindness.

From an anecdote related of one of the pioneer women, which occurred at an early day, we cannot for a moment doubt the power, however unobtrusive it may have been, of such women in shaping the destinies of the rising generation, as well as greatly influencing that of their husbands.

In that day, the luxuries of the family board among the wealthiest, were few, in comparison to the present, and it was no uncommon thing if the housewife's larder became nearly empty.

* The above statement was made August 1868. Mrs. Lapham has since died. From the *Dispatch* is the following obituary:—Mrs. Amanda Lapham died at the residence of her son-in-law, Mr. L. Joslyn, in Eaton, April 22, 1869, at the advanced age of 92. Mrs. Lapham was one of the first settlers of the town of Lebanon, her husband, Daniel Wheeler, being one of the most enterprising of the pioneers, and by whose untimely death in 1806, the wife lost a truly kind companion, and community a worthy citizen. Widowed and the mother of five young children, yet like the true women, as all our pioneer mothers were, she courageously bore her trials and managed her affairs with enterprising assiduity. Mrs. Wheeler was one of the seven who composed the First Baptist Church of Hamilton when it was first organized, and when Elder Olmstead was pastor, and from that day to the close of her long, eventful life, she was an earnest, consistent Christian. In later life she became the wife of Dea. Lapham, who was long and honorably known to the people of Hamilton and vicinity. Mrs. Lapham was the mother of the wife of Rev. Jonathan Wade, missionary to Birmah. Remarkable vigor, symmetry, and activity of body, as well as strength and clearness of mind, characterized Mrs. Lapham in her old age, and which did not fail her until her last illness, which was not of long duration.

An occasion of this nature had happened in the household of one of the first families of Hamilton. While at breakfast, Mrs. —— had said to her husband : “ My dear, I have nothing in the house to cook for dinner. We have no meat, no potatoes, no flour, no butter—indeed, there is nothing !” The lady’s good humored husband made no remark, appearing to think nothing of the matter, concluded his breakfast by despatching the remaining viands upon the breakfast table, rose and went about his business, whistling, utterly forgetting that he needed another meal of victuals. Not so with Mrs. ——, who began to devise some plan, not so much to produce the noonday meal, which she knew her husband was able to supply, as to cure him of his habit of carelessness. She accordingly made a closer inspection throughout the house to procure something to cook, which resulted in her obtaining about half a teacup of Indian meal, which she brushed from the meal chest. This she boiled with water, which, when done, made a pudding about the size of a teacup. She then spread the dinner table with order, which was her usual habit, placed her pudding upon a plate, covered it with a bowl, and sat it in the center. Her better half arrived at noon, and both sat down to the meal. Glancing across the table, he remarked, “ Well, my dear, where are the victuals ?” “ Here,” she replied, archly, as she uncovered the pudding. Further comment was needless. He now remembered, probably for the first time, the statement she had made in the morning. Good naturedly, and inwardly pleased by his wife’s wit, he dispatched himself forthwith for the substantials, from which in a short time his lady prepared a comfortable dinner. Mrs. —— never afterwards had occasion to bring her ingenuity to a similar test. This same gentleman was repeatedly chosen to positions of honor, and was eminently popular and beloved by all. In our opinion, it is a foregone conclusion, that the tact and wisdom of such wives as this, go far toward the making of such noble men.

Many enterprising farmers joined the settlement begun by Messrs. Wells, Nash, Shields and Muir on the rich lands about the valley of the Chenango, eastern branch, and soon had productive farms under cultivation. Among them were Abijah Snow, Elijah, Zenas and Thomas Nash, Lucius Crane, James Williams and others. Ebenezer Colson came to this section as late as 1815, and spent the rest of his life here. Justus Shattuck came about 1814, and settled nearly half way between Earlville and Poolville, and set up the clothier trade, which business he continued for many years.

A settlement was commenced in 1796, in the east part of the town, called "Colchester," now East Hamilton. The inhabitants, being chiefly emigrants from Colchester, Ct., gave it the name of their native town. The Ackleys, Calvin, Rodney and Eli, three brothers, were conspicuous among the pioneers of Colchester. Some of their children are in possession of the excellent farms these men took up.

Silas Clark, Stephen Brainard, Elisha Brainard, William Shephardson, Reuben Foote, Rufus Clark, Dr. Noah B. Foot were well known citizens of this section in the early days. Ezekiel Lord settled with William Lord about two miles south of East Hamilton. Dea. Stevens settled near Hamilton Center. David Dunbar and Calvin Hubbard became citizens of Hubbardsville.

EAST HAMILTON, or "Colchester Settlement," was a place of some note in the days when turnpike traveling was popular. The Utica and Oxford Turnpike was crossed by the Skaneateles Turnpike in this village. The hotel of Silas Clark was then known far and wide, for Mr. Clark was a popular landlord. He was in this hotel at an early day, and continued until business pretty much ceased on those roads.

At present, East Hamilton has about thirty dwelling houses, one store, one tavern, a neat Methodist Church, a post office and a few mechanics' shops.

HUBBARDSVILLE, contiguous to East Hamilton. became,

at quite an early day, a pleasant country settlement, with a tavern, store, grist mill, tannery, and a few mechanics' shops. Mr. Eleazer Hunt, whose name occurs as the pioneer miller of Georgetown, built the grist mill at Hubbardsville. It has been, all its years, a most needed and useful institution, and the name of Hunt's mill justly had a wide reputation. Sheremiah Hunt, Eleazer's son, succeeded to the property, and a great many years perpetuated the name. It is now owned by P. T. Brownell. The old tannery was converted into a distillery, which, finally, under the pressure of temperance efforts, closed.

Nathan Brownell was at one time quite extensively engaged in the mercantile business here, having his store on the corner opposite the store now kept by Mr. Nash.

About 1835, a select school was established at Hubbardsville, which was taught by a Mr. Niles of Lebanon. It was largely patronized. This school continued with varied success, yet maintaining an excellent reputation, when it was incorporated in the year 1850, as the Hubbardsville Academy. This was due the enterprise of the citizens, and the exertions of Prof. P. Woods, who was the first teacher after the charter was granted. The school was very successfully conducted for a time. It has since become extinct. In 1837, the school building was erected.

At present, Hubbardsville has one store, Clark Nash, proprietor, a post office, grist mill, saw mill, and a fine school house, where religious meetings are held.

Calvin Hubbard, from whom this place is named, is still living, at a very advanced age. He has been a successful farmer, as his broad and well tilled acres show. Those beautiful maples along the street, from Hubbardsville to the Center, were set out by him.

David Dunbar, also an early settler of Hubbardsville, was another superior farmer. James H. Dunbar, son of David Dunbar, purchased a farm of H. P. Potter, and being an active, energetic man, he became one of the most scientific

farmers of this section. He was awarded the first premium by the Madison County Agricultural Society, in 1851, as having the best cultivated farm in the county.

A rich farming country surrounds Hubbardsville, East Hamilton, and extends to the southward along the Chenango. It betokens good soil and well directed labor and care of the husbandman. Undoubtedly, competition has stimulated effort. Fine farm houses are everywhere to be seen, and the town exhibits no more beautiful farms in all her borders. It is one of the great hop growing localities of the State. Hubbardsville is the home of the prominent hop contractor, Mr. Charles Green.

The Ackley farmers of East Hamilton, have been conspicuous in agricultural societies, having frequently been awarded premiums for their stock.

The large farm taken up by Ezekiel Lord, (two miles south of East Hamilton on the old turnpike,) is one of the best of that section, and is now under superior cultivation under the care of his grandson, O. B. Lord, Esq., who owns it. The Lord farmers have been foremost among agriculturists.

Stephen Brainard was one of the early successful farmers and public spirited citizens, so useful in all communities, and especially valuable in the new country.

The Nash family, who were among the earliest settlers of this section of Hamilton, were from Plainfield, Herkimer County. Their descendants are numerous in various parts of the town. Clark Nash, Esq., merchant at Hubbardsville, is of this family,

HAMILTON CENTER.—As in several towns in this county, the center was selected by some of the inhabitants as the place for the village of the town, and in Hamilton Center the first Congregational Church of the town was built, about 1800.

Prominent among the early members were the names of Patrick Shields and wife, Abijah Snow, Abijah Poole, Eli Ackley, Elisha Swift, Daniel Nash, Thomas Foster and his wife, Mrs. — Hubbard, Dea. Jonathan Stevens, Stephen Brainard, Ezekiel Lord, and many others of the early settlers. About 1840 the church was removed from the Center to Poolville.

The Universalist Church was established by Rev. Nathaniel Stacy, the widely known and gifted evangelist of that denomination.

In the center burial ground, nearly all the early settlers were buried, and so loved and sacred has the spot been held by the families, that many of their members, dying while sojourning in distant places, have been returned to mingle their dust with their kindred.

The proposed village at the Center, however, did not thrive, for as soon as business men saw better prospects in other localities they hastened to avail themselves of such facilities. There is now some twelve or fifteen dwelling houses at the Center, and the Universalist Church.

Southwest of East Hamilton, and a half mile south of Poolville, on the old turnpike, there used to be a tavern which held forth for many years, for the benefit of the turnpike. Its proprietor, Moses Campbell, owned an ashery, near by, which, as many as fifty years ago, was the center of a great excitement, it being the resort and hiding-place of counterfeiters. They were detected in their nefarious proceeding; the officers of the law came in upon them, broke up their gang, and some of the number found a home in State Prison.

POOLVILLE.—About 1825, this village received its name from the Messrs. Poole, who built up its manufacturing works. Mr. James Williams was one of the early proprietors of the soil.

Isaac Poole was first engaged in the Shattuck clothier mill, south of Poolville. In 1825, the Pooles built a woolen factory, in the firm name of Isaac & Randall Poole. It was a small establishment, where, chiefly, satinets were made. This was one of the first woolen factories of this county.

In 1826, Caleb Loud and Elias Hunt came from Boston, and set up a boot and shoe manufactory, the business being carried on under the firm name of Amos & Isaac Poole. The boot and shoe factory employed from thirty to forty women, and the wholesale business was quite extensive. Mr. Loud also built a tannery, the one now owned by Mr. Henry Berry.

In 1827, Mr. Randall Poole was killed by accident, which caused a change in the firm name. Mr. Poole's death created a great deal of excitement. We have the following statements concerning the lamentable affair: Mr. Poole had entered the factory early, to open the gate preparatory to starting the wheel, for the water was frozen about it. While engaged in this work, and alone, he received a fatal blow upon his head, in what manner it is not known; the appearances only left his friends to conjecture that it was probably from the slipping of some implement he was using as a lever, or from something falling. He was found, not long after, lying upon the ice, dying. This occurred Dec. 12, 1827.

After this, Amos Poole belonged to the factory firm, and later, Mr. Loren Snow* joined his name to the Pooles.

In 1830, Mr. Enos Wood moved into Poolville, and set up a machine shop, and there made factory machinery, in which he was engaged for several years.

About 1835, Mr. Nathan Eaton removed to Poolville and purchased the Poole factory. Mr. Eaton improved the

*Loren Snow was one of the first men of the village, a thorough-going, active business man, a main pillar in church and society. He was an architect and builder by trade, and prosecuted that business to a large extent. In many of the villages of this county are fine and substantial buildings constructed by Dr. Loren Snow. He subsequently removed to Freeport, Illinois, where he died, and where members of his family still reside.

works, opened a store, and run a large ashery in connection. He prosecuted a large business for a number of years.

During the period between 1830 and '40, Poolville, with her various manufactories, her shops, stores and tavern, was wearing an air of thrift and enterprise unheard of before. The Congregational Church was removed here, and a Methodist Society had been organized, (they subsequently built themselves a house of worship,) many tasteful cottages had been built, and altogether, it was a very pretty and lively village.

There came a time, however, when woollen manufactories declined throughout the country. This mill at Poolville, like others, run down, and the business was finally given up and the mill sold. It was in time converted into a grist mill which is now owned by Mr. James Jackson. The boot and shoe firm removed, and that business ceased. Mr. Enos Wood removed to Pierceville where he continued his machine works for the Pierce Factory Co. In Poolville, Mr. Allen Wood, now senior member of the firm of Wood, Tabor & Morse, of the Engine Works at Eaton, first started as machinist with his uncle, Enos Wood.

There is now in Poolville, one store, one tavern, some mechanic shops, a saw mill, grist mill, tannery, and about thirty dwelling houses, and the M. E. Church.

In South Hamilton, one William Comstock, suffering with delirium tremens, killed his father and mother with a spider, cut out their hearts and roasted them on a stove. He plead guilty and was sent to State Prison during life. He is now living, an old grey headed man, having been a prisoner fourteen years, and is the oldest prisoner in that institution.

HAMILTON VILLAGE.

Lots No. 1 and 2, and Nos. 19 and 20, which make the village corporation, were purchased—No. 1 by Timothy

Rogers, Daniel Brown and Thomas Hart ; No. 2 by Elisha Payne ; No. 19 by Samuel Payne ; No. 20 by Theophilus Pierce.

Elisha Payne made the first frame building in the town, a barn, the timbers of which, including the braces and rafters, were hewed. The barn is still in existence, owned by Mr. Patrick. Squire Payne (as Elisha Payne was better known,) kept tavern in his first dwelling immediately after his arrival and settlement here. In 1802, he built his new tavern, which stood on the corner of Broad and Lebanon streets. This was a fine building for that day, and has remained a landmark until the present year. It has, this summer, been removed to make place for the new block being built.* It was found on moving the building that its joists and rafters, as well as its frame were all of hewed timber, quite strong, and in a pretty good state of preservation.

There was a small frame tavern, built before this of 1802, which stood where the Park House now is, as early as 1800. It was a small house with two rooms facing the south and with a shed running back on the east.

As early as 1800, Payne's Settlement had, besides the two taverns above mentioned, a frame school house on Broad street, a square roofed building standing on what was then the public green, at the head of the present Park, which was afterwards moved near the site of the Union School building ; a frame dwelling house on Broad street, the residence of Dr. Greenly, and the frame house of Benjamin Pierce. Joseph Colwell was keeping store on the corner of Broad and Lebanon streets where Mr. Woodruff now is. This was the first store of the village. Mr. Colwell continued at the same stand until 1816, when in company with Capt. Steere, he built the brick store, on the site of the present store of Foote & Gaskill. The frame of Mr. Colwell's first store is still in existence, and is the frame of

*The new block built by our enterprising townsman, Adon Smith, Esq., is of brick, modern and complete in its fair proportions.

Rev. Mr. Ludden's barn. There was also at that period a saw mill belonging to Ichabod Wheeler, located on the Chenango, not far from the present grist mill, and a small grist mill at the same place, in which Mr. Wheeler had an interest. This mill was subsequently taken down to make place for the present grist mill built by Mr. William Pierce.

The Baptist denomination organized a society as early as 1796 and held meetings in the school house.

So rapid were the improvements, in and about the settlement, that by 1806 large portions of land were cleared and most bountiful crops were growing, small orchards were set out, and each farmer (all the inhabitants were farmers then,) was getting into comfortable circumstances. The manufacture of salts, the only money paying business of that day was quite extensively carried on.

During 1808 and 1809, the noted French refugee, Louis Anathe Muller, made his residence in this village. The house he occupied is yet standing next the M. E. Church. Muller was very quiet, reserved and non-committal in his manner while living here, and many believed him to be Louis Phillippe. When he had completed his Georgetown mansion, he removed there.

In 1809, Payne's Settlement, as the village was still called, had comparatively but few inhabitants. These men were, however, of sufficient stamina to predict prosperity to the growing village.

The village had so increased that they succeeded in obtaining a charter, incorporating the village of Hamilton, bearing date April 12, 1812.

At this period, Rogers & Pierce owned the grist mill and saw mill, situated near the place where the Utica, Clinton and Binghamton Railroad depot has been recently located. The Park House, which was built and kept by Artemus Howard for many years, had succeeded the little frame tavern. Although it was a house of no small pretensions for that day, and was justly famous for its excellent management, yet its

appearance was exceedingly modest, when compared with its present style. Repairs, additions and modern arrangements, have quite transformed the little tavern of 1812 into the present Park House.

A store was kept by Clark & Dorrance, and had been for some years on the location opposite Squire Payne's tavern ; it stood nearly on the same ground where Mr. Fairchild now lives. Charles T. Dearing, (who was Revenue Collector during the war of 1812,) afterwards succeeded to the location of Clark & Dorrance, where he traded till 1816, when he and Henry M. Graves, individually, built on the opposite side of the street, one-half of those brick buildings which were added to by the other half after 1820, and now form the brick block on the southwesterly side of Broad street.

A small, red building, standing where the present book store now is, which was built years before by Dr. Greenly, and rented for a store to Graves & Dascom, was now (in 1812,) kept by Graves & Fargo.

The Baptist meeting house, built in 1810, was situated near the center of the village, on what was then the village green, near the north end of the Park ; its precise location was afterwards used for Broad street.*

Therefore, as is shown above, the village, in 1812, had two taverns,—Squire Payne's and the little tavern which grew into the Park House ; three stores, viz: the one kept by Graves & Fargo, in the small building above mentioned, the Colwell store on the Woodruff corner, and that of C. T. Dearing, who had succeeded Clark & Dorrance ; the school house, which had been moved to its location near the Union school house, where town meetings were held ; the Baptist meeting house, and about twenty-five dwellings.

In 1816, a new impulse was manifest, which resulted in the upspringing of various enterprises.

*Haight & Chappell built a distillery about 1810, and kept it for a time. finally passed into the hands of Deacon Osgood.

As before stated, Dearing & Graves built the half of those brick buildings on the southwesterly side of Broad street, that year ; also Joseph Colwell and Capt. Steere built the brick store, which was afterwards taken down and rebuilt by Capt. Steere, and which is now the hardware store of Foote & Gaskill. The old brick Academy was also built in 1816. Between that date and 1820, the Baptist Education Society perfected those measures which gave Hamilton village Madison University.

Although the village was the home of some of the most eminent lawyers and talented political men of that day, and the rendezvous of great military companies and the ground of their parades, also the mercantile center for a great territory round about, yet the desire to promote the cause of education became the paramount idea which actuated the important movements of those days. The leading minds of the village were deeply imbued with its sentiments, and freely used their means in the object. As a first step, the Academy was originated. Its first trustees, who were also its founders, were : Elisha Payne, Thomas H. Hubbard, Thomas Greenly, Peter B. Havens, Esek Steere, Joseph B. Peck, John Foote, Samuel W. Osgood, William Pierce, 2d, George Lawton, Nathaniel Stacy, Thomas Wylie and John G. Stower.*

The Academy building, a brick structure, was erected in 1816, on the site of the present residence of D. J. Mitchell, Esq., corner of Broad and Pleasant streets. The lower story was used for the district school, which was in fact, the primary department of the Academy. In the second story the Academy was held. Its first principal was Gen. Nathaniel King.

In 1820, when the Baptist Education Society located their school in Hamilton, it was opened in the third story of the Academy building, which they occupied till 1823 ;

*Of the above named trustees, John Foote is the only survivor, at the date, July, 1872.

then they erected their first edifice, the Stone Academy. After the removal of the Theological School into their own edifice, the trustees of the Brick Academy had the third story taken off. The Hamilton Academy was incorporated by the Regents of the University of the State of New York, February 23, 1824.

Professor Zenas Morse succeeded Gen. King as Principal. He was assisted by lady teachers, the first of whom was Miss Emily Hayes.

In 1827, the Theological Institution built their first edifice on the hill, (the western,) and their stone building in the village was rented by the trustees of the Hamilton Academy, to be used for the male department, and the brick building was used for the female department. This institution, then under the supervision of Prof. Morse, ranked second in the State, *i. e.*, next to the Albany Academy.

The old Academy was justly regarded by the citizens with pride; it is spoken of in terms of affectionate remembrance, and regret that it was allowed to run down. Its decline was owing to a variety of causes; the University Grammar School incorporated in 1853, withdrew numbers of young men, and the Board suffered a heavy loss in the burning of the brick building in 1855. They were afterwards induced to supplant the Academy by the Female Seminary.

According to the Regent's report, Hamilton Academy had at one time 130 students, 67 pursuing a classical course; number of volumes in its Library, 831; value of Library and apparatus, \$1,500. The Academy went down about 1857.

The Hamilton Female Seminary was first opened by Mr. Clinton Buell, who bought the residence of Dr. Havens on Broad street, remodeled it and commenced his school in 1856. It was incorporated by the Regents of the University of the State of New York, Jan. 17, 1856. Mr. Buell conducted the school about three years, when he was suc-

ceded by Misses Wallace and Fields. Misses Waters and Hastings, Preceptress and Assistant, conducted it for a time, under whose skillful and efficient management, the Seminary was highly successful as a school, though it was not, and had never been from the beginning, a financial success. Subsequently, the school was discontinued for a time, until it was revived under the charge of Rev Charles A. Raymond, who had formerly been Principal of a Seminary of like character in Virginia. This was in 1861, or about that time. After two years labor Mr. Raymond left the school, and it was again discontinued.

The Regents' report of 1859, gave to Hamilton Female Seminary, the number of students, 158; those pursuing a classical course, 117; value of Library and apparatus, \$778; number of volumes in Library, 427.

After both academy and seminary had ceased to exist, the stone building was taken down, and its site is now occupied by a dwelling.

In 1866, the Female Seminary was resuscitated by the present proprietor, Prof. Goodenough, who, co-operating with the wishes of some of the citizens, and with the assistance of a small subscription from some of them, purchased the old seminary, and opened a school again in the fall of that year. Since that time the school has been successfully conducted, by M. M. Goodenough, A. M., Principal, Mrs. M. M. Goodenough, Preceptress. All the facilities for a first-class boarding school has been combined with a day school. It has turned out several classes of graduates.

The old district schools of Hamilton have been merged into the Union School. In 1853, School Districts No. 1, 14 and 17 were consolidated. The district elects three trustees each year for a term of three years, and the trustees, when organized, form a Board of Education, and have the charge of the school, the district being withdrawn from the jurisdiction of the School Commissioner of the County, or, at least, so far as the examination and licensing of teach-

ers is concerned, that duty being given to the Board of Education.

The present corps of teachers (1872,) are, Mr. E. P. Sisson, Principal ; Miss Jennie Hemingway, first, and Miss Lucinda Blakeman, second, Assistants ; Miss S. Leonard and Miss Lucy Rice, Intermediate Department ; Miss Phebe Sisson, Primary Department.

This school was formed when the Union School movement was yet an untried scheme in this county. Its founders were the first Board, of which Charles C. Payne was first President, who continued in this office for nine years, resigning when it had become successfully established. It required a vast deal of energy, tact and perseverance to overcome the prejudice against the movement.

The school, on the average, numbers from four to six hundred pupils. It is endowed with the library and apparatus of the old academy. The standard of instruction is high, and the graduating classes show a thoroughness of training which would do credit to any academy in the land.

Madison University, (which is sketched at length hereafter,) and the other schools of Hamilton village, have justly been her pride from the earliest days ; and yet, while it would seem that the energies of the people were being wholly spent in building up those schools, there has been quietly at work a wise regulating force, which has kept the bone and sinew healthy, and given the village stamina. This regulating power is found in the various industries, of which it is well to speak further, and to which the pen returns.

From 1815, onward, there was a steady increase in mercantile and mechanical pursuits. Many of the old firms were so prosperous as to continue up to a late day, some of them being still in existence.

From 1834 to 1837, during the building of the canal, great activity in trade prevailed. More than a score of stores and shops suddenly found existence, which were not, however, permanent institutions. Some of the old and per-

manent firms increased largely, and some very fine buildings were erected by them, which are still an ornament to the village. Mr. Hiram Savage, in company with Mr. Manning, Mr. Boone and Mr. Wheeler, commenced the Exchange buildings. Mr. Savage had been one of the old firms of the village, having opened the tin and hardware business at an early day, in a shanty on the location of the present drug store of Bonney & Welton. He subsequently bought out and repaired the premises on Lebanon street, which he occupied so long as he remained in business here.

The Exchange, of which Mr. Savage was one of the builders, was put up in sections of brick, Mr. Manning building that section next the canal, Mr. Savage the one now occupied by the marble shop, Mr. Boone the one now occupied by the harness shop of Mr. Buell, and all of them, together with Mr. Wheeler, the section on the west end.

The Commercial Block was built during that period, which was also the enterprise of different individuals. The Eagle Hotel, so conspicuous from the country side of Eaton street, was erected as one of the needs of the times.* A third tavern was built by Mr. Wadsworth on Lebanon street near the canal, which Rufus Bacon, afterwards, for many years owned. This building, no longer needed as a hotel, has been converted into a tenant house and is now occupied by five families. Mr. C. C. Payne opened a brick yard, and from the brick made there he built his own house, on Payne street. All those fine brick dwellings to be seen on that street, besides many others in the village, were erected about this period.

Mr. ——— Mott first established the mercantile business on a substantial basis. His sons, Smith and Addison Mott, succeeded him; and on their retiring from business, it passed into the hands of a son of Smith, Mr. C. M. Mott, who perpetuates the good reputation of their house.

The oldest house in the cabinet ware trade is that now

*We have not the names of the builders of other blocks.

belonging to Hall & Leach on Lebanon street. It was formerly the property of Erastus Wheeler who purchased it of the original proprietor, Mr. James Higgins, who came in 1810, and opened the first cabinet shop of the village on Madison street. He continued here in business until about 1825, when he sold to Erastus Wheeler, who had previously learned his trade in this shop. About 1834, Mr. Wheeler removed the shop to Lebanon street, where it is yet standing, being added to by newer buildings. It is one of the old landmarks. The works increased rapidly and during the term when Wheeler & Parker constituted the firm, an engine was put in. C. B. Gardiner purchased Mr. Wheeler's interest in 1850, and it continued in the firm name of Parker & Gardiner until 1866, when Gardiner & Hall owned the property. The firm name is now Hall & Leach. No trade in town has been more successful, for so many years, than this. Generally some dozen workmen are employed.

Mr. E. Stillman had also one of the early cabinet shops of this village. He worked for Erastus Wheeler in his shop on Madison street in 1828, and first went into business in 1833, in a shop which stood where, in 1840, he built his cabinet warehouse on Lebanon street. His steady prosperity tells us of the soundness of the tradesmen of the past. Mr. Stillman continued in his trade till the time of his death, which is of recent occurrence.

As early as 1831, Warren M. Rice came to this place, and in company with a Mr. Stoddard opened a shop and commenced boot making. They soon extended their business, keeping as many as fifteen workmen. Mr. Rice is still in the business, and since the war does not employ workmen.

Mr. Thaxter Poole and Mr. Tucker have a shoe store, the former commencing in 1844, the latter joining him in 1846. They are one of the old firms of the village and have a good reputation. The harness making shop of Eli Buell

was opened by him in 1842, when he commenced on a capital of \$15. He prospered remarkably. Since 1844 he has been in the Exchange buildings. Foote & Gaskell, in the hardware business are an old firm. E. W. Foote commenced in company with John Foote, Esq., and Capt. Steere, as early as 1840. After three years the firm consisted of only the Footes, and in three years more E. W. Foote became sole proprietor, and then established the first store, entirely devoted to the hardware trade, in the Chenango Valley. Gaskill became one of the firm at a late date.

In addition to the above named mercantile concerns, Hamilton village has at the present day four dry goods stores besides that of C. M. Mott, viz: Stiles, Wedge & Co., W. A. Boyd, A. G. Slocum and O. L. Woodruff & Co.

The drug store of J. Foote, now belonging to Bonney & Welton, is one of the long known stores of the village. Two other drug stores have been added to the trade, viz: H. P. Hartshorn, established in 1845; and Benedict & Banning, commenced in 1866.*

The village has also at the present date, the Paterson's boot and shoe store; Foster & Benedict, in the harness making business, also H. H. Nash in the same department; the hardware store of Royce & Grosvenor; four grocery stores; two book stores; two jewelers; a good bakery; the marble shop of H. P. Case & Co.; Johnson's foundry, where castings and hop stoves are made; three meat markets; one saloon; three artists; two milliners, viz: Mrs. Swift, and that of F. G. Rice, both on Eaton street; two clothing stores, viz: Piotrow & Lewis, and I. M. Burnap.

The great business of the canal is waning, robbed of its traffic by the railroad. Of the three large storehouses which were once a source of great revenue, but one is in operation, and this doing but little business. Mr. A. Peck attends to the forwarding, at the large storehouse on Eaton street, which formerly had so large a traffic as to re-

* Now Palmiter & Simmons.

quire the enterprise of a large firm, of which Mr. Peck was the senior member.

The Hamilton flouring mill long ago established, as the early history of this town tells us, is owned by Mr. James Furman, who purchased the property of Messrs. Oswood & Rogers, about 1849. This mill is a prosperous concern, and a useful institution to community.

The tannery, also an old established concern built by a Mr. Orton, when the country was new, is yet largely useful under the care of the present proprietor, C. J. Johnson. The lumber yard of Mr. A. Z. Kingsley & Co., is another large business concern, in the vicinity of the mill and tannery; and the Utica, Clinton and Binghamton Railroad depot, located in this, the southwest part of the corporation, make this part of the village a point of unusual activity.

The old Town Hall, on Madison street, was originally built for the Free Church, when that body went out from the Congregationalists on account of the slavery agitation. They used this building so long as they remained a separate organization. Subsequently, the corporation obtained it for a Town Hall. Tripp's Hall, built by Melvin Tripp about 1870, is an elegant structure, suitable for all public meetings. It has recently been enlarged and refitted for use. It is on Lebanon street.

Hamilton Bank was organized Feb. 19, 1853, and was incorporated under the State laws, March 1, 1853. Its capital stock was \$110,000, a majority of which was owned by people residing in this immediate vicinity, or had resided here.

The first Board of Directors was composed of Adon Smith, Alvah Pierce, D. B. West, Lewis Wickwire, John J. Foote, Smith Mott, Wm. Felt, Alonzo Peek, William Cobb, Artemus Osgood, Henry Tower, Delos DeWolf. Adon Smith was first President, and D. B. West, Cashier, who

have continued in this office to the present day. The duties of the Board of Directors, were for a few years, very arduous, as several banking experiments had been unsuccessful here, and they determined to make this experiment sure. Their plan was fully carried out by the officers, and Hamilton Bank became one of the soundest and most prosperous institutions of the State. In 1865, this, in common with other banks of the State, received a change in name, and thereafter became

The *National Bank of Hamilton*, with the same capital as above. At the election of January, 1872, the same officers were continued, and the Board of Directors the same, with the exception of Wm. Fairchild in place of Lewis Wickwire, deceased ; Linus H. Miller in place of Wm. Felt, deceased ; Wells C. Russell in place of William Cobb, deceased ; Sanford Gardner in place of Artemus Osgood, removed ; David W. Ingalls in place of Harry Tower, deceased ; Heman Howes in place of Delos DeWolf, removed. The place of Heman Howes is made vacant by his recent death.

Hamilton Lodge, No. 120, formerly No. 121, F. & A. M. This Lodge was installed on the 28th day of May, 1805, by Hon. and P. W. Jedediah Sanger of New Hartford, Oneida County, N. Y. First officers installed were Seeley Neal, W. M. ; Asa B. Sizer, S. W., and Rufus Eldred, J. W.

There were twenty-seven members present, including the subordinate officers. On the same day the Lodge was duly organized. Thomas Hubbard, Dr. Thomas Greenly and John Shapley, were the first that were made Masons in Hamilton Lodge.

At that day, Hamilton included Madison, and at the organization of the Lodge, it was located in that part of the town now Madison. During the first year there were thirty-seven members made. In 1806, the "Sherburne Lodge" was formed from this. In the same year the Lodge was

removed to Hamilton village. In April, 1807, Alpheus Hitchcock was expelled on the charge of poisoning his wife. In December, 1817, the Lodge was, by a vote, removed to Eaton, where it remained as long as the Lodge continued to work.

Up to this period, 1827, this was a large and flourishing Lodge, and among its early and prominent members, we recognize the familiar and honorable names of Asa B. Sizer, Esq., Levi Love, Hon. Thomas H. Hubbard, William Curtis, Samuel Sinclair, Dr. Thomas Greenly, Joseph Enos, Rufus Eldred, Hon. Erastus Cleaveland, Dr. Daniel Barker, Andrew P. Lord, William Berry, jr., Calvin Morse, Curtis Porter, Thos. Wylie, Ellis Morse, Ephraim Gray, Windsor Coman, Joseph Morse, Andrew C. Hull, David Darrow, Hon. Bennett Bicknell, Lyman G. Hatch, and Rev. Nathaniel Stacy. Of the 123 members of the old Lodge, but twelve are now (May, 1872,) living, viz : Lyman G. Hatch, Wisconsin ; Andrew C. Hull, Angelica, N. Y. ; Orville Eldred, Wisconsin ; Heber Temple, Pratt's Hollow, N. Y. ; Benjamin Choate, Eaton, N. Y. ; Alpha Morse, Angelica, N. Y. , Calvin Morse, Eaton, N. Y. ; James and Henry Cooledge, Madison, N. Y. ; Isaac and Ambrose Phelps, Solsville, N. Y., and Thomas H. Greenly, jr., Hamilton, N. Y.

In 1829, this Lodge, with others, after due deliberation, decided, in consequence of the excitement caused by the abduction of William Morgan, to suspend their meetings for the present at least.

From that period to 1846, the Lodge was closed ; meanwhile, the charter was surrendered, and the hall and property, together with valuable records, was consumed by fire.

In 1846, the Lodge was resuscitated, and commenced its work with a dispensation from Grand Lodge, with the name of

Hamilton Lodge, No. 120. Its first meeting was held the 16th day of December, 1846, at Odd Fellows' Hall. Officers named in the dispensation were Charles G. Otis, Esq.,

W. M. ; Hon. B. F. Skinner, S. W. ; Gaius Stebbins, J. W. The following were petitioning members : Thomas H. Greenly, Jeremiah Wilbur, Henry G. Beardsley, Thomas C. Nye, Daniel Younglove, Perez H. Bonney, Thomas Wylie, Curtis Porter, Daniel Barker, Isaac Phelps and Philander P. Barker.

This Lodge has been exceedingly prosperous, and many eminent men are numbered among its ranks.

SAMUEL PAYNE

Was born in the year 1760, in Lebanon, Conn. He was a lineal descendant from one of two brothers named Paine, who came to America from England, and landed at Plymouth in 1621. One of the brothers settled in Conn., the other in Virginia. From these brothers all the American citizens of that name descended.

John Paine, a brother of Samuel and Elisha Payne, conceived the idea of changing the orthography of his name, writing it Payne. Samuel and Elisha, subsequently, and before they came to Central New York, adopted the same form.

Samuel Payne married Miss Betsey Stower, and removed from Lebanon, Conn., to Hamilton, Madison County, (then Paris, Herkimer County,) in the year 1794. Mr. Payne took up the farm which is now University Hill. Both Mr. and Mrs. Payne possessed that energy and perseverance which well adapted them to the life of the pioneer. They encountered many novel, and often unpleasant experiences in their life in the woods, which were inhabited with deer, bears and Indians. It was no unusual thing to capture a bear, or shoot a deer upon their own farm, or near their dwelling.

They were devoted christians, and hence it is recorded of Mr. Payne, that in the beginning when he had felled a large tree on his farm near where the University building now stands, he bowed his knee in the solitude of the wilderness and prayed for food and raiment, and a people where-

with to serve God, and consecrated himself and all he had to God's service. In 1796, two years after, was organized in the settlement a Baptist Church, which has existed to this day.

Because of their prosperity, which they regarded as from the bounteous hand of Providence, they deemed it incumbent upon them to return to God of the fruit of their increase. Consequently, in 1827, they gave their farm of 123 acres, then valued at \$4,000,—a small sum compared to the present value of such a farm—to the Baptist Education Society to locate thereon their Theological Institution. The whole was made over to the society by a warrantee deed, reserving to themselves the use of nearly one-half of the farm during their lives. They had no children, and therefore placed their affection on this Institution of learning, which they made their pet,—their *protege*.

Samuel Payne, in the early days of the settlement, was quite prominent in public matters, and was appointed one of the Judges of the County Court, by which title he was designated all his after life. But he had no ambition for the political arena, his tastes being of a religious character. He delighted in doing good and in spending his means for the advancement of the right. He was beloved by everybody, for his social, genial disposition. His cheerfulness was contagious. He loved children, and a group of half a dozen boys, (he used to hire boys for the sake of having them with him,) engaged in labor with him, grew so merry as to forget that labor was anything but a pastime. His companion shared the same cheerful and devoted spirit. Never was a couple more happily united than they in all good works. In a literary direction Mrs. Payne's mind was marked. Her proverbial kindness to the students in sickness, or in need, gave her the title of "The Students' Mother."

Judge Samuel Payne died in Hamilton, Aug. 19. 1843, aged 83 years.

Mrs. Betsey Payne, died in Hamilton, January 1, 1850, aged 86 years.

ELISHA PAYNE

Was born in Lebanon, Conn., in the year 1762. He married Miss Polly Brooks, Jan. 12, 1787, and in 1795, with his wife and four children, removed to Hamilton. His wife died in 1796. He afterwards married (Aug. 17, 1797,) Miss Esther Douglass, of Whitestown, N. Y.

Elisha Payne was one of the few prominent men in the early history of this country, his name appearing in the first courts. when this was a part of Chenango County. He was elected one of the Associate Judges in the first courts of Madison County in 1806, serving in this capacity with ability. He held the office of Justice of the Peace for many years, and was chosen to other municipal offices. He engaged his physical energies in clearing up the wilderness on the village plot, and, consequently, served his terms on the bench, and returned to the clearing of his fields. There is an anecdote related which is characteristic. Judge Platt came to Payne's settlement to consult with Judge Payne on some official matters, and seeing several men at work, some of them barefooted, clearing up logs after a "burning," their clothes sooty, and their countenances begrimed beyond recognition, he thus addressed the eldest man of the party: "Can you tell me where I can find Judge Payne?" He was answered modestly, "I am called by that name, Sir;" for it was no other than Judge Payne and his sons clearing land. "Is it possible!" said Judge Platt in amazement, and yet with great courtesy, for the Judge was a true gentleman. Mr. Payne led the way to his house, and after bathing and change of apparel, the two sat down to official business, when Judge Platt expressed himself as delighted with the transformation wrought by so easy a process.

With the same ease and ingenuity, Elisha Payne operated all his concerns, from the clearing up of his large farm, and attending to official matters, to the engineering of his plans

in making a village in this pretty valley. He came to the wilderness to found a village, and succeeded in bringing together the elements which were to accomplish this result. He was not alone, however, in this laudable work, as the history of the village will show ; but it was mostly from his farm, and by his efforts, that village lots were first laid out. He gave the land for the park, for the cemetery in the village, and from time to time gave other portions from his farm to encourage mechanics to settle here and build.

There was, from a very early period, a strong competition between this village and central and east Hamilton, concerning the location of *the* village of the town. For a time, town meetings were held at the Center, so great was the strength there. But Hamilton village, enjoying better natural advantages, aided by her strong men, so increased, as to bring the balance of power to her side ; and at length the central and east part developed into a farming country unsurpassed for its richness, and the village of Hamilton made marked progress.

Judge Elisha Payne, being a man of great public spirit, enlisted heartily in this competition ; and in every enterprise, from the beginning of the settlement to his death, his name is prominent. He died full of honors, at the ripe age of eighty years, in 1843. The Payne monument, bearing underneath his name, this inscription, "The Founder of Hamilton Village," stands conspicuous in the village cemetery.

GEN. KING.

"Nathaniel King was born at Amenia, Dutchess County, N. Y., Dec. 26th, 1767. His father, Samuel King, was a plain, well-to-do farmer, an ardent, christian patriot of the revolution, who sent an older son into the military service. But by the depreciation in value of the *old continental money*, and especially in consequence of becoming surety for some friends, he lost most of his estate, and dying, left to his widow and youngest son only a small portion. The mother was a woman of intelligence, ardently pious, and possessed of much literary taste and laudable ambition. This mother lived to see her son well educated, and

admitted to the practice of the law. He graduated at Yale College in 1792.

We have here passed over a long interval, because we are not writing Mr. King's life, but merely presenting him in his connection with the history of Hamilton. He came to that hamlet, then called 'Payne's Settlement,' in February, 1797. He found many friends, indeed, many with whom he had been acquainted in the eastern part of the State, such as Samuel and Elisha Payne and their venerable parents, Dr. Luther Waterman, Dr. Thomas Greenly, Benjamin, Theophilus and William Pierce, Dr. Rogers, Jonathan Olmstead, Daniel Smith and others in the vicinity north and west of the village. His manners were pleasing, and he readily made acquaintances among the people. He attended to what law business the place afforded, but was emphatically a peace-maker, never fomenting quarrels between neighbors, but advising the arbitration of difficulties rather than 'going to law.' He was soon made an Assistant Assessor, and also was appointed Justice of the Peace, (then an important office,) by the council at Albany. Mr. King had previously made the acquaintance of some of the leading men at Albany, while finishing his law-clerkship there.

Early in the winter of 1798, the people of Hamilton and other towns, became very desirous of a new county. They were then in the large county of Herkimer. So, on the assembling of the Legislature, they sent Mr. King to Albany to negotiate the erection of a new county. It was done, and the county named Chenango. The people of the new county held their election in April, and made Mr. King their first member of Assembly. The voters were nearly all Federalists, of the *good* old stamp,—they loved the new United States Constitution and the Union. Governor John Jay called a special session of the Legislature to meet August 1, 1798. The belligerents, England and France, had so disturbed our commerce, that he thought it necessary to take measures for its protection. In the spring of 1799, Mr. King was re-elected to the Assembly. The next spring, he ran for Senator, but lost his election. There were several candidates, and he came out next to the winner. In the spring of 1801, he was the third time returned to the Assembly. He declined further nomination, for he felt the necessity of attending more closely to business at home.

Possessing much military taste, and having been commissioned Colonel of Militia, he conducted his '*trainings*' with efficiency and skill. These novel exhibitions of pleasing military evolutions served to enliven the stillness of this wild settlement. Just at the end of 1803, he married Miss Ottillia Mayer, the young step-daughter of Deacon Olmstead. He had previously purchased of Elisha Payne about five acres of land fronting on Lebanon

street, from the Payne corner westward, and erected there a large and commodious office, in which he first kept house. This building is still standing on Mill or Millward street, having been removed from its original location on Lebanon street and somewhat enlarged and improved. In his early practice, Mr. King was favored with some talented law students, such as Moses Sawyer, Abram Payne, Jonathan Pettit and John G. Stower.

About this time, Thomas H. Hubbard came to Hamilton from Connecticut, a young lawyer and college graduate. His fine residence on the east side of Broad street was afterwards owned by John G. Stower, and later by James B. Eldredge. The intimate association with this family of refined and elegant manners will long be remembered by the children of Mr. King. The village was growing rapidly, for these times; frame buildings and some brick ones were everywhere replacing the early log houses. A large school house was the place of public worship. It was also used for Courts and other assemblings. Mr. King applied himself to law business, and was appointed a Master in Chancery. In the meantime he was also attentive to his military duties, and at length was promoted to the rank of Major General. In 1807, he received an important office—he was made a District Attorney. His District embraced five counties, Herkimer, Onondaga, Cayuga, Cortland and Madison. He was obliged to be much from home attending Courts throughout this extensive Circuit; this office was quite lucrative. Hosts of counterfeit and other felons were efficiently brought to justice. He bought at this time a fine tract of woodland in Lebanon, afterwards sold to the late Curtis Hoppin, Esq. Designing to build a dwelling, he purchased of Dr. Greenly and Mr. Joseph Colwell about two acres of land on the west side of Broad street, south of the Payne corner. Here he built a commodious dwelling after his own taste. He was able to command for this purpose the best pine lumber from his own timber lot in North Norwich, Chenango County. The house was finished in 1812. Benjamin F. Bonney now owns this house repaired and remodeled. In 1812, Gen. King resigned the office of District Attorney, also he joined the Republican party.

In 1814, incensed at the meanness of the British in burning a part of Washington City, Gen. King asked his personal and political friend, Gov. Daniel D. Tompkins, to send him into the service. Of course, the frontier of New York was much menaced on the north, and Gov. Tompkins had been on the alert, first sending a large body of men *drafted* from the militia of this State; then, as matters grew more threatening, ordering the militia, *en masse*, to Sackett's Harbor. By the Governor's order, Gen. King repaired to that place early in October, 1814,

and organized into a Division, and took command of all the militia at that post and in the neighborhood. A little incident here illustrates his humane disposition. At a place a few miles this side of Sackett's Harbor, he met a young officer, who confessed he was *deserting*. Gen. King persuaded him to go back and do his duty. He went, and was pardoned. The officer whom Gen. King superseded was Brigadier General Collins, who had been in command for some time. He sent a sergeant and file of men to arrest this *deserter*, while at a hotel. Gen. King being present, pleasantly dismissed the men, saying that *he* was now commander. The young officer did not abuse this lenity, but performed his duty with fidelity. A great rain set in, and the post was a low, unhealthy marsh. Much sickness prevailed among the troops, and Gen. King readily discharged all the sick who could be removed by their friends. For this merciful conduct he afterwards received most grateful acknowledgments. Gen. Jacob Brown, of the regular army, arrived with a body of United States troops, and took the supreme command, Gen. King under him, retaining his command of all the militia. The place was now so strong that the expected attack of the British was not made. They would have met a repulse like that of New Orleans, had they made the attempt. Peace dawned upon us early in 1815, and Gen. King came home, but remained in the service some months, superintending courts martial, which he ordered in three places to try the militia delinquents and deserters; these courts, however, were very lenient, and the General approved their course.

In April, 1816, Gen. King was suddenly bereaved of his beloved wife. She left five children. He afterwards married Miss Mary Bates, of Paris, Oneida County, who died at the end of thirteen months, leaving an infant son. Mr. King resigned the office of Major-General, and was for some years a County Judge. In the winter of 1818, he was much engaged in helping Revolutionary soldiers to get *pensions* under the recent laws. He was also much occupied in mathematical disquisitions and studies, corresponding with Prof. Strong, of Hamilton College, Clinton, Oneida County, and other eminent scholars. The lamented Prof. A. M. Fisher, of Yale College, was one of them. Mr. King's solutions of difficult problems were published in several magazines—also neat and ingenious questions. He also exercised his mechanical ingenuity, and among other inventions may be named his Tellurian, for illustrating all the motions of the earth, and especially the *precession of the equinoxes*. In November, 1818, he married his third wife, Mrs. Elizabeth Tefft, of Hamilton, who lived with him thirty years, and ably and tenderly assisted him to bring up his and her children, and survived him only a few months.

In the winter of 1819, the first preachers of the Methodist Episcopal Church came to Hamilton village. Some will recollect the honored names of Abner Chase, Dan. Barnes and George Gary. S. Wesley Higgins was an interesting young novitiate, who preached some in the village, but more on Bonney Hill. There was a powerful revival of religion amongst the Baptists, Methodists and others, extending through many towns. This winter the first Methodist Society was collected in Hamilton. James Higgins was the first class leader, the next was Stephen Stocking. These had been Methodists previously, as also were Jonathan Greig and his wife and daughter Susan, the parents and sister of Mrs. King. Of new members in the village, there were Mr. King, Mrs. Eunice M. Weaver, Reuben Ransom and others. Mr. King was a zealous member, and lent pecuniary aid according to his ability, and labored in the good cause of religion, especially in his own family,—giving his children much instruction in the Holy Scripture. His tender exhortations and prayers in the family and elsewhere are not forgotten.

In 1818, Mr. King was one of the Board of twenty-four Trustees to found the Hamilton Academy. He helped buy the land, a lot next south of his own homestead, and afterwards contributed lumber and money. The brick building was rapidly put up, and the two large lower rooms finished, so that district school was held there in the winter of 1819, taught by Reuben Ransom. The Baptist Educational Society had put on a third story for their school. Early in the spring of 1820, the second story was mostly finished, and Mr. King commenced teaching the Academy on the first of May. He took delight in teaching, having been successful in it before and after he went to college. His learning was extensive and varied, and he had a rare facility of communicating knowledge. He excelled in teaching the Latin and Greek languages, all branches of Mathematics, Rhetoric, English Grammar, Composition and Elocution. Having no assistant, the scholars were few and mostly young men, but these found the cultivation of their taste and the improvement gained, invaluable to them in after life. He relinquished this business toward the end of the year 1821, and Zenas Morse began in the spring of 1822. He long and ably taught the Hamilton Academy. For years after, Mr. King was frequently resorted to by scholars, (and sometimes by teachers,) with *hard nuts* for him to crack, in the Classics or Mathematics, or in English Grammar. He took up the hammer with alacrity and was soon able to liberate from their obstinate envelopes the precious imprisoned kernels. Mr. King was an amateur farmer, but paid most attention to the cultivation of fruit trees, as the apple, cherry, plum and pear. He had grafted

with his own hand his fine young apple orchard of 165 trees, procuring scions from Long Island and New Jersey. He was fond of raising winter wheat. His last crop of this was in 1825, on the acre on Broad street, which he afterwards divided and sold one-half to Amos Crocker in 1826, and the other to the Trustees of the Congregational Church in 1828.

In his later years, Mr. King retired in a considerable degree from the practice of his profession, only engaging in it occasionally, and then upon what he thought to be the equitable side. His knowledge of law was profound, and he never engaged in the prosecution of a case without the most thorough preparation. In this particular he was remarkable through his life, and lawyers now speak of his elegant pleas as recorded on the books. In some of these cases his efforts were crowned with complete success. He was strict in his adherence to temperance and entered with considerable spirit into the other reforms of the day.

Aside from his superior education, Mr. King possessed a mind of the highest order, and a singular versatility of talent. From boyhood he was passionately devoted to literature, and read all the best authors. And in his advanced years he was emphatically a student, keeping bright the studies pursued in his youth, reading with tearful enthusiasm, Homer, Virgil and Milton, as his pastime. He was in the habit of frequently composing, especially in poetry, and some choice poems, not yet made public, have been preserved. At times, he was called upon to write poems or addresses for public gatherings, as for the Fourth of July; and on the occasion of the death of Adams and Jefferson, in 1826, he prepared and delivered an eloquent oration in the Baptist meeting house. A passage in it represented these patriots as arranging the time of their departure:—‘I will set out from Quincy, you from Monticello; we will meet in the regions of the air.’

But in his domestic relations, and in the sublime truths and substantial comforts of the christian religion, Mr. King found his richest enjoyment, and used to say, with the utmost sincerity, using the language of Holy Writ: ‘I have no greater joy than to see my children walking in the truth.’ The final scene of his existence was peaceful, in view of the future. He expressed an unflinching trust in the Redeemer. His illness was of short duration, and his death occurred at Hamilton, July 25, 1848.*

JOHN FOOTE, ESQ.,

Was born April 30, 1786, in Colchester, Conn. He came to

* Contributed by a friend.

Sherburne in 1795, with his father, Hon. Isaac Foote,* widely known as the first Judge of Chenango County Courts, when Madison County was included in its territory.

When Mr. Foote first came to Chenango County, all about him was an unbroken forest. The nearest grist mill was eighteen or twenty miles distant, and it was as far to a saw mill. The floor of his log house was made of split basswood timber, the roof covered with bark, in which was an opening for the escape of smoke ; oiled paper, instead of glass, served for windows for a year or more. A yoke of oxen and two cows subsisted on browse, mostly, the first winter, when the snow was from three to four feet deep, with a crust of sufficient strength for the cattle and deer to walk upon, so that snow shoes were dispensed with during the months of January and February. This primitive dwelling, and these unusual circumstances, became firmly fixed as the earliest recollections of the subject of this sketch.

About 1796, the inhabitants had increased to such extent, that, though a yet comparatively wilderness country, a physician located himself there, and, on one occasion, having need of medicines, dispatched the boy " Johnny " Foote to Utica to procure drugs. This was a considerable journey for a boy nine or ten years of age to perform, marked trees and an Indian path being the chief indication of the course to pursue, and only six houses on the whole route of forty miles. Utica, as it was then, formed a picture in the lad's memory, to remain there forever after. He went to the drug store, kept by Wolcote & Guiteau, in a small building set on posts driven in the quagmire, similar to posts on which corn houses are placed. There was a house where Bagg's tavern afterwards stood, and there was a small house one-half a mile easterly from this, occupied by Col. Walker, a land agent. This comprised the village of Utica, (or rather old Fort Schuyler,) in 1796. The road, if road it

* Judge Foote died in Smyrna, Feb. 27, 1826, in the 97th year of his age.

might be called, between Utica and New Hartford, was nothing better than a quagmire, most of the way.

Amid such unpropitious surroundings, the boyhood of John Foote was spent, but they served to develop sterling qualities which characterized his after life. He entered the law office of Hon. Thos. H. Hubbard, as a student, and about 1813 commenced the practice of law in Hamilton. In 1812, he married Miss Mary Johnson. He is now the oldest lawyer of Hamilton village. He has held the office of Justice of the Peace, and Master in Chancery.*

John Foote, Esq., is characterized for his upright principles, his integrity, and a scrupulous regard for justice. He made himself conspicuous in his early efforts in behalf of temperance, in which cause he first took a decided stand in 1824, and was identified with the first temperance society of Hamilton. He was subsequently identified with several of the organized bodies to suppress the traffic in liquors.

During the anti-slavery agitation, the Female Anti-Slavery Association of Hamilton was organized at his house, he giving the unpopular cause his aid and encouragement. (Note 4.)

John Foote has always distinguished himself by his strict adherence to his principles of right, and for his practical living up to the theories he so earnestly advocated. He still lives in Hamilton village, enjoying remarkable health, at the ripe age of eighty-six.

EARLY PROMINENT MEN OF HAMILTON.

Dr. Thomas Greenly, the pioneer physician of Hamilton, came from Connecticut in 1796, then twenty-five years of age. In the wilderness, he made a home, to which he brought his wife and child in January, 1797. Among the pioneers he established an honorable reputation as a man, and in his practice gained a wide influence, and secured en-

* Hon. John J. Foote, son of John Foote, was elected State Senator from this District for 1858-9. When Abraham Lincoln was elected President in 1860, John J. Foote was one of the Presidential Electors.

viable success. It has been said of him: "He was a man of marked character, honest, plain and outspoken, free from hypocrisy or deceit, of strong mind and eminent in his profession."

He was elected to the Legislature twice, the years 1818 and 1819, and was four years in the Senate of this State, being elected from the Fifth Senatorial District in 1822. When in the Senate, he was one of the "immortal seventeen" who abstained from voting, that a certain measure in reference to a change in the Constitution, concerning Presidential Electors, might not be passed at that critical period, pending the election in which Andrew Jackson and John Q. Adams were running for the Presidency.

During the Doctor's term in the Senate, his large medical practice in Hamilton slipped away into other hands, and it is said, that on his return, he declared he would get it back if he worked for nothing. He had no serious difficulty in winning it back, when once his indomitable will and genius were employed in that direction.

Dr. Greenly was for some years Brigade Inspector of the Thirty-Fifth Brigade of New York Militia. In all positions he was characterized by integrity, and honored every station he was called to fill. He is remembered by Hamiltonians for his characteristic independence, and his original "speeches," the coin of wit.

Hon. Thomas H. Hubbard came to Hamilton from Albany, where he finished his law education, in 1804 or 1805, and commenced the practice of law.

His superior talents, cultivated by a fine scholastic education, and his thorough training as a lawyer, soon won him an extensive practice in this and Chenango County. On the organization of Madison County, in 1806, he was appointed its first Surrogate, which office he held, and discharged its duties with ability, about ten years. He was appointed District Attorney in 1817, but was elected to represent the then Congressional District of Madison and

Herkimer in the U. S. Senate, for the term of 1817-19. He was also elected to serve a second time for 1821-23. After the formation of the second Constitution, he was appointed Clerk of the Supreme Court, (when he removed to Utica,) the duties of which office he discharged with great ability for many years, and finally retired from public life, having, by his prudence and industry, accumulated ample means to live, and spend his declining years in affluence and ease. He was a man greatly beloved for his many virtues and the purity of his life, and Hamilton is justly proud to claim him as one of its early law-givers. He died in Utica, the city and home of his adoption, in 1853, with the bright hope of the christian, so well exemplified in his life.

Hon. John G. Stower studied law with Judge Hubbard, and after having completed his studies, was, by Mr. Hubbard, received in co-partnership, with whom he continued until the removal of the latter to Utica. John G. Stower was appointed Judge of the Court of Common Pleas in 1821, serving till 1827. In 1827, he was elected to Congress from the Twenty-Second Congressional District, serving one term. Judge Stower was a man of great abilities, marred by one failing, intemperance. His remarkable talents won him great influence, so that he was exceedingly popular, and warmly beloved in a wide circle of friends.

Judge Philo Gridley, one of the Justices of the Supreme Court, was, at one period, practicing law in Hamilton village, in co-partnership with Judge Stower.

John Adams Smith, son of William S. Smith, was one of the practicing lawyers of the old Courts of this county, and was, at one period, in law partnership with Judge Hubbard.

Later Lawyers of Hamilton.—Hon. Charles Mason was born in Plattsburgh in this State. He is a man of strong mind and industrious habits, also a self made man, of common academical education. He commenced reading

law in Plattsburgh about 1828. Some two years after he went to Watertown and entered the law office of Mr. Ruger. He was admitted to the bar about 1832, when he formed a co-partnership with Mr. Ruger and remained with him in practice until the fall of 1838. About this time Judge Gridley, residing in this place, was appointed to the bench of the Supreme Court, when Mr. Mason came here, and in company with Amos Crocker, took and continued Judge Gridley's business. He continued with Mr. Crocker till 1842. In 1844 and '45, he was in company with George W. Hungerford who came from Watertown. In 1845 he was appointed District Attorney for Madison County, which office he filled till June, 1847, when he was elected Justice of the Supreme Court, and entered upon the discharge of those duties the first of July following. He held this office by re-election till 1768, when he resigned to accept the appointment of Judge of the Court of Appeals. He is now practicing in the higher courts.

Hon. Joseph Mason, commenced reading law in the office of his brother Charles Mason, in 1845, and was admitted to practice in the general term held in Morrisville in 1849. He immediately opened a law office here; was elected Justice of the Peace, and in 1863 was elected County Judge and Surrogate of Madison County.

Judge Mason's decisions while upon the bench were seldom appealed from, for the good reason, that such cases received a studious examination and the decisions were rendered strictly in accordance with the law and the testimony. He has a lucrative business in Hamilton.

Sherwood & Nye were lawyers in practice here for a number of years, both from DeRuyter. Sherwood went to Texas soon after its annexation. James W. Nye continued for a time his office, alone. He was regarded as one of the ablest lawyers of our time for his speaking talent at the bar. He was elected Brigadier-General, was Judge and Surrogate of Madison County in 1844, serving to 1851,

and was appointed Master and Examiner in Chancery. He removed to New York and was subsequently appointed Governor of Nevada, and ably discharged the duty of that position through his term. His course was characterized by his successful efforts in establishing law, order and religion in the territory. He has since been elected to the U. S. Senate, where his talents have made him conspicuous.

H. C. Goodwin & D. J. Mitchell, constituted one of the most active law firms in this village. H. C. Goodwin died while in the achievement of success. D. J. Mitchell is now practicing law in Syracuse. He is regarded as one of the ablest lawyers of Central New York.

A. N. Sheldon & James B. Eldredge, formed a law partnership in 1845. Mr. Eldredge had been Member of Legislature in 1816-17 from this county, and again in 1827, and was re-elected in 1829. He was made Judge of the Court of Common Pleas in 1840. The firm of Sheldon & Eldredge continued together till 1848. Judge Eldredge has since died. Mr. Sheldon is still in the business.

J. Sterling Smith, a lawyer of ability, was at one time and for some years in practice here. He received the appointment of Assistant U. S. District Attorney, and went to Washington about 1866.

D. G. Wellington came in 1861, having been admitted to the bar at the Albany General Term, in May, 1851, and entered the law office of J. S. Smith, and remained there till Nov., 1862, when he enlisted in the army to help subdue the Great Rebellion. He was promoted to first Lieut. of Co. A., 176th Regiment, in 1863. After this he was taken prisoner by the rebels and was held till 1864, when he was released and mustered out of service. On his return to Hamilton he again entered the office of J. S. Smith. When Mr. Smith resigned his office of Justice of the Peace to accept his promotion, Mr. Wellington was appointed to fill his unexpired term, and served till 1868,

and was then elected to Legislature. He has since continued his office in Hamilton.

Some of the Physicians of Hamilton.—Dr. Peter B. Havens was one of the old physicians and surgeons of this village. He was widely known and employed for his great skill and success in cases requiring surgical treatment. He was succeeded by his son, P. B. Havens, who is still practicing medicine and surgery in this village. Dr. Henry G. Beardsley was a practicing physician and surgeon for more than thirty years, being established here before 1830. He was commissioned First Asst. Surgeon in the 114th Reg. N. Y. V. and served with creditable success. Dr. Sherman Kimberly commenced practice in this place in 1836 as a Botanic Physician. He gradually changed his practice to the Eclectic School. He is now the oldest medical practitioner in this village, and has had a most extensive practice, both in medicine and surgery. The other present resident physicians are Dr. Frank D. Beebe, who commenced practice here in 1864, he having previously been First Asst. Surgeon in the 157th Reg. N. Y. V., serving in the army of the Potomac, participating in the battles of Chancellorsville, Gettysburg and others till the war closed; Dr. G. L. Gifford of the Homœopathic School, who came in 1865. He practices surgery as well as medicine and has good success. Also Miss Dr. Amelia Tompkins, the first woman physician of Hamilton, who came in 1865. She is a regular graduate from the "Woman's Medical College of Pennsylvania." She has had good success in her profession and has all the practice she can attend.

Dr. A. D. Head, physician and surgeon, has recently commenced practice here and is making progressive steps toward being successfully established.

MADISON UNIVERSITY AND HAMILTON LITERARY AND THEOLOGICAL SEMINARY.

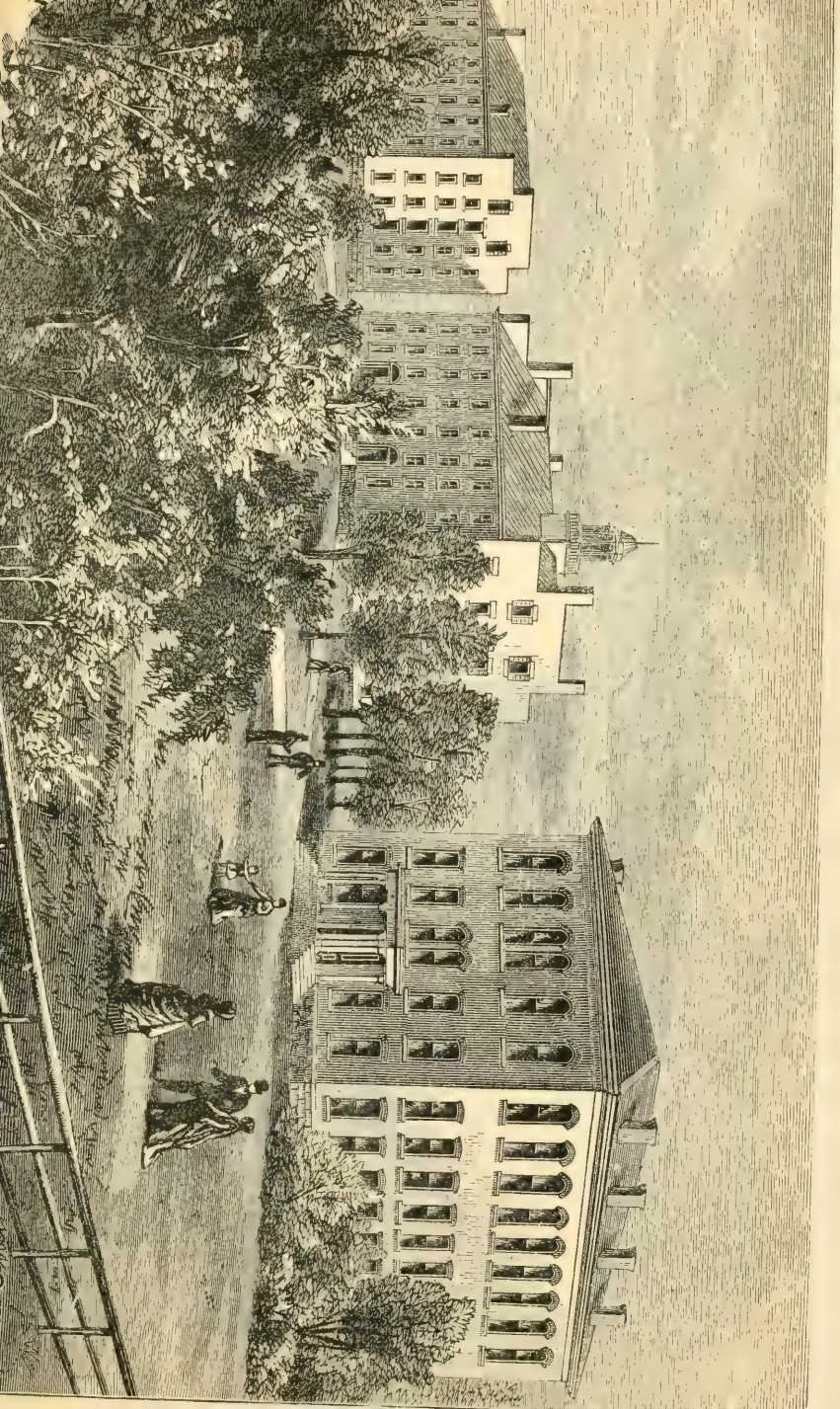
This Institution was the offspring of the Baptist Educa-

tion Society of New York State, which was formed in 1817, in behalf of ministerial education. This society was originated by five or six individuals in Hamilton, who met at the house of Samuel Payne in the spring of that year, when they ventured to issue a call, inviting the friends of the cause to meet in Hamilton on the 24th day of the ensuing September. This call was sent to the Western Baptist Magazine and was published on the cover of that periodical. The 24th of September arrived and but thirteen responded to the call, who were: Rev. Daniel Hascall, Rev. Nathaniel Kendrick, Rev. P. P. Roots, Rev. John Bostwick, Rev. Joel W. Clark, Rev. Robert Powell, Rev. Amos Kingsley, Dea. Jonathan Olmstead, Dea. Samuel Payne, Dea. Samuel Osgood, Thomas Cox, Elisha Payne, Esq., and Dr. Charles W. Hull. They were convened at the residence of Dea. Olmstead, located about one mile from the village of Hamilton, directly south, a little below University Hill.

As an earnest of their faith, these thirteen commenced by paying \$1 each into the treasury. This was the seed sown, the germ of the widely known Madison University, which was planted in the hearts of a few noble christian men who struggled with poverty. Notwithstanding, they immediately set about the work with unparalleled energy. An address, which was an appeal for ministerial education, was published, and 500 copies circulated. Nearly forty agents were appointed in the central and eastern portions of the State, who were expected to work gratuitously to obtain subscriptions to the work.

The first report of the Baptist Education Society has the list of the first seventy contributors, which is a "memorial of good men," whose offerings were made out of principle and pure warm hearts, toward the work. The aggregate subscriptions of that list were \$2,118.88.

The committee appointed to locate the school were chosen from widely-separated localities, that the pending question might be fairly adjusted. This was at length set-



tled at a meeting held in Peterboro, Nov. 3, 1819. Hamilton was to have the location of the proposed school, provided, "that the people in the village and vicinity pay over to the institution the sum of six thousand dollars in the following manner, viz: three thousand five hundred dollars to be laid out in buildings to be completed within four years, and two thousand five hundred dollars to be paid in board at one dollar and fifty cents a week, in five equal annual payments." A place for the school was also to be furnished by the 1st of May, 1820. These conditions were accepted, and securities furnished for the fulfillment of the contract.

The first pupil was Jonathan Wade, who was examined on the 14th of February, 1818, and immediately placed under the charge of Rev. Daniel Hascall. During the interval between that and the time when the school was permanently opened in May, 1820, thirteen had shared the benefactions of the society, who had been under instruction mostly at Whitesboro and Hamilton. May 1, 1820, with ten students, the school was formally opened in the village of Hamilton, occupying the third story of the brick building of the village academy. Rev. Daniel Hascall, pastor of the Baptist Church, consented to occupy the post as Principal, being the only teacher the first year, for which he received the moderate sum of \$22.50 a month.

In 1828 the first edifice, the stone building on the plain, (in the village,) was erected. It was 36 x 64 feet, and three stories high, with rooms for students, and apartments for recitation and rhetorical purposes. This cost over five thousand dollars. The help in furnishing these apartments came, in a great measure, from female sewing societies. [This building, after being vacated by the institution, was used for the male department of the Hamilton Academy, under the principalship of Prof. Zenas Morse and his successors.]

With what absorbing interest do we learn of the various

dealings of Providence, evident in all the great movements connected with the institution. Hascall and Kendrick were men who had faith in Providence. They were men, also, who were especially endowed for the herculean work. The heart and purse of another good man and his wife were also in the work—Deacon Samuel Payne and Mrs. Betsey Payne, who made the gift of their farm of 123 acres, valued then at \$4,000, to the school, in 1826. This is University Hill, on which the buildings are erected. No lovelier place, and none with so commanding a view of the beautiful valley, could have been selected. At the same time with the erection of the “Western Edifice,” a commodious boarding hall was built in the immediate vicinity, which has been removed, and its place is occupied with a noble building called the “Hall of Alumni and Friends,” which now places the Western Edifice in the middle. In 1833, the “Eastern Edifice” was built; in 1838, the present Boarding Hall. Up to 1839, the expenses of students were regulated with reference to their benefit, on terms which at the present day seem incredible. The price of board, which had been ninety cents per week, was raised that year to one dollar. The tuition in the academic department was raised from four to six dollars per quarter, and in the collegiate, from four to eight dollars. In the Theological department, tuition was rendered gratuitous, the salaries for Professors in this branch being raised by subscription.

In 1846, this institution was incorporated as the “Madison University,” date of the charter being March 26, 1846. From its first opening, it has borne different names, to wit: “School,” “Seminary,” “Hamilton Literary and Theological Institution,” and finally “Madison University,”—all of which have been applied to it on the occasion of certain changes which have taken place in its improvements.

In 1847, there commenced a series of efforts to remove Madison University from Hamilton to Rochester, N. Y., which had the effect to seriously, but temporarily, depress

the affairs of both Society and University. The case was, as a last resort, carried into the Courts, the counsel for the removalists being Samuel Stevens and Hamilton Harris of Albany, and for the Bap. Ed. Society, Timothy Jenkins, Charles P. Kirkland and James W. Nye. The final hearing of the case was before Judge Philo Gridley, April 23, 1850, when the decree established forever Madison University and the Theological Seminary in the village of Hamilton. When those efforts ceased, two years of recuperation saw the same institution stand forth on a strengthened pecuniary basis, its amount of property more than doubled, its number of students more than tripled.

Rev. Daniel Hascall, A. M., was Principal and Professor of Sacred Rhetoric from May, 1820 to 1836. Rev. Nathaniel Kendrick, D. D., first President, which he continued to be to the time of his death, in 1848. Stephen W. Taylor, LL. D., was President from 1851 to 1856. He died January 7, 1856. Rev. George W. Eaton, D. D., LL. D., was elected President in 1856, and served till 1871. He died in Hamilton, August 3, 1872, aged 68 years. Rev. Ebenezer Dodge, D. D., LL. D., was elected President of the University in 1868.

The Library of the University contains over 8,000 volumes of choice books in all languages, and treating upon all subjects. The chemical and philosophical apparatus are excellent; the cabinet of geology and mineralogy and collection in ornithology and conchology, are very rare and valuable. There is on the premises, besides the east and west college,—the former 100 x 56 feet, and four stories high, the latter 100 x 60 feet, four stories,—and Alumni Hall, 107 x 73 feet, a Gymnasium, Boarding Hall, and President's and Professors' houses, all charmingly situated.

It seems no more than just that the friends of Madison University, who have contributed to sustain it through all changes, should be named in this connection. Besides Hascall and Kendrick, many others have come forward and

nobly stood by the Institution. In Hamilton, Elisha and Samuel Payne, Jonathan Olmstead, Seneca B. Burchard and his father Jabez Burchard, William Cobb, Alvah Pierce, C. C. Payne, and many others whose names we have not ; also, those indefatigable laborers in the institution, Dr. P. B. Spear, Dr. G. W. Eaton, Professor S. W. Taylor, &c. Among the devoted women may be named Mrs. Betsey Payne, wife of Samuel Payne ; Mrs. Sophia Hascall, wife of Rev. Daniel Hascall ; Mrs. Deacon Colgate of New York and Mrs. Huldah Thompson of Troy. Other noble individuals, whose munificent benefactions have lifted the University out of its difficulties, placed it on a safe pecuniary basis, and amply endowed it, viz : Friend Humphrey, William Colgate, Garret N. Bleecker, Alexander M. Beebee, besides many others whose lesser benefactions have rendered material aid. From this list of heroic and self-sacrificing individuals, many have passed on to their eternal reward.

REV. DANIEL HASCALL, A. M.

Daniel Hascall was born in Bennington, Vt., Feb. 24, 1782. He was a graduate from Middlebury College, Vt., in 1806. He was subsequently a teacher, studying theology at the same time under private tutors, in Pittsfield, Mass. In 1808, he was ordained as pastor at Elizabethtown, Essex County, N. Y. In 1813, he was called to the pastorate of the Baptist Church at Hamilton, Madison County.

Rev. Daniel Hascall was the originator of the idea of founding an institution for the education of the Baptist ministry in Central New York, and to him is undoubtedly due, more than to any other one man, the origin of the Hamilton Literary and Theological Institute, hence, by common consent, he is regarded as the founder. In the building up of the great work, Hascall and Kendrick were co-workers, and were equal sharers in perfecting the grand plan. These men were unlike, and yet always agreed. One fitted to comprehend the requirements and needs of the work, in which the other might be wanting. Each

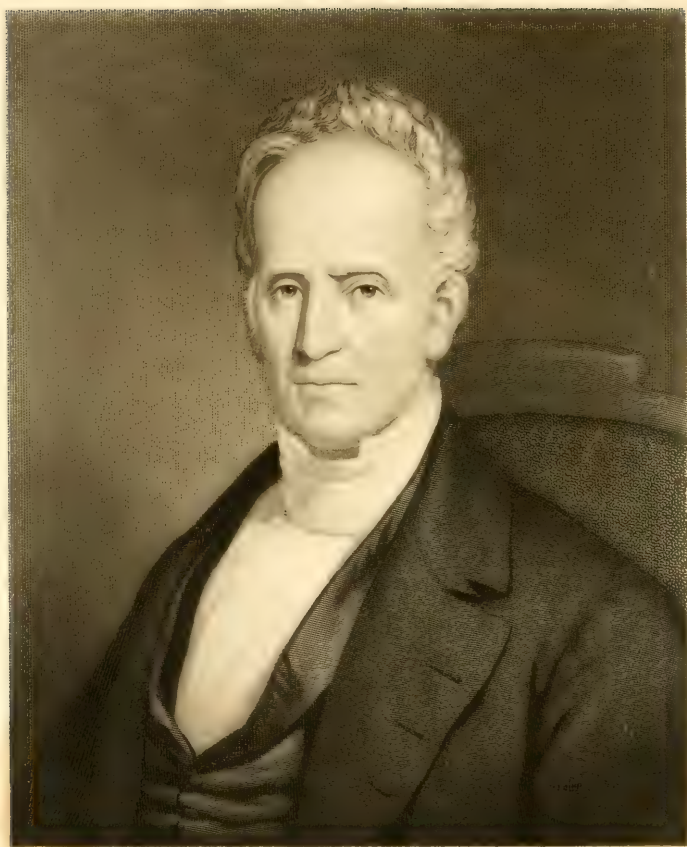
were great in their own way, and the two made a perfect whole, which so great an enterprise required ; yea, were necessary to give body, life and soul to the Institution. Rev. Mr. Hascall so placed his heart upon the work, that he was ready to become a servant to all, if he could thereby push forward an enterprise he firmly believed to be of God and not of man. He was a man of remarkable faith. Impossibilities, or such as seemed so to be, were achieved through a perfect trust in Divine Providence. An instance in point is related as follows : When the Western Edifice was being erected, the funds failed and there was no known source to draw from. The workmen, impatient for their wages, refused to proceed. Professor Hascall, having the charge of the work, was under sore trial, and as usual in difficulties, counseled with his valued and peerless wife. They spent most of the night in earnest supplication and prayer. The Board also appointed a day of fasting and prayer, with the same object in view. Mark the result. In a few days, Dr. Stephen Gano, of Providence, R. I., was induced to visit Hamilton under the most singular circumstances. A member of his congregation, the late Nicholas Brown, Esq., came to him one day with an urgent desire that he visit Hamilton to inquire into the affairs of the Institution, "for," said he, "I cannot sleep ; they are in trouble there ; I dream about them nightly." Nothing would satisfy Mr. Brown till his pastor made the journey, he staying some ten days in Hamilton and thoroughly acquainting himself with the school, its plans and its needs. The result was, Mr. Brown forwarded his pledge of \$1,000 toward the new building.

Rev. Daniel Hascall was a man of sound judgment. Every lineament of his countenance indicated a clear practical head. His comprehensive view took in the bearings of every minute matter at a glance. He was found to be, instinctively, where help was needed, with an ever ready, helping hand. In the mechanical work of the institution,

his handiwork is particularly noticeable. Its very walls are imbued with his spirit. The first edifice, built in 1823, and the Western Edifice, built in 1826, were constructed under his direct supervision. His mental capacities were such that he could, with ease, perform various and widely different duties at once. It is said of him: "Now in the recitation room solving a linguistical difficulty, and now in the quarry prying up materials for the building he was superintending; sitting on the sill of the raised window of his lecture room, giving instructions to his class in one breath, and in the next, orders to his workmen outside. He was pre-eminently the man of action, forgetting self, and laboring incessantly for the great object of his heart's desire. For a time he resided a mile out in the country, and yet, winter and summer, he walked in, with lantern in hand, if too dark to see his way, at half past four o'clock in the morning, regularly, to attend chapel service at five."

Rev. Daniel Hascall was elected Principal and Professor of Rhetoric, in Hamilton Literary and Theological Institution, in 1820. He served with great usefulness for sixteen years, when he resigned. He resigned his pastorate with the Baptist Church in Hamilton, in 1828. After resigning his Professorship, he removed to Castleton, Vt., where he resided some years. In 1847, he was invited to the pastoral care of the Baptist Church in Lebanon, N. Y., and returned to Hamilton. His return occurred at the opening of the "removal controversy." It was a most providential circumstance, for he was the only person after Dr. Kendrick, in and about Hamilton, who could properly stand forth as the legal representative of this location. Dr. Kendrick was languishing on a bed of pain, and died before it was settled, and Professor Hascall, "boldly and firmly, though with singular mildness and amiability of spirit, took his stand in the Courts." Through that tedious controversy, he was plied on all sides by those interested in the removal of the institution to Rochester, by the most pressing appeals to aban-





don his position. Every inducement was held out by those he personally respected and loved.

In Dr. Eaton's Historical Discourse, we have a picture of the unassuming man, as he received the pleas and arguments held forth, and his sublime resistance. "He remained silent, seated at a table, with his eyes cast down, under these appeals. It was believed that a decided impression had been made, and that he had yielded. A pause ensued. He raised his right arm and brought down his clenched fist with startling energy upon the table, and slowly, with unfaltering voice and solemn emphasis, uttered these words: 'IT SHALL NOT BE MOVED.' The utterance was the voice of God against the removal enterprise. It sealed its fate." Dr. Eaton further relates: "Efforts were indeed continued. The case was carried into the Courts, (Daniel Hascall the leading plaintiff,) and argued *pro* and *con* by the ablest counsel in the State. The legal objections were sustained, and Madison University fixed irrevocably in its present location."

After litigation had ceased, quiet restored, and the hope of his heart, the old Institution, again rising in renewed prosperity, his grasp on life relaxed and his freed spirit passed to its rest.

Socially, Rev. Daniel Hascall was deeply beloved. His heart was ever overflowing with kindness; his mild, clear eyes expressed it, his benign countenance told how deeply his spirit was imbued with Christ-like love. Especially in the home circle, where his amiable disposition was daily seen, he was truly and warmly appreciated, and in the hearts of his loved ones his memory remains precious. He died June 28, 1852, aged 70 years.

REV. NATHANIEL KENDRICK, D.D.

Nathaniel Kendrick was born in Hanover, Grafton County, N. H., April 22, 1777. His early years were spent in learning to labor, which established habits favorable to vigorous health of body and mind. He received such edu-

cation as the district school afforded, and amid the scenes of nature in his daily toil, he stored his mind with lore not found in schools, and laid the granite foundations of a great character in physical development, mental and moral strength, and acquired remarkable habits of industry, perseverance and fortitude.

After a remarkably decided conversion in his twentieth year, he began to ponder the momentous question of his life work, and in his twenty-fourth year resolved on entering the ministry. He commenced his ministerial education immediately, studying with private tutors, as was the custom at that period. Under several eminent divines, he passed from one grade of studies to another, the course being similar to that of schools. He commenced his ministerial labors in 1804, was ordained in 1805, and for a number of years pursued his pastoral labors in Massachusetts and Vermont. In 1817, he removed to Eaton, and from that time, for a series of years, was connected in his pastoral labors with the Eaton and Morrisville churches. He subsequently removed to Hamilton, where he spent the remainder of his years.

In 1817, he became, with Rev. Daniel Hascall and other kindred spirits, one of the founders of the Baptist Education Society of the State of New York, which planted Madison University in Hamilton.

Dr. Kendrick's life, from 1817 to his death, was so closely connected with the institution at Hamilton, that the reader of the history of one, reads of the other. He devoted himself to it with all his might, mind and strength. His eloquent tongue and pen, were, during all these years, in constant use for the institution. "He was the living bond between the churches and the 'School of the Prophets.'" To Kendrick is due, (it is accorded,) more than any other, the massive structure of the school, in its peculiar form, as originally shaped and constructed. His mind was powerful, his energy mighty, but always subservient to a cool, clear

judgment. He stamped his personality, which was so permeated with the Divine personality, upon all individuals with whom he associated, and it marked all enterprises in which he engaged. He was formed, physically and morally, on a large and generous scale. In person, he was tall—six feet four inches—and commanding ; his face and form alike fitted to inspire respect and veneration. His forehead was so high as to be a deformity, had not his frame been in due proportion. His intellectual powers were of the noblest order. His mild, deep blue eye spoke at once of the benevolence of his heart, and the depth and acuteness of his intellect.

Dr. Kendrick was methodically accurate and punctual in business, attending to minute details with as much care as if no weightier matters filled his mind. In his business transactions, he was upright, pure-hearted, straightforward, unselfish. It was said of him, "there was no guile on his lips—no sort of trickery in his management." His trust in God was wonderful. How often, answers to prayer—some direct interposition, some aid from an unexpected quarter—caused him to give vent to his thanksgiving in those favorite passages of Holy Writ : "Surely the Lord's arm is not shortened that He cannot save, nor His ear heavy that it cannot hear." He can "cause streams to break out in the desert." "The Lord hath done great things for us, whereof we are glad." At the approach of the great crisis, the "removal question," although languishing with sickness, Dr. Kendrick's anxiety and labors were intense. At a most critical period in the affairs of the institution, in writing to a friend, he expresses his fears, and thus submits it to the care of Providence : "God will overrule and make all things subservient to his glory."

His regard for the students in the institution was like the affection of a father for his children. Says his biographer :—
"It often fell to his lot to give the parting address to students that had completed their course. * * * Many of those

were touching in the fatherly regard which they evinced for the candidate for the sacred office, bidding adieu to the 'school of the prophets,' (as he always called the beloved institution,) only to assume the responsibilities of teachers in the church of Jesus. Many a reader will revive the tall form in the chapel of the Seminary, appealing in pathetic strains to a band of youthful servants, and saying to them, as a father would to his children, dear as the apple of his eye, 'go forth, with the benedictions of heaven upon you.' "

A heart of great generosity filled his breast, which exhibited only kindness toward those who differed from his views. He was eminently a peacemaker, instead of a partizan; hence his great calmness and power in times of agitation. In his domestic life he was truly appreciated, for the tenderness of his domestic affections was in proportion to the strength of his intellect. In his family he was free, affectionate, and playful; he loved home and was passionately fond of children. The inmates of his home were many, but all knew the generosity of his heart and his liberal hospitality. He was blessed with three children by his first marriage. The eldest son, Silas N. Kendrick, became an eminent manufacturer, and proprietor of the "Detroit Locomotive Iron Works." He was a wise and good man, a true christian gentleman. He died in 1846.

By his second marriage there were three children, two sons born in Eaton and one daughter born in Hamilton. Dr. Kendrick's second wife died in 1824. He again married,—Mrs. Mary Hascall of Essex County—in 1828. She survived him some years.

Dr. Nathaniel Kendrick was lecturer on Theology in the Hamilton Theological Institute in 1820. Was elected Professor of Systematic and Pastoral Theology and Moral Philosophy in 1821. In 1823, received the degree of D. D. from Brown University. In 1836, was chosen first President of Hamilton Institute and continued its President until his death.

In 1844, he was injured from a fall which resulted in a long and painful illness, lasting until life wore out. During this long illness, painful in the extreme, he continued to labor in correspondence for the institution, in counsels and exhortations to the students, and in planning for the prosperity of the cause. His naturally powerful constitution was long in wearing out, and his great mind continued its native vigor and composure to the last. After all that human care and skill could devise, he passed to his rest September 11, 1848, aged seventy-one years.

EARLVILLE.

This village is most beautifully situated in the valley of the Chenango River, two branches of which wind on either side of the village and form a junction a short distance to the south. Four towns and two counties join here, Hamilton, Lebanon, Sherburne and Smyrna, (the two latter of Chenango County,) corner in Earlville; Main street dividing the two towns of each county, being the county line, and the Chenango River dividing Lebanon from Hamilton, and Smyrna from Sherburne. The centering point of these four towns is the center of the highway near the grist mill. Hamilton has in this village about thirty-five houses, one dry goods store, one variety store, one grocery store, one drug store, one hardware store, one millinery store, one jeweler, one blacksmithery, one hotel, one merchant tailor's shop, one harness shop, the M. E. Church, the Union School with two departments, and the grist mill on the line adjoining Lebanon. Sherburne has in this village about thirty-three houses, the storage buildings of the Chenango Canal, one blacksmithery, two wagon shops, and other shops, one hotel, one warehouse, forwarding and commission business in connection. In 1869, the population was 405 inhabitants;* 231 in the towns of Hamilton and Lebanon, and 174 in the towns of Sherburne and Smyrna. There is a beautiful incorporated cemetery north of the M. E. Church.

* It has since increased to 500.

The Utica, Chenango & Susquehanna Valley Railroad runs on the east, five-eighths of a mile from the center of the village ; on the west, just by the limits of the village, runs the Midland Railroad ; both have convenient depots, and are accessible by hacks which run at all train hours. The Syracuse & Chenango Valley Railroad has its terminus at this point. These three important thoroughfares, converging here, make this valley in every sense of the word a desirable location for business men. The charming situation, the facilities for business, hold out special inducements for the building up of a large village, and there is room upon the spread out plain for a city.

The early settlers found this to be a desirable place to pitch their tents and select their farms, and before 1800, log houses were scattered all along each side of the Chenango. On the Hamilton side a road was laid out to Hamilton village and farms were quite speedily taken up. Major Bigelow Waters and Charles Otis were the first settlers of the land where the present village stands. Maj. Waters' large farm was located south of the Corners in the town of Sherburne. His descendants are numerous, and are well and honorably known in this and the town of Sherburne. The Major was a prominent, public spirited citizen. Charles Otis' farm comprised the central part of the village site. His dwelling was on the northeast corner. That part of his farm, now the central point in the village, was cleared by Frederic Sexton, an old resident, now deceased. Mr. Otis died here after several years' residence, and was succeeded by his son, Charles G. Otis. The latter was for a long time Justice of the Peace, and was chosen to various public stations. He was a useful citizen and highly respected. The Forks was the name given this locality, but there was no village here for many years ; the settlements, however, on each side of the river were becoming quite numerous. The first religious meetings were held in the houses round about, by itinerant Methodist ministers. A class was

formed as early as 1802, which was the nucleus of the first Methodist church in Madison County. The Felts, who had settled on the west side of the river, were prominent in this religious movement.

North of Earlville, about three-fourths of a mile, there was some business concentration from 1808 to quite a late date. About 1811, Mr. Jared Pardee, from Herkimer Co., came in and built a small tannery, It stood on the site of the present tannery. There was a hotel near the tannery of which Squire James B. Eldredge was proprietor and landlord. The old hotel is still standing converted into a farm house, now the home of Mr. Warner Nash. Squire Eldredge also kept the first post-office here. There was also a large distillery here, kept by Erastus Daniels.

After the lapse of a few years, Mr. Jared Pardee enlarged his tannery, went in partnership with Mr. Crain, and thereafter for many years, this was known as the tannery of Pardee & Crain. At a later date the whole concern was built over on an extensive scale. It subsequently passed through several hands, and is now owned by Torry & Wilson, who transact a profitable business. They employ several workmen and have a capacity for turning off 30,000 tanned calf-skins per annum.

Jared Pardee was one of the valued citizens of his day. He married and brought his wife here in 1814, and in their household, the toiling itinerant minister found rest, and the comforts of a home.

Mr. Joseph Crandall was one of the earliest settlers of Earlville. He was one of the worthy men of the times. Himself and wife were also among the company who labored to promote religion and good morals.

Erastus Daniels came in the spring of 1808, from New London, Conn., and settled also in the vicinity of the tannery. He was a man of public spirit, very active and had a large business. On his death, which occurred in 1819, at the age of 41 years, the distillery passed into other hands ; but his

wife left with six young children, all daughters, managed to keep the farm her husband had purchased, and to this day it is in possession of the family. It was somewhat encumbered, but with great prudence and good management, she succeeded in liquidating all claims, reared her family and secured a competence. Mrs. Daniels now resides in Earlville. She still enjoys her usual health although she was ninety-two years old last February.

There was nothing more than a hamlet called "The Forks," with a post office, tavern, grist mill and saw mill, where Earlville is, till about 1833, when the Chenango Canal was being built. The post office was first kept by Dr. Stacy, in a little building which stood on Hamilton street. The Dr. was a warm friend of Jonas Earl, Canal Commissioner, and succeeded in getting the place named in honor of him. About that period Orange H. Wait built the hotel, now the Felt House. In 1833, the *old* hotel on the south-west corner, was built over by Gardner Waters. Orange Wait engaged in the mercantile business, which he continued successfully for ten or twelve years. He built the dwelling next north of the "Brick Block." It was then the finest house of the village. Other stores besides that of Mr. Wait sprung up in the village, but none of them continued in business long. The Brick Block was built by William Felt, about twelve years ago (1860). The four stores of the village are all in the this block.

CHURCHES.

The First Baptist Church of Hamilton, was organized Nov. 17, 1796, with seven members. The church was supplied by Elder Root, Elder Joel Butler and Elder Salmon Moreton, for the first few years. The meeting house was erected in the village in 1810, and stood at the north end of the Park. It was burned December 31, 1819. A new house of worship was immediately erected, which was dedicated, November 12, 1820. The present church was built in 1843. The first settled pastor of this society was Elder

Ashbel Hosmer. *The Second Baptist Church*, located at Thompson's Mills was formed from this in 1819.

The Congregational Church of Hamilton Village, was organized in February, 1828, at the house of John Foote, with eight members. Rev. Pindar Field was first pastor. Meetings were first held in the brick Academy, but the house of worship was erected the same year. In 1851, the house was destroyed by fire. It was immediately rebuilt. In 1871, it was remodeled and repaired at a cost of about \$4,000.

St. Thomas Church, (Episcopal) of Hamilton, was organized, September 21, 1835. Rev. L. A. Barrows was first clergyman. In 1846, the church edifice was erected. It was of the early English Gothic style. It was consecrated June 8, 1847.

The Methodist Church of Earlville, was organized in 1802, at the house of Joseph Crandall. First meeting house was built in 1814. A new house was built in 1838. In 1871, the house was built anew on the old frame at a cost of about \$5,000. Rev. Charles Giles was first pastor.

The First Congregational Church of Hamilton, was organized in 1798, by Rev. Mr. Badger of Blandford, Massachusetts. It was located at Hamilton Center, where the meeting house was erected in 1800. Jonathan Stevens, Richard Butler, John Pomeroy, Phineas Alvord, Annie Morgan, Mary Schoil, Lucy Stevens and Rebecca West, constituted the first members. First pastor, Rev. Mr. Moulton. In 1840, the meeting house was removed to Poolville.

The Universalist Church of Hamilton, was formed by Rev. Nathaniel Stacy, at the house of David Dunbar in Hubbardsville, in 1808. It was then called the "Universal Friendly Society." Rev. Mr. Stacy labored for this society sixteen years, preaching in school houses, barns and private dwellings. In 1833 and '34, the Universalist meeting house was built at the Center. In 1866, the articles of faith were revised, and a charter obtained.

There is a Methodist Episcopal Church in Hamilton village, which was formed as a society in 1819. We are unable to present the facts in its history, from want of the necessary material.* We have also failed in obtaining a historical sketch of the M. E. Church at Poolville, and at East Hamilton.

NEWSPAPERS.

The Hamilton Recorder was started in 1817, by John G. Stower and P. B. Havens. In 1819, it passed into the hands of Stower & Williams, and afterwards into those of John P. VanSice. In 1829, it was removed to Morrisville and united with *The Observer*.

The Madison Farmer was published at Hamilton in 1828, by Nathaniel King.

The Civilian was started July 27, 1830, by Laurens Dewey. In February, 1831, it passed into the hands of Lewison Fairchild, and in November, 1831, it was discontinued.

The Hamilton Courier was commenced by G. R. Waldron in February, 1834, and in the following year it appeared as

The Hamilton Courier and Madison County Advertiser. It was continued until 1838.

The Hamilton Palladium was started in 1838, by John Atwood, and continued six years—a part of the time by J. & D. Atwood.

The Hamilton Eagle was published in 1836, by G. R. Waldron.

The Literary Visitor was published at Hamilton about three months, in 1842, by Dennis Redman.

The Democratic Reflector was started at Hamilton by G. R. Waldron, in 1842, and was published by Waldron & Baker from 1843 to 1854, and two years by Waldron alone, when it was united with the *Madison County Journal*, and appeared as

The Democratic Republican. It was published by Wal-

* See page 451.

dron & James until 1861 ; by J. Hunt Smith, sixteen months, when it passed into the hands of E. D. Van Slyck, by whom it is now published.

The Madison County Journal was commenced September, 1849, by E. F. & C. B. Gould. W. W. Chubbuck, F. B. Fisher and T. L. James were afterwards interested in its publication ; and in 1856 it was united with the *Democratic Reflector*.

The Mill Boy was published during the campaign of 1844, at the *Palladium* office, and

The Polker at the *Reflector* office.

The Land Mark was published as a campaign paper in 1850.

The New York State Radii was removed from Fort Plain, Montgomery County, in 1854, by L. S. Backus, and continued about eighteen months, when it was returned to Fort Plain.

The Democratic Union was commenced at Hamilton, in 1856, by Levi S. Backus ; and in 1857, it passed into the hands of W. H. Baker, when he removed it to Oneida in 1863, where he continues to publish it.

The Independent Volunteer was started at Morrisville and Hamilton, July 28, 1864, by G. R. Waldron and J. M. Chase ; in 1865, it was published by G. R. Waldron & Son ; September 25, 1866, it was changed to

Waldron's Democratic Volunteer, and was first published at Hamilton by Waldron & Son, and is now issued by Waldron & Slauson.

CHAPTER X.

LENOX.

Boundaries.—Climate.—Geography.—Ancient Occupation of the Town by Indians.—Jesuit Missions of the Seventeenth Century.—English Travelers.—Ancient Forts.—Rev. Samuel Kirkland at Oneida Castle.—Traversing Armies.—Travelers' Statements.—First White Settlers.—The Klocks.—Myndert Wemple.—Angel DeFerriere.—Wampsville.—Quality Hill.—Biographical.—Palmer Hill.—Oneida Castle and Skenandoah's Home.—Lenox Furnace.—Canastota Village with Biographical Sketches.—Oneida Village.—Oneida Community.—Churches.—Newspapers.

The town of Lenox is bounded north by the Oneida Lake and Oneida County, east by Oneida Creek, (the natural division between this town and Oneida County,) south by Stockbridge and Smithfield, and west by Sullivan. It is one of the two northern towns of Madison County. Lying north of the water shed, its streams all have a northerly course and discharge their waters into Oneida Lake. Oneida Creek, which rises far southward in Madison County, drains the eastern part of Lenox, and, at this point, is a noble stream, affording several mill sites. Before the construction of dams, salmon ran up this stream as far as Stockbridge, affording fine fishing. The Cowasselon Creek has its numerous tributaries all along the ridge, in the towns of Fenner and Smithfield, which pour down the hill sides to the level country below, where the main body of the stream, moving easterly, receives them all, then curves northerly and westerly and receives the Canastota; then trails slowly through the heavy swamp into the town of

Sullivan to unite with the Canaseraga. The Canastota, having its source in Fenner, rushes down the hills at a rapid rate, and finally having reached the level country and watered the village of Canastota, it unites with the Cowasselon.

The great swamp extends from Sullivan far into this town, but at the northward the lands bordering the lake are more arable. The beach on the south shore of Oneida Lake is beautiful, and in some places well adapted to the sports of fishing. From the earliest days the lake abounded in the best qualities of the finny tribes. Spafford's Gazetteer of 1812, says: "Among the most admired fish are salmon, pike, Oswego and white bass, trout, catfish, with a great variety of others, and eels of a superior quality and in vast abundance."

The face of the whole town, which may be seen from the southern high ridges, is beautiful. To the tourist coming from the south and reaching the summit, where the macadamized road is ready to take its downward curve around to the rocky base of the hill, where a branch of the Cowasselon splashes from one rocky shelf to another into the gorge below; here, upon the highest point, it requires but a slight stretch of the imagination to seem to be on some romantic border ground of two widely different countries, especially if it be at that transition period in nature, the spring time, when the buds are bursting and the grass freshening; when the warmer soils and sunnier spots first show their robes of living green; for the climate north of the ridge materially differs from that south, and brings forth vegetation two weeks earlier. From this summit the observer's vision extends many miles southward over successive hills rising and falling, between whose convolutions flow many streams. Brown and bare are the still wintry looking forests, though the faintest hue of swelling buds may just relieve the hanging duskiness about the extreme crown of the maple woods; but let him turn to the northward and his eye sweeps a vast

breadth of country, seeming to be a wide prairie, upon which groves of timber have been planted ; he sees various northward bound creeks and rivulets, which cease suddenly their rushing and roaring at the base of the hills, and wind leisurely along the level country below him ; and in this charmed climate lies the village of Canastota, flourishing her fruit and ornamental trees, clothed in their new outfit of green foliage. To the southward he has felt the chill of winter fleeing from the breezy hill tops ; to the northward he breathes the balmy air of spring which has crept up the valley of the Mohawk and finds no counter-current impediment to its progress along the low, sandy country, south of Lake Oneida.

The soil of Lenox is rich and productive, being in the north a gravelly alluvium and in the south more clayey. It is generally well adapted to the cultivation of wheat. Iron ore is perceptible in the soil in many places, and limestone abounds. The geology of this town is quite like that of Sullivan—its various strata of rock and mineral deposits being but a continuation of the same. Beds of gypsum and iron ore are seen in various places. On the Seneca Turnpike, near the crossing of the Cowasselon, are sulphur springs of considerable strength. The development of salt springs, as found at Canastota, exceed any in the country, except those at Syracuse.

Lenox was formed from Sullivan, March 3, 1809, and is one of the largest towns in Madison County. At the date of its formation it embraced an area of 54,500 acres of land. A portion of its territory was taken off for Stockbridge in 1836, leaving the present area 49,568 acres.

The town of Lenox, the center of the old Oneida Reservation, was the established home of the Oneida Indians for centuries. Although they had been planted at Stockbridge, yet we have evidences that their chief village was at Oneida Castle as far back as 1650. Madison County was, properly, the home of the Oneidas ; they owned all its

broad domain, and within its borders were situated nearly all their villages. The Oneidas claimed but a comparatively small part of Oneida County, and yielded their jurisdiction of that the earliest ; so *we* claim the Oneidas. Since this tribe has had no historian, it becomes our task in this work to gather and report such fragmentary records as have been penned by priests, travelers, and other itinerants, and handed down among the musty documents of ages past. From these we learn, that in 1667, a Jesuit Mission was established at Oneida Castle by Father Jacques Bruyas. The mission was named "St. Francis Xavier." Father Bruyas did much towards attaching the Indians to the French ; in his reports he names thirty Indian as having been baptized by him. In 1677, an English traveler, Wentworth Greenhalgh, in the interest of the English Government, traveled through the Indian country as far as the Senecas. He speaks of the Oneidas as having but one town, about 130 miles west of the Mohawks, and about twenty miles from the head of the Oneida river, which runs into Lake Tshiroque (Lake Oneida). He says: "The town is newly settled, double stockadoed, but little cleared ground, so they are forced to send to the Onondagoes to buy corn. The town consists of about 100 houses. They are said to have about 200 fighting men. Their corn grows round about the town."

Father Pierre Millet was stationed at Oneida, in 1684, by De La Barre, Governor General of Canada, who remained there till about 1696, during which time he exerted his influence to attach the Iroquois to the French. Although in some degree successful, yet he could not win them from their allegiance to the English and Dutch. During Father Millet's residence here, this region was invaded by French armies to coerce the natives, and bring them under subjugation, and marks of their devastating course existed a long time after. In the meantime, the authorities at Albany and New York maintained their friendship by keeping up

constant communication by runners on the "errant path," whose course through this region often awoke lively enthusiasm for their English and Dutch friends, who always sent them useful presents in times of need.

When the Jesuits were recalled to Canada, they left many evidences of their former presence among the Oneidas, which, a few years since, were scarcely obliterated.

Schoolcraft discovered some remains of the French occupation in this town, which he saw when in Lenox, and from which he drew a diagram. The drawing represents the lines of a picketed work covering two sides of a fort, beyond which is an extensive plain once cultivated. He thus describes it:—

It is now [1846,] covered with wild grass and shrubbery. The northern edge of the plain is traversed by a stream which has worn its bed down to the unconsolidated strata, so as to create a deep gorge. This stream is joined from the west by a small run having its origin in a spring near by. Its channel at the junction is as deep below the level of the plain as the other. [Some few miles below on the stream is the site of an iron cupola or blast furnace, where the red or lenticular oxyd is reduced.] The point of junction itself forms a natural horn work, which covered access to the water. The angle of the plain thus marked constituted the point defended. The excavations may have once been square. They are now indentations disclosing carbonaceous matter, as if from the decay of wood; no wood or coal, however, existed; their use in this position is not apparently connected with the designated lines of palisades, unless it be supposed that they were of an older period than the latter, and designate pits, such as the aborigines used in defence. This idea is favored by the ground being a little raised at this point, and so formed that it would have admitted the ancient circular Indian palisade. If such were the case, however, it seems evident that the French had selected the spot at an early period, when, as it is known, they attempted to obtain a footing in the country of the Oneidas. The distance is less than ten miles north-west of the Oneida Castle. It probably covered a mission. The site which my informant, living near, called the old French Field, may be supposed to have been cultivated by servants, or traders connected with it. The oak and maple trees which once covered it as denoted by the existing forest, are such in size and number as to have required expert axmen to fell.

With the exception of two points in the Oneida Creek valley,

where there are still vestiges of French occupation, supported by tradition, this work is the most easterly of those known, which remain to test the adventurous spirit, zeal and perseverance, which marked the attempt of the French Crown to plant the flag and the cross in Western New York."

After the contest between the French and English was ended, the Iroquois unmolested, pursued their usual customs, and for several decades the present county of Madison saw but little of the white man, save as the trader came up to purchase the choice furs of the bear, beaver, mink and otter, then the only exchange products of the country, for which he would disburse in payment, not only the gay city notions the Indians so much admired, but many a flagon of baneful fire water. Oneida Castle, Onondaga and other points farther west, were regular trading posts, and it was no uncommon scene to see companies of Indians, laden with furs, coming in on the various trails to these points, at periods when traders were to arrive. Many fleets of fur-laden canoes came over lake Oneida on the same errand. Finally, so lucrative grew the fur trade, it became necessary to build a fort at the carrying place, between the Mohawk River and Wood Creek, Oneida Co., and also to perfect the water communication between here and Albany, in order to facilitate and systematize the traffic, and to improve the facilities for a quick and easy transportation to Albany.

In July, 1766, Rev. Samuel Kirkland took up his residence at Ka-non-wal-lo-hu-le, the Indian name for Oneida Castle. He had intended to settle with the Senecas, but having ill health, had returned and decided to locate here. In the autumn of this year, he built himself a house, cutting and hewing the timber and digging the cellar with his own hands. He cultivated a garden on the ground occupied, in 1850, for the same purpose, by Hon. Timothy Jenkins.* In 1769, Mr. Kirkland married and brought his wife here, when he found it necessary to enlarge his house from its original dimensions of ten feet square, to sixteen feet square.

*Jones' Annals of Oneida County.

His wife remained with the family of Gen. Herkimer until he could accomplish the enlargement. This being completed, he removed her to the improved residence, in the latter part of December. Mrs. Kirkland's presence was soon felt in introducing order, neatness, industry, purity and devotion among the Oneida women ; and in a few years the influence of Mr. and Mrs. Kirkland produced a most salutary effect upon the natives, so that at the death of Sir William Johnson, and the breaking out of the Revolution, their strong attachment to the principles which had been inculcated, won them from the interests of the Johnson family, and attached them to the American cause. They were induced by Mr. Kirkland to remain neutral ; but Skenandoah, the famous Oneida Chief, residing here, influenced many of them to take up arms in the defense of the Americans. On the breaking out of actual hostilities, Mrs. Kirkland returned to Massachusetts, and remained there till after the peace of 1783, Mr. Kirkland, meantime, remaining in the discharge of his duties, sometimes residing at Whitestown and sometimes at Oneida Castle.

Because the Oneidas held a neutral position, these villages were unmolested during the war, while others around them were utterly destroyed by one or the other of the contending forces. Although large bodies of soldiery passed and repassed over their trails and through their villages, their quiet remained undisturbed. In the spring of 1779, Col. Van Shaick with his detachment of six companies of New York troops, one of Pennsylvania, one of Massachusetts and one of rifles, amounting in all to 504 men, rank and file, marched from Fort Schuyler to Onondaga, through Oneida village ;—and again in September of that year, Col. Gansevoort, with one hundred men, made his rapid march through the Genesee Indian country to Fort Schuyler, passing through here. He had been instructed by Gen. Sullivan as follows: " Take particular care that your men do not offer the inhabitants the least insult ; and, if by any accident

damage should be done, you are to make reparation, for which I shall stand accountable." Col. Gansevoort reported afterwards, and of his passing through Oneida Castle, says : " Every mark of hospitality and friendship was shown our party. I had the pleasure to find that not the least damage nor insult was offered any of the inhabitants." The famous Vrooman adventurers and their savage pursuers, Sir John Johnson and his barbarians, made their swift journeys over the well preserved Oneida path through Lenox.

Although neutral as a tribe during the war, the Oneidas had some famous warriors who did good service in the cause of the colonies. Chief of them all, was the sagacious and noble Skenandoah, who, when peril threatened to overwhelm the colonists, left the peaceful arts of agriculture which he had acquired with civilization, and helped to fight the battles of the Americans. The Castle was also the home of Thomas Spencer, an Indian interpreter, who rendered most valuable service to the cause of his country, and gave to it his life at the battle of Oriskany, in 1777.

After the war, the peaceful arts flourished, and the Oneidas began to cultivate the rich lands of this town, which they chose to reserve for their own use. They made presents of some fine tracts to their prized friends ; one to Judge James Dean of Westmoreland, and a rich tract to Rev. Samuel Kirkland. They made cessions of land to the State, time after time, from other sections of their territory, but preserved Lenox intact.

The Great Trail was an excellent thoroughfare for emigrants who had heard of the wonderful Genesee country. In 1790, James Wadsworth opened the first wagon road along this route as he passed westward ; but, up to the period of which we have been speaking, not one emigrant had come to settle in northern Madison County. It was in 1791, that the first settlers of Sullivan, the Germans, passed here. The locating of these Germans upon a portion of the chosen reservation of the Oneidas, did not please the lat-

ter ; the spirit shown by the Indians on this occasion, however, deterred others from encroaching ; and not until purchases were made by the State, was the town of Lenox settled by white people.

From published statements made by travelers at the time, we learn something of Central New York at an early day. Capt. Williamson, agent of the Pultney estate, in one of his letters, writes of a gentleman (name not mentioned,) moving to Genesee in the month of February, 1792, who says : " At Whitestown I was obliged to change my sled ; the Albany driver would proceed no further, as he found that for the next 150 miles we were not only obliged to take provisions for ourselves and horse, but also blankets as a substitute for beds. After leaving Whitestown, we found only a few huts scattered along the path, at a distance of from ten to twenty miles apart, and they afforded nothing but the convenience of fire and a kind of shelter from the snow." They reached Seneca Lake on the evening of the third day, greatly fatigued with their tedious journey. Capt. Williamson also alludes to his own journey to the same place that year, as follows :—" After passing Clinton, there are no inhabitants on the road until you reach Oneida, an Indian town, the first of the Six Nations ; it contains about 550 inhabitants ; here I slept, and found the natives very friendly. The next day I went on to Onondaga, leaving the Oneida Lake on the right and the Onondaga on the left, each a few miles distant."

As before stated, the Germans, or more correctly, the Dutch, from the Mohawk valley, had passed through here and discovered the land to be a goodly heritage to whomsoever should possess it. They had decided to remain in Sullivan, with the consent of the Oneidas, upon the land of their choice ; they were not at all disheartened by the reverses and poverty which seemed to constantly attend their first efforts at settlement, nor did their ill fortune deter others from following in their footsteps.

The year 1792, brought the first white settlers of the town of Lenox. Conrad Klock and his sons, Joseph, John and Conrad, from the Mohawk country, came to the vicinity of Clockville, and there located their homes. It is from this family that the village was subsequently named. Their settlement was increased by additions from the lower Mohawk; the Betsingers, the Moots, Jacob Forbes* and Nicholas Forbes. They opened a road through to Canaseraga, which communicated with Oneida Castle, and along this road, during the next few years, many families settled. Capt. Jacob Seeber and others, of the Sullivan pioneers, removed to this locality. Southeast of Clockville, about two miles, was quite a compact settlement of Dutch, among whom were the Snyders, Bruyeas, Kilts and Tuttles. A half mile west of Clockville, at the four corners, one of the settlers named Fort, kept a tavern for many years.

At this day (1871,) many of the old farms are in possession of members of the above named families; D. B. Moot is in possession of the old Forbes place; N. M. Moot owns the homestead of his father; Adam Klock has also his father's homestead; Abram Snyder is the owner of the farm his father, Adam R. Snyder, took up.

On the opening of the Seneca turnpike, Myndert Wemple, a blacksmith, who had been sent among the Indians by Gen. Washington, opened a tavern at the place which was afterwards named from him, Wampsville. This tavern, being the only one there for many years, was widely known to the traveling and emigrating public. (This old tavern building is still standing as a farm house. In 1870, the farm upon which it stands was sold by Mr. Benjamin Dyer to Mr. Miner, of the Eagle Hotel, Oneida.) Wemple was a favorite with the Indians; they gave him a tract of land in Westmoreland, one mile square, which was known as "Wemple's Patent."

* Isaac Forbes, son of Jacob Forbes, was in times past a Magistrate and Deputy Sheriff.

Before 1800, Angel De Ferriere, a Frenchman, who had married a daughter of Louis Dennie, a leading family among the Oneidas, was prevailed upon by his wife's relatives to take up his abode in their territory, and as an inducement, the wife's brother, Jonathan Dennie, made her a present of a very nice farm near Wampsville. After this, Mr. De Ferriere made large additions to this estate by purchases, receiving from the Indians the benefit of their title, and obtaining, also, a patent from the State. He so increased his possessions, that at one time he owned 3,000 acres of the best grade of land in Lenox. He built a tavern, a saw mill and grist mill, a distillery and brewery ; and with rare discrimination, selected worthy and industrious young men, and set them up in business in the little village he had founded. The tavern, a fine building for its day, being a large two-story house, was kept by Dr. Stockton ; and from such an authority as DeWitt Clinton, who put up here on a journey westward, we learn that it was the best tavern on the road. After Dr. Stockton's term of renting had expired, a Mr. Alcott took the house. The grist mill, which stood nearly on the site of Duncan McDougall's flouring mill, was run by Mr. McCollum, a Scotchman. Mr. DeFerriere employed a man to carry on the brewery, set up a blacksmith and a shoemaker, and built a small store. Although unused to our customs and unable to speak English when he came to America, his good knowledge of human nature, his ready tact and common sense, usually rendered him successful in selecting the right sort of men to assist him in his affairs ; he also speedily acquired our language, so that he soon became able to transact any part of his own business, making out his contracts and conveyances in his own hand. His land extended nearly to Oneida village ; he subsequently sold much of it to white settlers, many of whom, or their successors, to-day possess old titles and papers in the orthography and chirography of Angel DeFerriere. His own house, long since removed, stood near the tavern and

opposite the cottage built in later years, which is now standing on the homestead farm. (Note *m*.)

The Cowassalon* Creek courses through here ; and north of DeFerriere's and the adjacent village of Wampsville, was the Indian village. A great deal of business was transacted at Wampsville at an early day. The Seneca Turnpike was a great road ; six and eight horse teams hauling covered emigrant wagons with wide-tired wheels, were constantly passing over it.

Luther Cole was the first mail carrier west of Utica. Judge Young, of Whitestown, was the first agent of the Seneca Turnpike Company ; he built the DeFerriere bridge over the Cowassalon† at Wampsville, which was then known as a great bridge. His name and the date of its construction was inscribed on the bridge. It was at last destroyed by a freshet, when its foundation was washed away and its two arches fell by the violence of the flood. Judge Young was succeeded by Gardiner Avery as agent of the Turnpike Co. ; he continued in office a number of years, and was succeeded by Capt. Harvey Cobb, now a citizen of Wampsville, who held the agency till the turnpike was given up by the Company and became a common public highway.

On the opening of the Erie Canal, the lands about Wampsville and throughout the town along its line, were in market and were rapidly sold. A portion of Wampsville Flats was purchased by Peter Smith and Elisha Williams, (the latter gentleman a noted lawyer, of Hudson, N. Y.,) which purchase was known as "the purchase of 1815." These lands were sold out in farms. Southward from Federal and Quality Hills, or south side of and adjoining the Seneca Turnpike, was "the purchase of 1798," which then

* Pronounced "kwos-a-lone;" meaning bushes hanging over the water. It is sometimes erroneously spoken, "Squash-a-lone." DeWitt Clinton, hearing the latter pronunciation, supposed it to be "Squaw-a-lone," and has so written it. By some it is said to mean "Weeping Squaw."

† At the foot of "Break Neck Hill."

found a ready market, as the turnpike lands became a great attraction to emigrants. In Judge Thomas Barlow's entertaining sketches, published in the Canastota Herald in 1868, he gives a narrative from Col. Cadwell's experience in the early settlement of Quality Hill and its vicinity. To this narrative the author is indebted for much of the history of this section. We learn from this source that as early as 1802, there were no houses on the north side of the turnpike from Wampsville to Quality Hill; all was woodland except here and there cleared spots. The road leading south by Dr. Hall's was the only road going south from the turnpike between the two places. The Colonel says: "The first labor I performed when I came here, (1802,) was in laying a causeway across the swamp at the bottom of the hill on this road." There was, however, a considerable population from near Federal Hill, westward along the turnpike, of which Quality Hill was the nucleus; here, individuals of enterprise, education, and in many instances of wealth, settled. The name of "Quality Hill" was given by a young lady, Miss Lucinda Harris, daughter of Dr. Harris, who lived in a log house on the spot where now may be seen the stately mansion of Sylvanus Stroud. Miss Harris, it seems, regarded the ladies of the hill as enjoying better advantages than those around them, and therefore as "putting on a little more style" than they would, had it been otherwise; hence, so far as a name would do it, she qualified and dignified the place and people by prefixing the title "Quality" to the "Hill," by which not inappropriate name the locality was known as early as 1800, and has been so known to this day. Miss Harris married Elisha Buttolf and resided for a time a half mile west of the Hill.

An old resident, in a recent communication, remarks of this part of Lenox: "The soil being in possession of all its strength and fatness, produced most luxuriant crops of all the cereals, and where but lately stood a growth of heavy timber might be seen the tasseled tops of a rich crop of

Indian corn, and a yellow harvest of wheat waving in the breeze, side by side. So congenial was the new land to the growth of *pumpkins*, that in the harvest of some years, a man might walk over an acre of ground on pumpkins at every step! Hence, the hill near where my father lived was called 'Pumpkin Hill.' "

Sylvanus Smalley, afterwards Judge, who was one of the first settlers, kept tavern at Quality Hill many years. His was also the first tavern of the place; it was built of logs with a frame front. It was long ago removed, and the Judge erected a fine two-story house, (now owned by Jerome Hoffman,) in which he lived many years. He died at Durhamville. After Judge Smalley, this tavern was kept by John P. Webb for a long term of years.

In 1802, there lived upon the hill, Dr. Asahel Prior, David Barnard, Aaron Francis, Abiel Fuller, David Barnard, jr., Dea. Ebenezer Cadwell, Isaac Senate, Samuel Louder, Nehemiah Smalley, Mr. Tucker, Selah Hills, Job Lockwood, Nash Mitchell, tanner and currier by trade, Dr. Harris and Ichabod Buell.

Passing along east from Quality Hill, there lived east of the creek, as it then ran, a Mr. Handy, who was a deer skin and leather dresser. There were deer in the forests, and many of the inhabitants wore deer skin pants, from material prepared by Mr. Handy. There was a brick yard on the flat near there, and Jason Powers, who came to Quality Hill in 1801, worked in the yard and boarded with Mr. Handy, and finally married his daughter, Lovina. Near here was also a distillery. On the south side of the road toward Federal Hill was a tavern kept by Joseph Phelps. On Federal Hill, on the south side of the road, Thomas Menzie was located and sold goods, trading mostly with the Indians. In 1802, there was no other dwelling from this point to Wampsville.

West from Quality Hill, on the turnpike, in the section called "Oak Hill," it was considerably settled by farmers, who had made quite spacious clearings around their homes,

and were well started in the world. Squire Ebenezer Calkins, then a young man, resided in a log house, where he afterwards built, and where the Perkins have since lived. Col. Zebulon Douglass was keeping tavern on his well known farm, west of Col. Calkins'; Reuben Hale lived on the hill nearly west of what is now know as the Culver residence; Gen. Ichabod S. Spencer lived on the flat between Mr. Hale's and where Col. Stephen Lee afterwards lived; Col. Thomas W. Phelps worked at the harness making business, opposite Col. Lee's; a Mr. Pettibone kept tavern here before 1802; this tavern was burned down and never rebuilt.

After 1802, the population of this locality was added to by many other substantial citizens, among whom were Harvey G. Morse, Edward Lewis, Thomas W. Phelps, Wm. I. Hopkins, Joseph Bruce and Squire Wager. Dr. Thomas Spencer was an early resident of Quality Hill, as were also his brothers, Joshua A. and Ichabod S. Spencer.

South and south-west from here on the Clockville and Canaseraga road, Walter, Sylvester, Hezekiah and Lines Beecher, located at an early date. The first two named, were afterwards Judges of the County Court. Dea. John Hall, from Massachusetts, settled on Oak Hill in 1806. Dea. Nathaniel Hall,* from Connecticut, and Dr. Nathaniel Hall, his son, came in 1807. Their farms were in the Beecher neighborhood.

About 1810, a singular and fatal affair occurred in the Beecher and Hall neighborhood. Two young men, named John Allen and John Harp, were at work plowing for Judge Beecher, and obtained some of the roots of *Cicuta*, supposing it to be "Sweet Sicily," and ate of it. In a

* Horace H. Hall, of Quality Hill, has in his possession an old relic, descended to him from his grandfather, Deacon Nathaniel Hall. It is an ancient powder horn, quaintly carved, bearing the inscription "Nathaniel Hall 1759." This early resident of Lenox, was born in Guilford, Conn., in 1742, and died in Lenox, in 1818, aged 76 years. He served in the war of the Revolution, having been called from peaceful pursuits at several different times in periods of emergency.

short time they discovered the horrible mistake they had made and attempted to reach some neighbor's house, but found themselves unable to go. One of them succeeded in making himself heard, and soon the whole neighborhood was aroused ; physicians were procured, among whom were Drs. Hall and Prior, and every effort possible was made to save the victims, which, however, availed nothing, for before sunset of the same day they were both dead. The sad affair created intense excitement. The house of Judge Beecher, where the young men were carried, was immediately thronged with almost the entire population for miles around, and the funeral was the largest this part of the country had yet known.

Among other early settlers of this part of the town, were a Mr. Cotton, Evard Van Epps, Gift Hills, John Hills, Martin Vrooman and Benjamin Smith,—the latter kept a tavern. The first person who engaged in the mercantile business at Quality Hill was Capt. William Jennings. He was succeeded by Maj. Joseph Bruce, who was a merchant here many years. At a very early day, contemporaneous with Jennings, the firm of Walton, Beebe & Hall kept a store, erecting a building for that purpose. The village had at one time two taverns, which did ample business. The prosperity of these institutions, may be in good part accounted for by the fact that the turnpike was a constantly traveled thoroughfare, especially in winter when teaming was a great business. As many as forty teams in a line have been seen at one sweep of the eye, from the stand point of Quality Hill, eastward toward Federal Hill. There were other taverns near by, both east and west of the village. Besides the business institutions already mentioned, there were at the same time on Quality Hill, a post office, several shops and a Masonic Lodge, to which a large number of the leading men of the country round about belonged.

The meetings and trainings of the military organizations were the occasions of the great gatherings of early days in

town and county, the officers of which were the most conspicuous men of the times. During the war of 1812, the patriotic citizens of Lenox raised a company of horse artillery that volunteered for the war. The officers were: Captain, William Jennings; First Lieut., Joseph Bruce;* Second Lieut., Argelus Cady; Cornet, David Beecher; Orderly Sergeant, J. Austin Spencer. It was at this time that Capt. Jennings made himself famous for his poetical order on Gov. Daniel D. Tompkins, which has been related as follows:—The officers had met at the store of Lieut. Bruce to prepare a requisition letter to the Governor, for two field pieces. While discussing the form in which to address so distinguished a man, Judge Hopkins, at that time doing duty on the bench, made a bantering wager with Capt. Jennings that the ordnance could be procured on an order, the form of which should be dictated by him. Hopkins walked up to the desk, seized the pen and forthwith produced the following:—

“Great Daniel D., we send to thee
For two great guns and trimmings;
Send them to hand, or you'll be d——d,
By order of

Capt. Jennings.”

This of course created a good deal of amusement, and though it was not officially sent to the Governor, as the ordnance was obtained through a regular order, the story was too good to be kept; the Governor, who was fond of a good joke, in some way learned of the incident, and was also made aware that his friend, the Judge, had a hand in it. Some of the officers in this Company were rewarded for gallant services in the war, by promotion, and they, with others, sent to Albany by Judge Hopkins for their commissions. On calling for them at the proper office, the Judge learned that they were all made out and lacked on the signature of the Governor. To facilitate the business,

* Lieut. Bruce commanded the Company during its whole term of service, Capt. Jennings being sick and unable to act as Captain.

he offered to take them himself to His Excellency, who, on receiving them, placed his autograph to the documents, one after the other, till coming to one belonging to Capt. Jennings' Company, he stopped and very gravely inquired: "Is this by order of Capt. Jennings?"

The 75th Regiment had its head-quarters at Quality Hill; Col. Zebulon Douglass was its first Colonel, Thomas W. Phelps its second, and Stephen Lee its third.

The Congregational Church, at this place, was organized with a large and influential membership, as early as 1809. Nathaniel Hall and John Hall were its first Deacons. Its first trustees were Zebulon Douglass, Sylvester Beecher, Asa Cady and Mr. Sessions. Its first minister, it appears, was the Rev. Mr. Palmer; the next, Rev. Mr. Hubbard. These two, however, could have been employed to preach but a short time, as the Rev. Ira M. Olds was the first regular pastor installed at the time, or soon after the organization of the church. The church building was framed and raised in 1814; it was a large and expensive edifice when all completed and dedicated in 1819.

Quality Hill, with its men of strength and influence, vied with other sections of Madison County in holding the balance of political power. Hamilton and Lenox had the Courts alternately, up to 1810. Judge Smalley was the first Judge. In this place, these alternate Courts were held in the school house near David Barnard's. The first trial for murder, in Madison County, that of Hitchcock of Madison, for poisoning his wife, was held in Judge Smalley's barn, the excitement being so great that the school house could make no approximation towards accommodating the numbers present. Judge Van Ness of Utica, presided at this trial, whose charge to the jury on the occasion, it has often been remarked, was one of the most remarkable productions of that day, or of any recent time.

Among the early settlers of Federal Hill, (so named because its prominent residents were Federalists,) was Thomas

Y. Kneiss, who removed to this section about 1806. He was a man of fine abilities, and was highly respected for his probity and good judgment. At one period, probably no man in town had greater influence. He held several town offices; was Justice of the Peace very early, retaining the office several years. There is an anecdote told of Squire Kneiss, which is sufficiently illustrative to transfer: In that day, the office of Justice of the Peace was filled by a Council of Appointment. Mr. Kneiss was a thorough Federalist, and when the Democrats came into power, (perhaps in 1812,) members of that party in Lenox, appealed to the Council for a man of their own party to supersede him. When the papers removing him, reached the post office at Quality Hill, several Democrats present, who were in the secret, narrowly watched the Squire as he perused the document. Quite anxious to know its contents, one of them said: "What is it, Squire?" "Oh, nothing," quietly replied Mr. Kneiss, "only I can exclaim with the apostle Paul, 'sin revived and I died!'"

Sylvanus Smalley, Walter Beecher, Zebulon Douglass, Nathaniel Hall, jr., Thomas Spencer and Sylvester Beecher, were early Members of Assembly from this town.

Dr. Asahel Prior was one of the prominent men of Quality Hill; he came to this town about 1797, lived some years in a log house, and then built the second frame house erected on Quality Hill. Here the Doctor lived till his death, and his place is still occupied by his children. In 1813, he became a member of the State Medical Society. The following obituary notice is clipped from the *Canastota Herald*:
"DIED—In Lenox, Jan. 12, 1856, Dr. Asahel Prior, aged 84 years.

Doctor Prior was a resident of this town 59 years. Possessed of sound judgment and superior skill in his profession, he was engaged faithfully, devotedly, and successfully in the performance of its arduous duties for more than 40 years and until incapacitated by the infirmities of age. Of gentlemanly manners, strict integrity, genial and kindly temperament, he won the respect and esteem of all classes of his fellow citizens. He was a

good citizen, an affectionate husband and father, an agreeable companion, in short his character shone brightly in all the social relations. He endured in common with his fellow citizens all the privations and hardships incident to the first settlement of a new country, and on no class perhaps do these hardships press more heavily than on the physician, in consequence of the badness of roads and poverty of the sparse population, and consequent inability to remunerate his toils. When this now rich and populous town was a wilderness and only dotted here and there with the log cabins of the early pioneers, Dr. Prior was a welcome visitor among their lowly habitations, and often to the sick and suffering poor were his valuable services rendered without fee or reward. He will be held in grateful memory by very many families whose maladies were healed by his medical skill, and whose sorrowing hearts were comforted by his cheerful and urbane deportment and kindly sympathy. One of the most distinguished medical men* Madison County has produced, has ever gratefully recognized Dr. Prior as one of the most efficient of his early friends and patrons. But our venerable friend, after a long life of usefulness, has gone to that 'Undiscovered country from whose bourne no traveler returns.'

"Peace to his ashes laid

In the earth's cold bosom, peace."

From a recent communication the following particulars relating to individuals in this vicinity, are learned. A man named Cathcart, from Massachusetts, came to live in the vicinity of the present Canastota in 1805. He moved into Mary Doxtater's log cabin, for his home. Mr. Cathcart and his wife made friends with the Indians on the Reservation, by whom they were surrounded. The Indian Chief, Hon Yost, was very friendly with the family, and was particularly attached to Mr. Cathcart's little daughter of five or six years, (the present Mrs. Charles Stroud). He used to make grape-vine swings to amuse her and would allow no one to swing her but himself, lest she should come to harm. Years after, when the Reservation had been sold to white men, and the Indians had removed, Hon Yost, after twenty years' absence, and then near a century old, returned to see the white girl and receive from her hands garments to en-

*Dr. Thomas Spencer.

shroud his body after death, according to the customs of white men. About a year passed, and the worn out form of the venerable Hon Yost was wrapped in the garments he so longed to wear.

It will not be amiss here to mention the family of the Strouds, who, themselves, have been residents here since about 1816. The two brothers, Sylvanus and Charles Stroud, were natives of Vermont. Both have been well known as contractors on the canal and other public works. Both are self-made, self-sustaining, and of the efficient business men of Lenox, as well as useful members of society. Mrs. Cathcart, the mother of Mrs. Charles Stroud, and the before named early settler in Canastota, is still living at the advanced age of ninety-five years.

Early in this century, considerable settlement had been made in the southern part of the town. A new street was laid out about a mile north of and running parallel with "Mile Strip," which was settled by the Palmers and Randalls, emigrants from Stonington, Conn., and from Rhode Island. "There were formerly," says R. Randall, of Clinton, Mich., "some twelve families of the Randalls and seventeen of the Palmers." On "Lenox Hill," better known as "Palmer's Hill," there were living at one time six Joseph Palmers. To distinguish these, people gave each name an affix or prefix. There was "Squire Jo," and his son Joseph S., called "Sheriff Jo," he having been once Sheriff of the County; another was "Jo Elijah," from being Elijah's son; another was distinguished as "Jo Down," from having dwelt at the foot of a hill in Connecticut; Joseph Palmer, 3d, was known as "Jo Deacon," because his brother was a deacon; and the sixth bore the soubriquet of "Clever Jo." They were generally very respectable, industrious and independent farmers. These families are now scattered all over the North West.

Thomas Case located quite early on Palmer street, and Martin Lamb, formerly one of the Supervisors, was another early settler in the same vicinity.

From information obtained of Mrs. D. Chase, who, in 1814, when a child twelve years of age, resided a year in the family of "Clever Jo," we condense the following: In this neighborhood of Palmers, Goodwins, Randalls, Gallups and Cransons, the original dwellings, erected by the settlers on first arriving upon their lands, were double log houses; if additions were made they were also of logs and for the purpose of having handsomer apartments, being nicely ceiled and having hard wood floors from the best timber in the forest. The huge stone chimneys, an improvement upon the old stick chimneys, invariably stood in the center of the houses; in the ample fire-places the huge back-logs made cheery comfort in the long winter evenings, and on those broad hearth-stones the coals scarcely ever died out, for the day of "lucifer matches" had not yet arrived. As regularly as the hour of bed-time approached, just so regularly did the good man of the house rake the ashes over the bed of glowing coals; and if, perchance, at earliest morning dawn—the hour at which all thrifty farmers rose in *those days*—he found not a spark of fire, forthwith some one of his household was dispatched to the nearest neighbor, who might live a half mile off, or only just over the way, with the big fire shovel to "borrow" fire. Many a time has the luckless urchin sent upon this errand, weary with the weight of the iron shovel in attempting to shift it to an easier position for carrying, jostled the coals upon the ground, and before they could be replaced the last spark of fire was extinguished, while his steps were to be retraced to obtain a fresh supply.

Every farmer raised his patch of flax, and near the house or barn, a nice piece of meadow land was used for the plat upon which it was annually spread to rot. Every barn contained the flax hetchel; every house was supplied with its hand cards for flax and for wool, its spinning wheel and linen wheel and loom, while every housewife spun and wove her linen for summer, with its stripe or check of blue for aprons, the brown tow for the pantaloons and frocks for the

men, the fine linen for towels, for bedding and under wear, and her woolen for winter—the warm heavy cloths for men's wear, the more soft and thin for women and children, and for bedding. Their bed comforters were made of flannel stuffed with wool, "cotton batting" having never been heard of then. Other kinds of goods were seldom worn. America was just emerging from the war of 1812, and could not afford to buy goods of foreign make. Some people bought "hum-hum," which was a rather thin and coarse quality of bleached shirting, for men's Sunday wear. Every woman had her visiting dress, or "ropper," (wrapper,) and shortgown of chintz or calico, which cost five or six shillings per yard, while a very stylish gown was made of cambric, some patterns of blue, others purple, lilac, plum color, black, &c., at a cost of one dollar a yard. The invariable go-to-meeting dress of summer, for every young lady, was the simple and pretty white muslin or cambric. In winter, many matrons had their broadcloth cloaks, some black, though red was a very fashionable color. Our present water-proof, with hood, is cut very much after the style of 1812-14, but those of that date were lined with silk and edged with fur or down. Black satin cloaks of the same shape, were also worn, at a cost of twenty dollars and upwards, while those of broadcloth often cost forty dollars each. But these were luxuries indulged in only by those in easy circumstances, while ladies of more moderate means contented themselves with the finest flannel, fullered and pressed, for cloaks. All families, rich or poor, wrought hard in the manufacture of home-made goods, bleaching their linen to a snowy whiteness by aid of weak ley and the battle-board, an instrument resembling a small paddle, used instead of our modern washing machines in cleansing cloths. Wringers and other labor-saving utensils, had not been dreamed of, and wash-boards were unheard of previous to this. The first wash-board ever seen in that section was brought into Lenox by a relative of Mr. Palmer, (his name

is forgotten,) who was on a visit from one of the Eastern States, in 1814. It was looked upon as quite a curiosity, and withal considered a great improvement.

During all the years in which these various settlements were growing up, Oneida Castle, chiefly in Vernon, but identified with the interests of this town, was the chief village of this section. It was then, nevertheless, an Indian village; one in which great meetings were often held, when the Indians came from all quarters annually to receive their annuities. Before the settlement of the country, Skenandoah, the great Oneida Chief, kept a tavern here for the accommodation of travelers; they spoke well of his house. In 1810, the Indian school house, and the Missionary church in which Mr. Kirkland preached, were there. DeWitt Clinton, on a journey through the place, in 1810, says:—

“At the end of the bridge over Oneida Creek, there stood a beautiful Indian girl, offering apples for sale to persons that passed. We saw Indian boys trying to kill birds, others driving cattle on the plains; some Indians were plowing with oxen, and at the same time their heads were ornamented with white feathers; some were driving a wagon; the women milking and churning—all indications of incipient civilization.

“About four miles from Stockton's, we stopped at Skenandoah's house. He was formerly Chief Sachem of all the Oneidas; but since the nation has been split up between Christian and Pagan parties, he is only acknowledged by the former. The Chief of the latter is Capt. Peter, a very sensible man. The morals of the Pagans are better than those of the Christians. The former still practice some of their ancient superstitions; on the first new moon of every new year they sacrifice a white dog to the Great Spirit, and devote six days to celebrate the commencement of the new year. The Christian party are more numerous by one hundred than the Pagan; they are entirely separated in their territory as well as in their God.

“ Skenandoah is one hundred and one years old, and his wife seventy-four. He is weak and can hardly walk. His face is good and benevolent, and not much wrinkled ; he is entirely blind, but his hair is not gray. He smokes, and can converse a little in English. He was highly delighted with a silver pipe that was given him by Governor Tompkins. His wife was afflicted with bronchocele or goitre. *

* * * A number of his children and grand children were present. His daughter looked so old that at first I took her for his wife. Some of the females were handsome. His house is one hundred yards from the road, situated on the margin of a valley, through which a pleasant stream flows ; it is a small frame building, painted red, and adjoining it is a log house. There were four bedsteads in the room, composed of coarse wooden bunks, so called, and covered by blankets and pillows, instead of beds. A large kettle of corn was boiling, which was the only breakfast the family appeared to have. It was occasionally dipped out from the pot into a basket, from which the children ate. The furniture and farming utensils were coarse and those of civilized persons.

“ His eldest son came in spruced up like an Indian beau. His features are handsome. He ate out of the basket. It is said, on his father's demise, he will succeed him as Chief Sachem, but if I understand their system aright, the office of Sachem is personal, not hereditary. [See Indian chapter on this point.] * * * * * Such is the mode of living of the first Chief of an Indian nation. In England, he would be recognized as a King. * *

“ Abram Hatfield and his wife, Quakers, have resided here some time, having been sent by that society, principally with a view to teach the savages agriculture, for which they receive \$200 a year. Hatfield was sick ; his wife appeared to be a kind good woman, well qualified for the duties allotted to her. They are amply provided with oxen and instruments of agriculture, to administer to the wants and instruction of the Indians. * *

“ In this village, we saw several very old women, and there was an old Indian, named the Blacksmith, recently dead, older than Skenandoah, who used to say that he was at a treaty with William Penn. There was a boy far gone in consumption, which was a prevalent disease among them. Last winter, they were severely pressed by famine; and admonished by experience, they intend to put in considerable wheat—to which they have been hitherto opposed—and they now have large crops of corn. They appear to be well provided with neat cattle and hogs. * * *

They evince great parental fondness, and are much pleased with any attention to their children. An Indian child in Skenandoah's house took hold of my cane; to divert him, I gave him some small money; the mother appeared much pleased, and immediately offered me apples to eat—the best thing she had to give.

“ In passing the Oneida Reservation, we saw some white settlers, and it is not a little surprising that they receive any encouragement from the Indians, considering how often they have been coaxed out of their lands by their white brethren.”

In 1816, a Mission was established at Oneida Castle, by Bishop Hobart, of the Protestant Episcopal Church, Rev. Eleazer Williams taking charge. Under his ministration, the Pagan party was converted and became the “Second Christian Party of the Oneida Nation.” In 1818, this party sold a piece of land to enable them to erect a Chapel, which was consecrated by Bishop Hobart, September 21, 1819, by the title of “St. Peter's Church.” The edifice stood on the hill south-easterly from the “Butternut Orchard,” in the vicinity of Oneida Castle. This was sold to the Unitarian Congregational Society of Vernon village, in 1840, and removed to that place. The same bell that formerly called the Indians to worship still hangs in its steeple. Some years since several of the Oneidas who had emigrated to Green Bay returned to visit their native home. During

their stay, some of them were at Vernon village, and the sound of the old bell greeted their ears ; they stood still in a group and listened reverently and in silence ; its solemn tones were recognized ; its well remembered peals vibrated upon their heart strings like loving spirit voices, hailing to them from the depths of departed time ; stoics, as they were, their eyes moistened, evincing the deep feeling of their natures on this sudden summoning to memory of the old scenes and associations in which the venerable bell had a part.

Rev. Eleazer Williams went to Green Bay with the Indians. [See the chapter on the Oneida Indians, given elsewhere.]

In the mean time, Oneida Castle became settled with white people, and the village grew thriftily. An academy was early established, and maintained a good reputation among the academic institutions of the country. In 1841, the village was incorporated, at which time it contained about 400 inhabitants, sixty dwelling houses, one Presbyterian and one Baptist Church, two taverns and two stores.

Lenox Furnace was another of the early enterprises of this town. It was located one mile south of Wampsville, and was, for a long term of years, the leading business institution of the town.

The "Lenox Iron Company" was organized in 1815, with 400 shares of \$50 each, to be paid as called for by the trustees, and in default of payment thereof, the shares, and all previous payments were to be forfeited. The names of some of the original stockholders, were :—Judge Thomas R. Gould*, Whitestown ; William Cheever and Augustine J. Dauby†, Utica ; Conradt Moot, Lenox ; James S. Sennet, Lenox ; Eliphalet Sweeting, Paris ; John Sweeting, Westmoreland. Subsequently, among others, the following were added :—Gen. Joseph Kirkland, Utica ; Gardner Avery, Paris ; William Cobb, Lenox ; Capt. J. N. Avery, Paris ;

* Judge Gould was an eminent lawyer and jurist, of Oneida County.

† At an early day editor of the Utica Observer.

Col. Stephen Chapman, Lenox. The first agent of the company was Lewis J. Dauby, of Whitestown, he being succeeded by Gardner Avery, who manufactured the first cast iron, in November, 1816. He operated the furnace successfully several years. William Cobb succeeded Mr. Avery, and was agent till 1827, when J. N. Avery received the agency, and continued till the business was closed in 1847, in consequence of the exhaustion of timber for charcoal, there being then no method of smelting iron with mineral coal. Iron ore was hauled to this establishment on sleighs, from Clinton, Westmoreland and Verona. The company manufactured hollow ware of all descriptions, including potash, caldron and salt kettles ; also castings for plows, and all kinds of shop and cooking stoves in current use. They began in the stove line with the first invention —“ Dr. Noyes’* Parlor Stove,” then considered a great achievement. The first pattern of the “ Franklin Stove ” was also cast here, and we presume, also, the first cooking stove, invented by David Gage. Connected with the works were a number of dwelling houses, the general boarding house, a blacksmith shop, a carpenter and joiner’s shop, and a store and office. The place bore the title of “ Lenox Furnace Village,” and was so given, conspicuously, on all the maps up to 1850.

George B. Cady now (1871,) has a woollen factory at this place, where doeskins, cassimeres, tweeds, satinets, flannels, &c., are manufactured. In 1867, it was fitted up with new machinery, and turned out 200 yards of cloth per day, with nineteen hands. The firm have also a good reputation for custom work.

The dry lands on the south border of Oneida Lake were settled after 1808, though Col. Cadwell was the pioneer in this section in 1807. He opened a clearing in the forest, laid out new roads, and did much during the first two years

* Dr. Noyes was then a Professor in Hamilton College.

in the way of inducements to others to settle. Oneida Valley was one of the early villages. One of the oldest Presbyterian Churches of the town was located here. This church, with a store, hotel and about thirty houses, comprise the present village.

Durhamville is located on the Oneida Creek, mostly on the side, in the town of Verona, Oneida County. It was named from Eber Durham, who removed from Manlius, Onondaga County, in 1826. When he arrived, there were four log houses within the limits of the present village. By his energy and enterprise, a flourishing village soon came into being, its rapid growth being greatly promoted by the use of the hydraulic power, furnished by the surplus water here discharged from the Erie Canal, and turned to account by Mr. Durham, who leased it from the State. This source of prosperity is now dried up, the Canal officers having found that the rents were far from being equal to the damages to navigation in times of low water. The enterprising business men, however, have endeavored to make good the loss by use of steam; a steam flouring and grist mill, and a steam saw mill are in operation. The place has also a tannery, a glass factory and an iron foundry; there are two churches, (Baptist and Methodist,) two taverns, two dry goods stores, nine grocery and provision stores, three warehouses and various mechanics, with a population of about 1000. In the earlier years of the Erie Canal, this point was known as "Hotchkiss Basin." In 1816, Calvin Baker was married at this place. It was the first wedding of a white couple between Oneida Castle and Oneida Lake.

Oneida Lake and South Bay are hamlets on the lake shore.

Merrelsville is a hamlet in the south part of the town, having a woolen factory, which was one of the early woolen mills of Madison County.

Pine Bush (at Bennett Corners Station on the Midland Railroad,) is also a hamlet located on the east road leading

from Oneida Castle to Knoxville. It belonged to the last Indian Reservation. There was formerly a store, hotel and several shops here; a good Methodist Church was erected here some years since. Several years ago the store was burned; the tavern is now the farm house of William Nelson.

CANASTOTA VILLAGE.

The land upon which Canastota village stands, was, in the first decade of this century, but a low, swampy forest, with a small clearing on the west side of the present village, traversed by Canastota Creek. Canastota is located upon what was formerly known as the "Canastota Reservation" which was a part of, and was reserved from the "Canastota Tract," when that Tract was purchased by the State from the Oneida Indians. This purchase extended from Oneida Lake shore to within about a half mile of the Seneca Turnpike, and contained ninety-one lots. The Reservation consisted of 329 1-2 acres. In 1808, the State authorized 10,000 acres of the Canastota Tract to be surveyed off to the Twenty Townships north of the Unadilla, each of those Townships to have 500 acres, to be appropriated to Gospel and School purposes. This took the most of the Tract, beginning at the Lake Shore.*

Capt. Reuben Perkins, a resident of the west part of the town, came and obtained of the Indians the land which is now the site of Canastota, for which he obtained a patent from the State, in March, 1810, bearing the signature of Daniel D. Tompkins, Governor. At the time of his purchase seven or eight Indian families were living there in log houses, among whom are still remembered the names

* It may be remarked here that on the survey of the "Twenty Townships" in 1789, the Government made provision for the support of the Gospel and Schools, and required the Surveyor General to mark two lots near the center of each town, of 250 acres each, to be reserved for those purposes. These Townships were afterwards sold to speculators without the proper reserve being made. The intelligent and religious emigrants who had taken up farms in these Townships, remonstrated and petitioned the Legislature with such energy that an act was passed appropriating the Canastota Tract to their use for said purposes. The avails have been accordingly so used.

of Hon-Yost and John August. On selling their land the Indians removed, and Capt. Perkins repaired one of their block-houses which stood on an eminence near where Dr. Jarvis now lives, built an addition to it and moved in. He afterwards built a frame house on the same spot, which is still in use, having been moved across the road by Dr. Jarvis and converted into a tenant house. Not far from Capt. Perkins' house stood the cluster of pines from which it is said Canastota derived its name. The railroad bridge which spans the creek in the village is the nearest point we are able to name to the site of this cluster of three pines, one of which was on one side of the creek, and two opposite it, on the other; one of the latter had partly fallen and lodged in the branches of the others, forming a shady retreat which became a resort of the natives in the long summer days, in the closing years of their occupancy.*

It is said that the name "Canastota," is derived from the Indian word "Kniste," signifying "cluster of pines," and "Stota,"† meaning "still, silent, motionless," which has yet greater significance. The lands were low, the stream sluggish. To the swamp north of the village, the Indians gave the name of "Still Waters." Col. Cadwell remarked, (as given in Judge Barlow's sketch,) "I have many times heard the Indians bid their dogs be still by saying, 'stota! stota!' or 'be still! be still!'" Undoubtedly, both ideas, that of the "cluster of pines" and the "still waters," are intended to be conveyed in the word "Canastota."

At the period of Capt. Perkins' purchase, no road led through from the turnpike northward; there was only a crooked Indian trail which crossed the big swamp in the

*A cluster of pines stood on the flat, farther down the creek, in the vicinity of the old saw mill owned by Mr. Hitchcock, west of the creek, by the hickory grove, which has been named as the cluster of pines referred to in the tradition; but Mr. H., himself gives credit to the belief that the three pines uniting across the creek are the true ones.

†For the greater part of the history of Canastota, the author is indebted to a series of graphic sketches on the early settlement of this region, published by Judge Thomas Barlow, in 1868.

direction of Oneida Valley. The above mentioned sketch relates an interesting adventure of Col. Cadwell, in 1808, in traversing this swamp with a yoke of oxen, wagon, and load of seed potatoes, when he first began his settlement in the north part of the town. There is also a story of 1809, touching and sad, of Eli Barnard, Constable and Collector, (brother of Judge Pardon Barnard,) who, getting lost in the depths of this great forest, wandered about for many days, and at length laid down in the soft April snow, and died, where he was found after an anxious search, the ninth day after his departure from home; and another thrilling incident of a boy lost, and found alive on the fifth day.

In 1814, Capt. Perkins sold one hundred acres of his reservation purchase, it being the east part of the present village site, to Ephraim Sherman. This passed successively through the hands of Jason W. Powers, Samuel Halliday, Barnbort Nellis and Joshua A. Spencer, before it was cut up for village purposes. In 1821, Thomas Hitchcock and Thomas N. Jarvis, from Amenia, Dutchess County, contracted with Capt. Perkins for the remaining two-thirds of the Canastota Reservation. Jarvis was a youth, but the enterprise was a grand one, and greatly for the interest of his father's family. The purchase price was \$8,000. In April, 1822, the conveyance was made in due form to Thomas Hitchcock; and in 1824, by arrangement, the Jarvis farm, a part of the Reservation, was conveyed to Milton Barlow, (brother of Mrs. Lydia Jarvis,) who subsequently conveyed it to Lancelot Jarvis, the father of Thomas N. Jarvis. On the death of the father, it was divided among the heirs, and since, has been parceled out in village lots.

The springing up of a village at this locality, is due to the enterprise brought to bear upon this point on the construction of the Erie Canal. This section of the Canal was laid through, about 1817. At that period, a noble wheat field flourished upon the village site, and but four houses modestly graced the landscape. Two of these houses were the res-

idences of Capt. Reuben Perkins and Thomas Menzie, his son-in-law ; one of the others belonged to James Graham, which was located where the spacious "Montross House" now stands ; the fourth was on Peterboro street.

The Canal brought with it a host of men, employers and employees, and forthwith sprang up taverns, groceries, stores and shops of various descriptions. James Graham converted his house into a tavern, and built a small store on the south side of the canal, on Peterboro street ; the spot is now occupied by a block of buildings. Mr. Reuben Hawley built his first store near here, and the Crouses commenced business in it in the course of the year 1817. This store now forms a part of Mr. Reeder's feed store, but it then stood out on a line with the street. The latter, and his brother John, carried on a heavy mercantile business here for years. Capt. Perkins built the house at the corner of Main street and the Canal, (northeast corner,) for a hotel. He also built the brick store which stood where the malt house now stands. There was a brick yard south of it where the brick was manufactured from which the store was built. Samuel Halliday built the tavern near the corner of Peterboro and Center streets, now the location of the Center Hotel. About 1821, Capt. Daniel Lewis built a dwelling house which stands on the west side of (now) south Main street, north of Mr. Miller's large house, which is now owned by his wife, Mrs. Miller, daughter of the late John H. Rose. Another landmark of the past yet remaining, is the house situated on the corner of Center and Main streets, which was built by Thomas Menzie about the same time.

There was a saw mill built at an early day, which was on the present location of Reeder's grist mill. At a later period a saw mill was built near where is now located the cabinet works of Bolster. The brick yard near the brick store, was a small one, operated first by Mr. Gleason, afterwards passing through several hands, and was finally given up. More recently, brick has been made in considerable quanti-

ties on Mr. Bauder's farm, north of the canal. There is a steam saw mill and planing mill on Main street, built perhaps fifteen years since, which does a considerable business. The manufacture of salt was begun here about 1866, from wells sunk at places northwest of the village.

Canastota has the honor of being the place where the celebrated Hamilton College Telescope was made, by the firm of Spencer & Eaton, mathematical instrument makers. This telescope has a focal length of sixteen feet, with an object glass of thirteen and one-half inches diameter. The flint and crown discs for the instrument were imported from Germany ; its cost complete was \$10,000. It is reported to be a very superior telescope, and in workmanship is regarded as fully equal to the Munich instruments. Mr. Charles Spencer, of this firm, is a son of Gen. Ichabod Spencer, mentioned elsewhere, and is a native of Quality Hill.

Although there has been considerable enterprise in manufactures, Canastota has been, and is more distinguished as a mercantile village. From its beginning, the place has grown steadily. From Judge Barlow's sketches we gather a statement of the business of the village at the time of his arrival here in 1831. There were then three public houses ; one kept by Joseph C. Spencer, the "Graham House," where the "Montross House" now stands ; the "Canastota House," now the village bakery, kept by John B. Youngs ; and one at the west end of the canal basin, (built by Capt. Perkins,) then, or subsequently kept by Eliab Joslin. There were three stores in the place ; that of Messrs. J. & D. Crouse ; Reuben Hawley's at the east end of the then canal basin, on Peterboro street, and one kept by Samuel Hitchcock on the west side of the village, on Main street, at the present corner of Main and Lumber streets. Nahum Fay, Elias Palmer, Capt. Robt. Bishop and Widow Tuttle were grocers. J. C. Spencer had been in business, but at that time had closed his store.

A. D. Van Hooser carried on the hatter business in a shop where the Double Block now is. The village then had a population of 406. The finest house on Peterboro street was that built by Dr. Spencer, standing where Col. C. B. Crouse now (1868,) lives, but was moved off, and is now occupied by Allen Hutchinson; it was then owned and occupied by Dr. Thomas Spencer. A brick house on Main street was built by Samuel Hitchcock, in 1831, for an Academy or school building; the upper story was a chapel, and the Methodists held meetings there. Where John Montross' dwelling stands, was a large building called "Tryon's Hall," in which meetings were held, and just east of Morris Lewis' stood a very long house called the "Town Hall," in which public meetings, both secular and religious, were held. In 1835, the two churches, the "Dutch Reformed" and "Methodist," were built.

On account of the low, swampy situation of the land, it required much labor to render a large portion of the village plot, fit for streets and building lots. Center street was then several feet below its present bed, and almost impassable on foot, in spring and fall. Several houses stood on posts before their owners had filled in their lots. Still the village progressed,—enlarged its area, increased in population; in 1835, it was incorporated. In 1840, the Central railroad gave it a new impetus. In mercantile interests it is now one of the leading villages of Central New York.

Messrs. J. & D. Crouse (brothers,) may be considered the leaders and fathers of mercantile business in Canasota. Their tact, energy and economy insured to them from the first a steady and rapid prosperity. They commenced in 1817, in the store of the Hawleys, where they continued three years, then moved into the building occupied by A. B. Clark; afterwards they bought part of the "Boat House," had it moved on the street, and fitted it up as a store at a cost of about \$1,000. They continued in this store till 1834, when they went again into the Hawley store and remained

till they built the large brick "Crouse Block." In 1853, the firm of J. & D. Crouse terminated; John, the elder of the firm, went to Syracuse and entered upon the wholesale grocery business; other members of the family joined in co-partnership with Daniel; but in 1863, the latter removed to Utica and opened there as a wholesale grocer; and so the firm in Canastota ceased. Other mercantile firms in Canastota have been prominent, but being of later date were not so directly identified with the growth of the place.

Canastota, at present, is increasing in size and beauty; new streets are being laid out each year, new houses are being erected. Southward, fine mansions are frequently rising, greatly to the beauty of this conspicuous part of the village. Large, noble looking blocks are occupied as stores, and artisans in all departments are increasing under the same roofs. The new "Railroad House" is a conspicuous and noble building. The public Hall (Beecher's,) is pronounced to be one of the best in the central part of the State. The "Doolittle Block," also fitted up with a public hall which would grace any city, is not to be forgotten as among the first buildings of the place. It was built by Francis Doolittle in 1869. It is situated a little south and opposite of the "Beecher Block." Both blocks confer honor upon their enterprising proprietors. In addition to the manufactures already mentioned, there are two large carriage shops and two tanneries. A new Cemetery, laid out south of the village, is being beautifully arranged and decorated, and is the pride of the citizens. A spacious fair ground indicates the public interest in the "Farmers' and Mechanics' Association."

It is due to the memory of Reuben Hawley to say that he was one of the highest esteemed business men of Canastota in its earliest days. He started in business here in 1817, and built a very capacious store for a country village, on the west side of Peterboro street, south side of the Erie Canal. The same building has been moved back, and is

now occupied by Reeder & Son as a grocery and feed store. It was occupied by the Messrs. Crouse until they built the large brick block before mentioned. Mr. Hawley also built a very neat mansion on the east side of Peterboro street, opposite his store, in which he resided many years. That building is now remodeled and forms the store of Brush & Bell. There was probably no country merchant west of New York who had the confidence of the New York merchants to a greater extent than Reuben Hawley. His happy spirit and genial way of doing business inspired all with confiding respect, and he succeeded to a field of business for a great distance around the country. He finally left Canastota and entered into business in the village of Chittenango, but soon after died, which is now many years ago. Being of the first merchants of Canastota, he will ever be identified with her history. He was the father of the well known jeweler and business gentleman of Syracuse, Col. Dean Hawley.

CANASTOTA SALT WORKS.

Almost from the first settlement of this section by the whites, from indications upon the surface of the earth, and from the geological fact that wherever there is a strata of gypsum and limestone rock upon the hills, the valleys contiguous abound in veins or reservoirs of salt water, it has been generally believed that salt water existed in the vicinity of Canastota of sufficient strength and quantity to be manufactured with success and profit. About fifty years ago, salt was made to some extent from the water of a deep spring dug in the marsh about three-quarters of a mile west of Canastota, by Capt. Oliver Clark, one of the pioneer settlers. Acting upon these hints a company was formed a number of years ago at Canastota for the purpose of making experiments upon the salt water tested by Clark. A well was sunk in the marsh some 400 feet, but the drilling machine by some accident was broken and the work was abandoned. The water they obtained on the surface was two

and a half degs. by the instrument used, which was increased by the boring to nine degs. In 1863, a company was again formed in Canastota, who revived the work* and with such success as to induce them to prosecute it. The Company was reorganized in May, 1867, under the general Mining and Manufacturing laws of the State of New York, with a capital stock of \$100,000 divided into 1,000 shares of \$100 each. The Company contracted with Daniel Lewis for fifty acres of salt territory, located a little west of the village along the Erie Canal, and commenced operations which promise to be successful to those engaged in it.

PROMINENT MEN.

Capt. REUBEN PERKINS came from Connecticut to this State, and first located on Oak Hill, where he built a house and lived until he made his famous purchase of the Canastota Reservation. He was an active business man through life, having engaged in various enterprises pertaining to the progress of the village. He was appointed first Superintendent on this section of the Erie Canal. He sold the fine estate he acquired by his purchase of the Canastota lands, before the village began to increase materially, and by misfortunes and the unsuccessful and unwise use of his money, became poor. Some of the earlier landmarks of Canastota attest his enterprise, and many of the inhabitants remember him in his better days, when prosperity shone upon him, as an active, genial and generous man. He was a patriot soldier of the Revolution. He was twice married, having seven children by his first wife, five of them daughters. One daughter married Capt. Wm. Jennings; another, Thomas Menzie; a third, Warren Colton, and a fourth, George B. Rowe. The two sons, Reuben and Calvin, and all these daughters, have passed away, leaving no representative to perpetuate the name. Capt. Perkins survived to his ninety-fourth year, when he too passed away, having

*Daniel Crouse, D. H. Rasbach and James H. Woodford, were of the first committee.

been for years oblivious to all around, through the loss of all mental power.

JOHN MONTROSS.—Extract from his obituary notice published in the Canastota Herald :—

“Died, March 26, 1869, Mr John Montross, aged 58 years and 7 days. Mr. Montross may be classed with the old or early inhabitants of this place, and among our most influential and prosperous citizens. He came here over thirty-years ago. In his early life he was dependent upon his own efforts and merits for his success, and at an early day gained the good will and confidence of all who became acquainted with him. His life has been marked for its industry and economy, which was capital superior to money itself, as an encouragement in the world. * * * His prompt and faithful way of doing business, and frankness in matters of opinion, gave him a good name far and near, and whilst his friends were vastly numerous, he had but few if any enemies. At an early day he attained to a popularity which secured to him various official trusts from the people of his town, and he showed a business tact, coupled with integrity, which made him an excellent and approved officer in every position conferred upon him. He was always a man of praise-worthy public enterprise, and in the duties imposed on him in the affairs of our village, he was always for those improvements promising the growth and prosperity of the place. He was one of the first and most active in starting and securing the project of the Cazenovia and Canastota railroad, and on all occasions of meetings, near or far distant from home, he did not allow bad weather or traveling to prevent his attendance. At no time did he allow unfavorable circumstances to discourage him or dampen his ardor. He was a continuous, uncompromising advocate of the work, and flattered himself that at a day not far distant, he would see the trains running and doing a prosperous business over the southern hills to the village of Cazenovia. His industry and energy carried him from his early want to a fine estate, and he lived to see a day of ease and plenty, yet died in the prime and full power of manhood.”

He reared a family of sons to adult age, leaving three to mourn the loss of his wise counsel and careful guidance, a wife, an ever kind and affectionate husband, and an aged mother, the supporting arm of a dutiful son. Another writer speaks of Mr. Montross :—“His name was identified with every enterprise which has tended to the growth and prosperity of this locality.”

MAJ. GEN. ICHABOD SMITH SPENCER was the oldest of of four brothers, all of whom were men of ability and mark in this section. The General being the eldest, and there-

fore the earliest upon the stage, was the power that raised to prominence in professional life all of his brothers ; for as soon as he became able in his own profession, he took them, as it were, upon his shoulders, and carried them along in their studies and into their professions, they aiding themselves what they could by school teaching.

General Spencer was born in Suffield, Conn., July 11, 1780 ; and the year succeeding his birth his parents moved to Great Barrington, Mass., where the rest of their family of children were born. The General was married in 1801, and removed to the county of Madison, N. Y., in 1802, where he continued to reside till the time of his death.

He was a student of law, under Hathaway & Sherman, Esqs., Rome, and entered the profession and practice of law in 1808. One who was well acquainted with his remarkable powers of mind, thus writes :—

“ Mr. Spencer passed with rapid strides, by the energy and activity of his own powers, to a distinguished prominence in the profession. The science of pleading was then intricate, technical and refined, and he soon took place among the first and foremost as one of the safest and best special pleaders in our State. As a Chancery pleader, we may say there was none before him. His power of discrimination was great, and no man would discover a legal point, and give it prominence and weight, in pleading or brief, before him. His mind would run through a case with astonishing rapidity, and no point would escape his notice, or fail of receiving the consideration due to its importance. * * *

It was not for the legal profession alone that he was pre-eminently qualified. There were elements also in him equally well befitting the military character. In 1813, during our war with England, he was ordered into the service of the United States as Adjutant, under the command of Col. Dutton and Brig.-Gen. Collins, and marched to the frontier at and near Sackett's Harbor. His services on the frontier were necessarily short. He returned home in 1814 ; and the discharge of his military duties were so honorable that a train of promotions was soon opened before him. In that year (1814,) he was promoted to the office of Captain, and very soon after to that of Colonel of the 74th Regiment of Infantry, and a few years later to Brig.-Gen. of the 35th Brigade, comprising the counties of Chenango and Madison. This office he held until 1847, when he resigned it.

And whilst he was thus so well calculated for the profession of law and for military life, he was most happily calculated for the social circle. His very nature was social, mingled with that high sense of manly reserve which made him both a standard and a favorite. As a neighbor, he was all that could make him a friend to the needy or suffering, and no man was more ready or willing to favor or befriend. And it is here that society has experienced the loss. A friend, a neighbor, has gone, no more to mingle his sympathies, or extend his helping hand."

HON. JOSHUA A. SPENCER, the celebrated lawyer and advocate, was one of these brothers. He distinguished himself especially upon one occasion—in his defense of McLeod in 1841, soon after the close of the "Patriot War," so called, of 1836 and '37. McLeod, a Canadian citizen, came over the border on our Canada frontier at Schlosser, near Niagara Falls, and in a raid with the men of his command, committed a murder, for which he was indicted and tried at Utica. Mr. Spencer defended him, setting up as the principal ground of defence that it was a state of war between nations at the time of the killing; that McLeod was acting in the defense of his government, and was not individually answerable. The trial lasted many days and was one of much excitement. Spencer succeeded, and as a reward for his services the British Government gave him a thousand pounds sterling, being \$5,000.

REV. ELIPHALET SPENCER, another brother, became a prominent minister of the Presbyterian order; and Dr. Thomas Spencer, the fourth and we believe the youngest brother, became a prominent physician, and held various professorships in medical institutions. All, as we have seen, attained to signal prominence in life, and all were self-made men. Not one of them is living at the date of this record.

JOSEPH BRUCE was born in Roxbury, Mass., January 1, 1781. His father, a native of Scotland, came to America in childhood with his parents, and in maturity became one of the daring patriots of the "Boston Tea Party."

In his childhood, Joseph Bruce came with his mother,

(then a widow,) to New Hartford, Oneida Co., and there remained till he was eighteen years of age. In early youth he acquired habits of industry and self reliance, preparing him for an after life of success.

Soon after his marriage with a daughter of John D. Nellis, of Whitestown, he settled in Lenox, in 1810, on Quality Hill, where he resided more than three score years. Here he became engaged in mercantile pursuits in co-partnership with Dr. Nathaniel Hall, and through life the two were warm friends. He also became identified with the most important public affairs of the locality, from the first. In the war of 1812, in a company of Light Artillery of which Wm. Jennings was Captain, Mr. Bruce was appointed Lieutenant, and marched to Sackett's Harbor with his command. His Captain being sick, he had charge of the Company during their time of service. Joshua Spencer was an Orderly in the same Company, and he and Mr. Bruce were life-long friends. After the war, being a leading spirit in the old military organizations, he was commissioned Captain and then Major, and by the latter title was known through life.

Mr. Bruce was a Magistrate for many years ; was Post-master for a long period, and filled many other positions with honor. One who knew him well, wrote : "His life was characterized by those virtues which win confidence and esteem, and whether in public or private life, he held to principles which were a bulwark against even the approach of suspicion." He was always a consistent and an active Christian, and helped to build up and sustain the old Congregational Church of Quality Hill. As a business man he was energetic and upright, possessing qualities which fitted him for almost any position. He became a stockholder in several banking institutions, among which was the Mechanics Bank of Syracuse, and the Bank of Whitestown, and was an efficient President of the bank last named for a number of years.

Toward the close of his life he turned his attention to farming more than he had hitherto done. His fine farm on Quality Hill, and those of his sons, adjacent, attest the care and skill bestowed, and evince an unusual relish for rural occupations, characteristic of father and sons.

He was too frank and outspoken for a successful politician, and was never fond of the political arena. Socially he was a man of warm and constant friendship, kind and generous to the deserving and affectionate in his family.

Joseph Bruce, Esq., died at his residence in Lenox, Jan. 27, 1872, aged eighty-three years. He came down to his grave "like as a shock of corn cometh in his season." His aged companion to whom he had been wedded three score years, survived him a few months. "Died, in Lenox, August 9, 1872, Maria, relict of the late Joseph Bruce, aged eighty years." (Note *n*)

From a newspaper published at the time of the death of Hezekiah Beecher, one of the prominent citizens of Canastota, the subjoined is taken :

"HEZEKIAH BEECHER, the subject of this sketch, died in Canastota, on the 8th of November, inst., (1870,) aged nearly 76 years. Hezekiah Beecher, was born in Bethany, New Haven county, Conn., Dec. 28, 1794, and had he lived until next month, 28th, he would have been 76 years old. He came into this town of Lenox, Madison county, on the 15th day of April, 1816, on which day he was married, and settled down in business life on Quality Hill.

He carried on the tanning and leather business there, and continued residing there sixteen years, when he moved to Canastota, where he resided until his death. Thus it will be seen that he was one of the first, and lived to be one of the oldest of our inhabitants, whilst it may most truly be said, one of the most upright and esteemed of our citizens. His industry and economy were proverbial. * * *

His moral virtues were such as to render him the choice of the people of his town, for various places of trust in their gift, even when he was politically in the minority. He had been undersheriff of the county, constable and collector for many years, and was promoted to the office of justice of the peace, which he held for numerous terms of four years each.

His inquiring mind and discriminating judgment were such,

that from his experience in official and judicial duties, that he became so conversant with the principles and practice of law, that many years ago he was licensed to practice the profession *ex gracia*, without pursuing a clerkship of studies. Though quiet, unassuming and retiring of habit and nature, he is greatly missed. The poor, the sick and suffering, needing a sympathizer and friend, have experienced a loss.

Capt. DANIEL LEWIS* was one of the earliest settlers of the flats. He was born in Washington County, in 1798. When a small boy he came on with his father, Eleazer Lewis, to the town of Augusta, Oneida County ; from there the family removed to Vernon, and from there to Oneida Castle, where they lived in the block house with the half breed, Lewis Denny. Eleazer Lewis worked Denny's farm on shares. From here he moved to Quality Hill, in 1806, and lived two years. He then purchased Lot 78, of the Canastota Tract, and a piece of Lot 82, and moved into a log house situated where Col. Lamb now lives. His farm was all woods, with no road leading to it. Daniel's youth was spent here, receiving his education in the district school of Canastota, which was first taught by Dea. Cadwell, in an Indian log hut just west of the present residence of Dr. Jarvis. His best education was gained in the stern school of necessity, where was formed those habits of industry, patience, perseverance, economy, integrity and straight-forwardness, elements which comprise a most worthy and useful character. He early became dependent on his own exertions and soon learned to surmount difficulties on the way to prosperity. His first venture was to purchase a village lot of Reuben Perkins, for which he paid \$250. This was considered in that day a bold move for a poor young man ! By hard working by the day or job, he soon realized a sufficient sum to build. His enterprise and industry soon won him credit and a place in public favor, for when he was found to execute all trusts committed to his care with untiring industry and devoted faithfulness, he was given, first,

* Much of the story of Capt. Lewis' life is from Judge Barlow's sketches, published in the Canastota Herald in 1868.

a place as foreman on the canal works, and soon gradually arose from that up to Superintendent of the Division. It is said the State never had any one in the charge of public works of more untiring vigilance than Capt. Daniel Lewis. No barrier, no weather, hot or cold, rain or snow, wind, mud, darkness or tempest, would deter him from duty or cause him to relax the care which was essential to the protection of the canal. Often in the severest storm he was on duty, lantern in hand, examining the banks of the canal; in case it was necessary, the midnight found him and his squad of men out at work. Ten, twelve and more miles were thus traversed at any and all hours by this trusty servant, regardless of health, strength or life. For seventeen years he was thus employed, when he passed on to higher trusts confided to him by the "Syracuse & Utica Railroad Company," by whom he was employed as Dept. Superintendent. Next he occupied a corresponding position on the Hudson River Railroad. He was ten years employed in this capacity, ending with the year 1850.

His surplus earnings in youth he invested in real estate making his second investment in the purchase of a farm of one hundred acres, of Samuel Halliday. Following in careful steps, from one round of the ladder of fortune to another, and never faltering in the practice of industry, fidelity and economy, prosperity crowned his efforts and blessed the ripper years of his exemplary and successful life.

Up to the time of his last brief illness, he was in the possession of good physical and mental powers. His home was near the M. E. Church, which he adorned with his munificence and beautified with his fine taste. A few years since, he caused a beautiful triangular park to be laid out, in the space afforded by the corners of the roads, nearly in front of the church. In a laudable spirit of enterprise and generosity, he, at his own cost, covered it with trees and evergreens, and surrounded it with a post and chain fence, thus securing it against all encroachments.

Capt. Lewis spent his closing years in the quiet pursuit of farming and in the enjoyment of domestic life. His first wife was Miss Lorana Perkins, daughter of Benjamin Perkins, whom he married in Broome County. After her decease, he married Miss Carrie A. Way, of New Haven, Connecticut.

Daniel Lewis died at his residence in Casastota, Feb. 23, 1872, aged seventy-five years. He left a widow and two daughters to mourn the loss of an affectionate father and husband.

ONEIDA VILLAGE.

This place was named "Oneida Depot," in the beginning. June 20, 1848, it was incorporated under the name of "Oneida Village." Its origin is due to the enterprise awakened by the passage of the Syracuse and Utica Railroad through its locality. The lands, including its site, to the amount of several hundred acres, were owned by Mr. Sands Higinbotham, who, in 1829 and again in 1830, made purchases here. That of 1829, was purchased of individuals; that of 1830, from the State of New York. In the autumn of 1834, Mr. Higinbotham removed here from Vernon, where he had long been a merchant, and located his residence on the south side of the present village. That part of his estate, and also the valley lands, were cleared. In 1837, the Syracuse and Utica Railroad Company located their railroad across his farm and made one of their important stations there, naming it "Oneida Depot," from the contiguity of the "Castle," and the time-honored name designating this section of country. The forest was cut through to make place for the track, and in the spring of 1839, the woods were cleared away to make space for the erection of the hotel called the "Railroad House;"—the same Railroad House of to-day, near the track of the Central.* The opening excursion on this road, made on the

*It will be remembered that railroad communication through New York State, as far as it went at that day, was effected by connecting the tracks of the several Companies having sections of road in operation. (See page 134.)

4th of July, 1839, was a great day for this section of country. The old woods of Oneida had never before, even in the days of the Indian war whoop, been so startled from their quiet. The day, its impressions, the gay, wild scene, will not be forgotten by those who participated in its twofold rejoicings. In all the coming years, a 4th of July sun may not again look upon the like in this section; the heavy forest all around, the new cut stumps, the white logs stripped of their bark lying prone near by, the piles of brush, the broken earth, the freshness of everything bearing foliage;—and then the great crowd of humanity, and the long train of old fashioned railway coaches which slowly and carefully bore away their freight of adventurous excursionists. Among the latter were a few—a *very* few—of the remnant of red men remaining here, of the once numerous and powerful Oneida Nation. Fancy could read sadness in their faces at this last inroad of a scarcely understood civilization upon the domain of their ancestors and their own homes. If, with the transcendent and soon gratified feeling of curiosity, they were, in the main, mourners upon the scene, it need be no marvel.

The Railroad House was built by Mr. Higinbotham; its first landlord was Henry Y. Stewart. Mr. Higinbotham began selling lots this year. The first dwelling was built by Charles R. Stewart, on the site where the "Coe Block" now is. The same house is now used as a dwelling on Broad street. The store of S. H. Goodwin & Co. was the first store of importance in Oneida, and gave character to the mercantile business of the place. Mr. Goodwin started in May, 1844, his first business place being a wooden structure on the site of his present store, on Madison street. It was burned in 1862, and rebuilt of brick the same year. The first telegraph office—the "Western Union"—was established in 1846, under the care of I. N. Messenger; it was so entirely an experiment, that to secure it, a guarantee of a certain income for the first year, was entered into by

seven of the citizens. Thereafter, however, it was a success upon its own merits. Twenty-one years ago, the only block of importance in Oneida was the brick "Empire Block," which was considered *the* building of the town. It was built by Asa Smith, tanner and currier, boot and shoe maker, and also post master. He is now a resident of Rochester. Taking a view down Main street, south, the business blocks on the west side, with their original proprietors and present occupants, may be noticed as follows:—The block next the "Empire," where Charles I. Walrath is located, was built by James A. Bennett in connection with Charles and Joseph Walrath; Albert E. Coe built the block adjoining Walrath on the south; next is the "Devereaux Block," built by Horace Devereaux, its present owner; then the "Merchants Exchange," built by Timothy G. Seeley; next the "Walrath Block," built more recently by D. & C. H. Walrath; then the "Oneida Valley National Bank," and the "First National Bank;" next, the block occupied by Barker & Randall, in which is the hall of the "Good Templars," and built by Loomis & Atherly. Crossing now and coming north on the east side, first is the block now owned by Wm. Lyle, built by C. & D. Walrath; next to this is the Patrick Devereaux block, which he built; E. H. Curtis erected the next building, and that in which Mrs. R. O. Coe keeps a millinery store, was built by a Mr. Williams. The jewelry store of Chapin & Sons was built by Samuel Chapin. The east side, thus far, has been built up within ten years. Continuing on north, is Cleveland's drug store, built by Hollis Mannering; the building occupied by Chase & Chappel was erected by Ephraim Beck, and is now owned by Dr. J. W. Fitch; the corner block, in which is "Masonic Hall," was built by Newcomb and Charles Fields; the "Gen. Messenger Block," at the north corner of Phelps street, was built by Gen. Messenger, who owned all the buildings between Phelps and Madison streets, on the east side of Main, except the National Hotel, which was built by Frank Gleason.

MADISON COUNTY.

The Eagle Hotel was built by Nelson and Ira Morris. By the side of this hotel, John W. Allen built a large store house, which was occupied by Hill, Allen & Co. This has been merged into the present spacious Eagle Hotel.

On the north side of Madison street, before 1862, there was the dry goods store of S. H. Goodwin, the drug store of R. I. Stewart, the cabinet ware rooms of Jones & Hulburt, and the large building of R. N. Van Evra, used for numerous shops, and which, with several others, was swept away by a destructive fire in August, 1862. All the north side of this street, between Main and William streets, except the residence of T. C. Thompson, was destroyed. Mr. Goodwin rebuilt the same year, and recently the burnt district has again been built up. On the south side of Madison street, Grove Stoddard built the store now kept as a clothing store. The "Kenyon block" was formerly the store of Theodore C. Thompson and Sidney Rivenburg—then a wooden structure.

The "Bacon Hotel" was formerly the residence of Herman H. Phelps, at the time, Superintendent of the Utica & Syracuse Railroad. Mr. Bacon purchased it and converted it into the present hotel. "Northrup's Hotel" was one of the early public houses and was kept by Blodgett. This house changed hands several times before it came into Mr. Northrup's possession.

To improve the condition of the village, the trustees passed the following resolution at a meeting held Oct. 11, 1869:

Resolved, That the erection of wooden buildings within the following limits in this village is hereby prohibited, viz: On Madison street, from west line of William street to Main street. Also, on Main street, from north side of Mulberry street to Madison street, and N. Y. C. R. R.

We sum up the general status of Oneida as last noted by us in the summer of 1871. At that date, the population within the corporation was about 4,000. There were nine dry goods stores, as follows: Randall & Barker, C. A. &

D. H. Walrath, W. H. Dimmick, A. E. Coe & Son, S. & E. Kenyon, John E. Stone, T. C. Thompson, P. C. Lawrence and S. H. Goodwin & Son. There were also eight grocery stores, viz: Carter Bros., Douglass & Downing, David Walter, Harry Walter & Co., Stone & Schuyler, A. Hill & Son, and Matthewson & Rivenburg. Also, there were the two hardware stores of Farnam & Son, and A. R. Turner; five or six boot and shoe stores and several shops for custom work; several clothing, and hat and cap stores; a number of millinery and furnishing stores and shops; three watch and jewelry establishments; two bakeries; four meat markets; an extensive sash and blind factory and several lumber yards.* There were five hotels and a number of restaurants. We may note that the chief hotels were kept by C. Bacon, Fred. Allen and P. R. Miner. There were six religious societies, the Presbyterian, Baptist, Methodist, Episcopal, Catholic and Universalist, all having houses of worship except the last named, which used Devereaux Hall. The corporation included two commodious, brick, common school houses, and the Oneida Seminary under the charge of the Presbyterian Synod. There were two national banks, and we believe two private banks.

There are, in all, about ten lawyers in the village; also, several physicians of each of the popular "schools." There are two unusually well supported weekly newspapers published here, the "Oneida Dispatch" and the "Democratic Union," both large, well conducted sheets, giving full reports of local news from all parts of the County; also, two and a half miles out, at the Oneida Community, the "Oneida Circular," weekly, is published; less in size than the village papers, but full of advanced ideas and information pertaining to their own agricultural, horticultural and manufactur-

*The tannery of George Berry was one of the most thriving firms of Oneida. It was built in 1857 at a cost of \$7,000. Important additions were made in the way of machinery, and otherwise, at considerable cost. In 1871 it was destroyed by fire. At the time there was stock in the tannery to the amount of \$9,000, and Mr. Berry's loss was about \$7,000 above the insurance of \$9,000.

ing enterprises. The Main streets of Oneida village are lighted by gas. The corporations of Oneida Castle, Oneida and Durhamville, are in a nearly straight line north and south, and adjoin.

Thus far have we gleaned in reference to the building up of the business portion of Oneida village. The limits of this work will not permit an enumeration of further enterprises which are flourishing within the limits of this rapidly growing town, enterprises which are making their mark, accumulating wealth, extending the village borders in all directions and establishing the foundations of a city.

SANDS HIGINBOTHAM.

We should not pass without further notice, the name of one who has contributed largely to the prosperity of Oneida ; who has been identified with its chief enterprises ; whose fatherly care has been extended over all its interests. We, therefore, append the following extract from the "Oneida Dispatch," published on the death of the individual to whom we refer, under date of Sept. 18, 1868 :

"The Late Sands Higinbotham.—To the many friends of the late Sands Higinbotham it will be a satisfaction to recall, or to learn, some of the principal incidents of his life. He was born in March, 1790, in the County of Rensselaer, in this State, and a few years afterward removed with his parents to Central New York. In his youth he went to Utica (at that time a small village,) to reside in the family of his half brother, the first Watts Sherman, who was several years his senior. He spent the period of his residence there ; first as an attendant of one of the schools, and then as a clerk in the store of Mr. Sherman ; and some are now living in Utica, who still have pleasant memories of him in those days of his boyhood and youth. From Utica, in the year 1810, when he was twenty years of age, he went to Vernon to reside, and there commenced business for himself as a merchant. During his twenty-four years' residence in Vernon, he was known as an honorable and prosperous merchant, and as a wise and conscientious man, whom all esteemed. During this time, also, he became acquainted quite extensively with the leading minds, not only of his own County of Oneida, but of the State ; and in many instances the friendships then formed were severed only by death. Many men now living will remember

him at this portion of his life, with the greatest respect and affection. About the year 1830, he purchased several hundred acres of land where now is located the embryo city of Oneida, and in the autumn of 1834, he took up his residence upon it. In 1837, the Syracuse and Utica Railroad Company located their railroad across his farm, and made one of their important stations there. In July, 1839, the cars commenced to run ; and from that date, under the fostering care of Mr. Higinbotham, the village of Oneida has steadily grown and improved, from year to year, without drawback or change, except to a greater and more rapid improvement as time went on. Here, in the last thirty-four years, (a generation in itself,) the crowning work of his life was done. His strict integrity, his sound sense, his genial spirit, his large heart, were elements of attraction which drew around him a circle, not only of citizens and business men, but of *friends*. Religion, good morals, education, all received the fullest aid in his power to give ; and everything that was of interest to Oneida, also interested him. As his reward, he has lived to see his cherished home become one of the most thriving and beautiful villages of Central New York. Although always feeling an earnest interest in the politics of the country, and in his early years taking an active part in the movements of parties, he yet constantly and steadily refused to accept any political office or nomination. He was, however, a Trustee of Hamilton College for the last thirty years of his life, and until very recently continued his regular attendance at all meetings of the Board, giving them the benefit of his ripe counsel and great experience. For the last two years his growing infirmities made it necessary for him to retire from active labor ; and now, in the evening of his busy life, his work being done, he has peacefully gone to his rest ; the honored patriarch, the much loved husband, father, neighbor, friend."

We also append the following notice of another citizen, some years since deceased, (Sept., 1866,) who was also distinguished and useful.

"DEATH OF GEN. J. M. MESSENGER.—It is with the deepest sorrow we find ourselves called upon to record the death of one of our most prominent and respectable citizens, Gen. John M. Messenger, who died at his residence in this village, on the afternoon of Tuesday last. * * * Gen. Messenger was widely known, having for a long period taken an active part in the political, as well as other matters of Madison county. Originally from Massachusetts, in 1808, we believe, he came to the town of Smithfield, where he lived for a number of years, afterwards removing to Lenox. As already remarked, he sustained a promi-

inent position, owing not only to natural ability and practical judgment, but also sharing, in a large degree, that force of character and indomitable will that always gave him marked influence in society. Holding several important offices of trust, among which were those of Sheriff and representative to the Legislature, he proved himself honorable in discharging all the duties pertaining thereto. * * * As a citizen, always interested in the growth and welfare of our village, as a neighbor, kind and obliging, as a man, upright and respected, his loss will be deeply felt. His last hours were made peaceful and happy by leaning for support upon the arm of his Redeemer, and his eyes closed in death with hardly a struggle. The funeral services were attended on Thursday afternoon, from his late residence, by a large number of sorrowing relatives and friends."

LAW FIRMS OF ONEIDA.

I. N. Messenger opened the first law office in this village in 1848. He was a graduate of Hamilton College in the class of 1839, and soon after entered into the study of law. He was admitted to the bar in 1843, under the old Chancery practice. On being established in Oneida, Mr. Messenger associated with himself J. C. Sloan, as partner. Soon after, Mr. Sloan and M. J. Shoecraft formed a co-partnership. Delos W. Thompson was the next to open an office. Afterwards John Snow* came and became a partner with Mr. Shoecraft, and Mr. Sloan went to Janesville, Wisconsin. In Nov., 1863, Jas. B. Jenkins, former associate of H. T. Jenkins, District Attorney, of Oneida County, came to Oneida and entered into co-partnership with I. N. Messenger. He had been a law student with Hon. Timothy Jenkins, (whose reputation as an eminent lawyer was not limited to this State alone,) and was admitted to practice in all the courts of the State, at the July term of the Supreme Court of 1851. He had practiced law some years at Oneida Castle, and previous to his establishment in Oneida, had been four years assistant District Attorney of Oneida County. The firm of Messenger & Jenkins has continued to the present time (1872). Soon after Messenger & Jenkins became established, Gen. Z. T. Bentley and W. W. Goodell came

* Since deceased.

and opened offices. Both of these talented lawyers are now deceased—Gen. Bentley in 1870, and Mr. Goodell in 1871. Josiah E. Ferry and Clarence Carskadden have opened law offices at a more recent date, and are still in practice; and John C. Kennedy, Esq., late law partner of W. W. Goodell, deceased, is also now practicing here.

The Oneida Valley Bank commenced business in 1851, under the General Banking Laws of the State of New York. N. Higinbotham, Banker and President; Samuel Breese, Vice-President; T. F. Hand, Cashier. In the following year, (1852,) its capital was increased to \$105,000, as an association, under the same laws and with the same officers. In 1865, in common with all the old State Banks, it was changed to a National Bank under the name of "The Oneida Valley National Bank of Oneida," without change of capital or officers. It will be remarked that now, after twenty years of prosperity, the same officers who started with it in 1851, still continue its management.

"*The First National Bank of Oneida*," was organized October 1, 1864, with a capital of \$125,000. Its first Directors, were:—Horace Devereaux, James J. Stewart, Samuel H. Fox, Franklin M. Whitman, James A. Bennett, Ambrose Hill, Simeon B. Armour, Stillman Spooner, Alvin Strong, Zadoc T. Bentley and Christopher A. Walrath. First Officers, were:—Horace Devereaux, President; Jas. J. Stewart, Vice-President; Virgil Bull, Cashier.

Present Officers: James J. Stewart, President; Samuel H. Fox, Vice-President; Virgil Bull, Cashier. Alvin Strong and Zadoc T. Bentley, among the original Directors, are deceased; they are succeeded by DeWitt C. Stephens and W. H. Bennett. Stillman Spooner is succeeded by Virgil Bull, as Director, and Horace Devereaux by Andrew J. Frost. The capital of this Bank remains the same as at the beginning. A surplus fund of about \$30,000, has been set aside out of the earnings since it commenced.

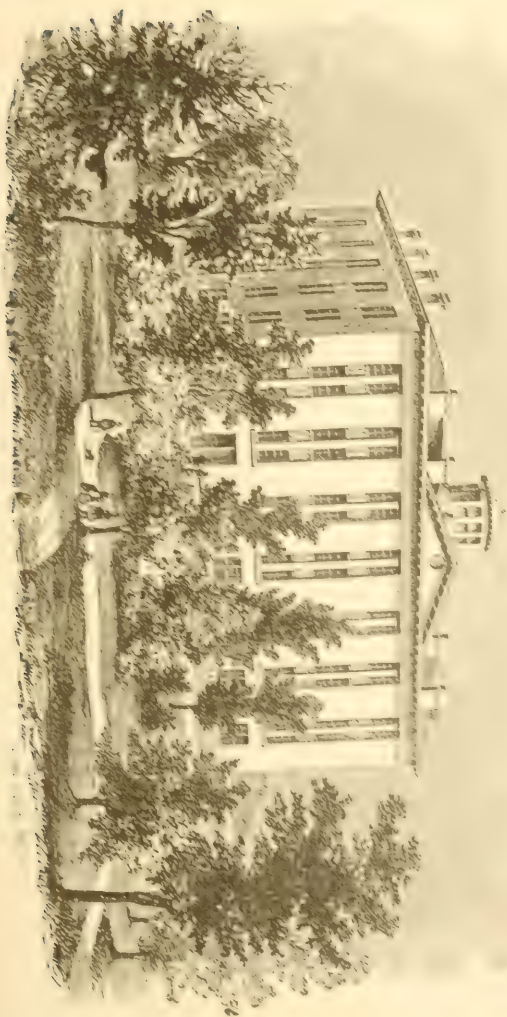
The *Cheside Savings Bank* was incorporated February 10, 1866. First Trustees—James Barnett, Peterboro; Ralph H. Avery, Canastota; John J. Foote, Hamilton; John H. Wilson, Stratham; T. E. Barnes, Durhamville; David G. Dorrance, Cheside; Cashier, Geo. H. Sanford, Verona; Samuel Pease, I. N. Messenger, James A. Bennett, T. F. Darr, E. C. Saunders, George Berry, G. F. Soper, T. G. Seelye, Andrew Hill and Milton Bennett, Cheside.

First Officers—David G. Dorrance, President; Geo. H. Sanford and Goodwin F. Soper, Vice-Presidents; Edwin Evans, Secretary and Treasurer. I. N. Messenger was chosen Attorney. The Bank commenced business April 1, 1866. Its resources on the first day of July, 1870, were \$76,417.24. The officers at the latter date were the same as in the beginning, with the exception of the substitution of J. N. Avery and E. C. Saunders as Vice-Presidents. James Barnett, John J. Foote and James A. Bennett, have also retired by resignation, and Timothy G. Seelye's place has been made vacant by death. The places of the last four named are filled by Wm. E. Fisk, of Canastota, and James I. Swett, J. Newell Avery and S. Kiersey, of Cheside.

The Banking office of Barnes, Stark & Monroe, a private institution started in 1870. The Central Bank, also a private bank, was opened in 1871, by Jas. D. Kilburn, President, and W. E. Nierberg, Cashier.

UNION SEMINARY

This Seminary was originated by the enterprise of a few individuals. It was incorporated July, 1847, and school opened in September of the same year. Planned on a most generous basis, its management, thus far, has been attended with large expenditure of funds. It has, however, proved itself to have been an excellent institution of learning, and under such principals as Rev. G. H. Whitson, Rev. E. Kells, Chas. E. Swift and Rev. J. D. Houghdon, has made its impress and mark for good upon the community around it. Rev. J. D. Houghdon resigned at the close of





the Seminary term in 1872, having been principal for the past three years. The school is under the care of the Presbyterian Synod of Utica. The seminary, with its proposed endowment of \$50,000 will enter upon the coming year with renewed vigor. Oneida Seminary is pleasantly located in the south part of the village; its buildings are handsome, convenient and elegantly furnished, its grounds cheerful and laid out with taste, presenting, on the whole, an appearance not surpassed by any school of the kind in Madison County.

Masonic.—Oneida Lodge, No. 270, of Free Masons, was organized in 1851. Its charter is dated June 22, 1852, and is executed by Nelson Randall, Grand Master; Joseph D. Evans, Deputy Grand Master; Dan. S. Wright, S. G. Warden; Jarvis M. Hatch, J. G. Warden, and James W. Powell, G. Secretary. Its first officers were: Lucius Brooks, W. M.; George W. Harp, S. W.; Daniel Y. Lipe, J. W.; Lucius Brooks was W. M. for three years, George Harp four years, Nelson Morris one year, and Alonzo E. Cherry held the same office from 1859 to 1869, with the exception of the year 1864, when Horatio Lewis filled that position. In 1870, O. M. Randall was W. M.; in 1871, Orrin Collins. The lodge has 140 members and may be considered a flourishing branch of the Order.

Doric Chapter, R. A. M., was organized in 1867, A. E. Cherry, M. E. H. P. A. R. McKenzie held that office in 1868 and 1869, and A. E. Cherry again in 1870 and 1871.

Odd Fellows.—A Lodge of the I. O. O. F. had an existence here from 1853 to 1857. It has recently been reorganized.

Good Templars.—Oneida Chief Lodge, I. O. of G. T., was organized in Oneida Village in October, 1866. Its first W. C. T. was William Snook. It is yet a flourishing and successful society. The P. G. W. C. T. of the State, Rev. Silas Ball, resides here (1871).

Good Samaritans and Daughters of Samaria.—There is also a Lodge of this Order here, which was organized in February, 1871. First W. C., James B. Jenkins.*

Fire Companies.—The village has three fire companies; Protection No. 1, Protection No. 2, and Hook and Ladder Company.

ONEIDA COMMUNITY

Is located on Oneida Creek, in the town of Lenox, Madison County, and Vernon, Oneida County. The dwellings and the principal farm buildings are in Lenox; its two largest manufacturing establishments and a large proportion of the land is in Vernon. It is situated about four miles southerly from Oneida Village. The Midland Railroad crosses their land and has a depot at this point. John H. Noyes founded this Community in 1848. It now numbers about two hundred members. There are also two branches; one located at Wallingford, Conn., where there are forty members, and another at Willow Place, located on a detached portion of the domain, one and a quarter miles from the main family, where there are thirty-five living, engaged in manufacturing. There are valuable water powers on the premises, all of which are improved. The business of Oneida Community is in general agriculture, fruit growing and preserving, and manufactures.

The Community started with a capital of \$100,000, invested in lands and buildings. They were not, however, successful, financially, for a few years, but as time wore on, and the demand for their products increased, they prospered in a pecuniary sense, and now the Community has property to the amount of half a million of dollars, and this con-

*Mr. Jenkins is a strong advocate of temperance. He organized the first temperance society in Oneida in the fall of 1863, and continued its President for five years; has been a member of the Good Templars' Lodge since its organization; was a charter member of the Temperance Order called New Volume, and continued its Chief Counselor till its consolidation with the Good Samaritans and Daughters of Samaria in Feb., 1871; has been Worthy Chief of that Order since then; is Right Worthy Deputy Grand Chief of the R. W. G. L., of G. S. & D., of S. of the State of N. Y. His is the law office of the G. L. of America.

stantly increasing in value. The dwellings are pleasantly located a few hundred yards west of Oneida Creek ; they consist of the original mansion house erected in 1848, subsequently enlarged, three stories high, including basement, with a ground area of 35 x 72 feet ; a large brick mansion built in 1861, 45 x 72 feet, three stories high, with a wing also three stories high, 41 x 57 feet, and a four story tower, 18 feet square ; and several buildings adjacent, or attached as wings to the old mansion house. These are surrounded by a lawn and ornamental grounds, several acres in extent, artistically laid out with walks and drives, and planted with trees, shrubs and flowers. A few rods in the rear of the dwellings, is a large brick building three stories and a half high, 31 x 72 feet, devoted to the laundry department, fruit preserving, dentistry, printing office, school, &c. On the opposite side of the road is a large building occupied as a store, shoe shop, tailor shop, harness shop, &c. West of the dwellings, some distance, is the depot of the Midland Railroad. The barns for the storage of the abundant crops and for the housing of their excellent dairy, are models for farmers, being arranged on the most scientific plan.

Of the manufactures, steel trap making is the leading business, giving employment to about one hundred persons. It was first introduced by Mr. Sewall Newhouse, who became a member in 1849. He had long been known in this section as a successful trapper, and maker of a superior kind of steel trap. In 1855, Mr. Noyes turned his attention to the manufacture of this commodity, and with the aid of the inventive genius of members of the Community, machinery was applied to the manufacture, and a superior article was soon produced. Six sizes of traps are manufactured and find market all over the country, and in large quantities throughout the west and northwest. In the manufacture of sewing silk and ribbons, about one hundred persons, chiefly women and girls hired from the surrounding country, are employed. Great care is exercised that the work be well

done, the silk being imported from China and of the best quality. The sewing silk is regarded by buyers as the best in the country. The Community bag manufactory makes about thirty variety of bags, including all kinds in use, viz : ladies' satchels, gentlemen's sacks and bags, and Noyes' patent lunch bag, &c. Besides the above branches of manufactures, there is a machine shop, a foundry, a saw mill, and a carpenter and joiners' shop.

In gardening and orcharding, Oneida Community excels ; their orchards and fruit grounds cover about fifty acres. The orchards embrace the best known varieties that can be grown in this climate, of apples, pears and plums. With careful and scientific cultivation, they succeed in keeping their fruit trees in the best of condition, tolerably free from disease and insects and producing abundant crops. Their small fruits, raspberries, strawberries, blackberries, grapes—tons of the latter being raised—are of the best varieties, and yield a great income. The products of the garden are equally prolific and profitable. Fruit-preserving has been carried to a high state of perfection and yields a handsome profit.

Financially, Oneida Community is a success. Its manufactures, of traps, silks, &c., together with the exports of so great an abundance of produce, brings a large revenue. The following statement made in 1870, we believe is sustained by the facts : " Besides supporting the members of the community, nearly \$300,000 worth of goods here manufactured, were sold by their agents last year." They employ about two hundred hands not of their own organization, paying good wages.

Socially these people " are a law unto themselves"—living in a manner not in accordance with the laws or usages of New York State. Their real estate is nominally held by the leading men in whom the body have confidence, the property being equally the property of all. Their community of interests, as of one family, embraces the social relations. They designate this mode of life as " Complex Mar-

riage," which is fully set forth in a book written by J. H. Noyes, entitled the "History of American Socialisms." Their prosperity is probably due the efficient management of the founder and those associated with him as its leaders. It is believed, however, that in time, internal disagreements arising from the unnatural theory upon which their social structure is based, will cause their overthrow. Their socialism is confined entirely to themselves—with outsiders they deal only in a business way. They are pleasant people to deal with, being straight-forward, honest and fair. They show themselves intelligent, peaceable and kind-hearted. The following extract from Pomeroy's letter, after visiting there, [see Oneida Dispatch, March 8, 1870,] may be of interest here: "The women were dressed neatly and in something like the bloomer costume, but in different colored goods and material. They all looked clean, neat and modest, though lacking in that elasticity of look and vivacity one finds in an equal number of women in ordinary homes. The men were clad as men generally are, in that variety of style suiting them best, and on the whole were a good looking, clean-faced, intellectual set of people, without viciousness or traces of dissipation. At the Oneida Community there is no profanity—no coarse or vulgar language—no using intoxicating liquors as a beverage—no using tobacco in any form—no words of unkindness. Each one seems to respect not only himself, or herself, but others. Some of the family were old, some middle aged—a few were young. The women take turns in house work. The ones who wait on the table this week, do something else next, that labor may not be a monotonous drudgery. In the evening the "family," old and young, meet in a small room resembling a small theatre. Here we found a stage, private boxes, chairs, sofas, little tables, &c., as cozy as you please. Here the entire family meet each other at night to talk as do other families—to listen to music from piano and other musical instruments—to sing and chat, and visit—to

talk freely concerning the acts of any and all members of the family, but in words of kindness—to witness tableaux, theatrical exhibitions, &c.”

This is the recompense—these external comforts received in exchange for that domestic sanctity which we call home—for the destroying of those sacred ties between husband and wife, parents and children.

CHURCHES.

The First Baptist Church of Lenox, in Clockville. This church was formed at the school house, near Joseph Palmer's, on Palmer Hill, Dec. 20, 1810. Eight brethren and sisters composed the membership, as follows: Elder Paul Maine, Stephen Palmer, Caesar Moody, Asvena Maine, Chester Palmer, Joseph Palmer, Roswell Randall and Prudy Palmer. Stephen Palmer was first deacon. Elder Paul Maine was first pastor. In 1818, a branch church was formed in the north part of the town, which in 1820 was re-organized as an independent church, and was called the “Second Baptist Church of Lenox.” In December, 1822, a re-union was effected, and in August, 1823, the house of worship was erected at Clockville.

The Baptist Church of Oneida. This church, in connection with a mission school for the Oneida Indians, was established by the Hamilton Baptist Missionary Society in December, 1820. First missionary and teacher, Rev. Robert Powell, of Hamilton. This became known as the “Missionary Church of Oneida Castle.” In 1848, under the labors of Rev. L. J. Huntley, who was pastor at Oneida Castle, a Baptist Church was organized at Oneida and a house of worship was soon erected. In 1849, the society was transferred from Oneida Castle and permanently located at Oneida. The church edifice was dedicated January 23, 1850.

The Clockville M. E. Church was built by the Protestant Methodists, on Oak Hill. The house was subsequently taken down and removed to Clockville, and there rebuilt.

Nicholas Bort was a resident local preacher, who exerted his influence towards building up the society.

The Methodist Episcopal Church of Canastota. The first class of this society was formed about 1830. The house of worship was founded in 1833, but was not completed for some years. It was, however, used for meetings in 1835. Rev. Mr. Chapin was their first stationed minister. In 1837, the house was finished and dedicated. In 1859 it was enlarged and repaired, and in 1866 it was nearly built anew. It is situated on the northwest corner of Chapel and Main streets.

The Protestant Reformed Dutch Church of Canastota. This church was organized at a meeting held April 30, 1833, at the house of A. D. Van Hooser. First Deacons Charles Spencer and Samuel Halliday. The same year the church edifice was erected. Rev. Thomas Gregory was first pastor. The house stands at the corner of Peterboro street and the railroad.

The Independent Church of Canastota, was organized as a Free Church in 1845, the society being strongly anti-slavery. The purposes of the society were, that the house should be free for "all purposes as shall serve the cause of useful knowledge, and free discussion of all subjects pertaining to the public welfare, the rights of conscience and the worship of God." In 1864, the society started anew with a still more, liberal creed on an anti-sectarian basis. The house which was built in 1846 was burned in 1871, and a new brick one has been built on the same site, at a cost of \$6,000.

The Presbyterian Church of Oneida, was formed in 1844, with a membership of thirty persons. The meeting house was finished and dedicated in January, 1845. Rev. James Nichols was first pastor. The house has been twice enlarged, the last expenditure for that purpose amounting to \$1,600.

St. John's Church (Episcopal,) of Oneida. The first religious services of this church were held in the village school

house about 1842, by Rev. Mr. Battin of Rome. In 1850, occasional services were procured, (having been suspended during a period previously,) under the auspices of Bishop DeLancey. In 1857, R. W. Oliver, their first regular pastor, was employed. In 1858, the Gothic Church, after Upjohn's plan, was erected by Mrs. N. P. Randall and Mrs. Niles Higinbotham. In 1869, the rectory was built.

Methodist Episcopal Church of Oneida. The first class was formed at Oneida Castle. As early as 1850, the class had been removed to Oneida Castle. Rev. A. L. York was first settled pastor. The society built their house of worship in 1851, which was dedicated in the winter of 1852. Improvements and additions have been made, from time to time, the last change being made in 1866, at a cost of nearly \$4,000.

[See page 495, for *Congregational Church of Quality Hill.*]

NEWSPAPERS.

Contemporary newspapers speak of the existence of a newspaper published in Canastota in 1829, called the *Vidette*. It had a brief existence.

The Canastota Register was published in 1830 by Silas Judt and Henry B. Mattison ; in 1831, by H. S. Merrit.

The Canastota Times was commenced in 1857, by Geo. H. Merriam. In November of the same year, it became the *Herald and Times*. In the spring of 1858, Mr. Merriam sold to Frederick A. Williams, who then became editor ; it was continued a few weeks and then given up.

The Canastota Eagle was started November 4, 1858, by J. E. N. Backus, and was published about three years ; then it passed into the hands of Smith Van Allen, and was called the *Canastota Weekly Gazette*. Under the latter name it was transferred to F. A. Darling, who, in 1861, entered the army and the paper went down.

The Canastota Herald was commenced in September, 1866, by Arthur White, and continued by him till April, 1867 ; then it was published by White & Greenhow, one

year ; it then passed into the hands of Greenhow & Sons. The latter firm sold to Mr. Shaffer, who sold to Walter C. Stone, in 1871, by whom it is now published.

The Oneida Telegraph, a weekly paper, was commenced at Oneida, in September, 1851, by D. H. Frost. In June, 1854, it passed into the hands of John Crawford, and was changed to

The Oneida Sachem, under which name it continued until May, 1863, when it was changed to

The Oneida Dispatch. From March to October, 1864, Edward H. Spooner was associated with Mr. Crawford in the publication of the *Dispatch*. September 16, 1865, it passed into the hands of Purdy & Jackson. In June, 1870, E. H. Purdy withdrew, and M. M. Allen became associated with D. A. Jackson. The *Dispatch* continues under the firm name of Jackson & Allen, publishers.

The Democratic Union, weekly, was moved from Hamilton to Oneida in 1863, by Wm. H. Baker, who continues to publish it here.*

The Circular is a weekly paper published by the Oneida Community. It was originated in 1857.

* Since deceased.

CHAPTER XI.

LEBANON.

Boundaries.—Geography.—Township No. 5.—Pioneer Settlement.—William S. and Justus B. Smith.—Naming of Lebanon.—Improvements.—Proposed Village at Smith's Valley.—Names of Early Settlers.—Sketches of Early Citizens.—Lebanon Village.—Customs.—Spelling School.—Enterprises.—Churches.

Lebanon is bounded on the north by Eaton, east by Hamilton, south by Chenango County and west by Georgetown. Its surface is a hilly upland, lying between the Chenango and Otselic Rivers. The summits are from 500 to 800 feet above the valleys. Extending through the east part is the valley of the Chenango River, averaging about one mile in width, and bordered by steep hill sides. The Midland Railroad curves and sweeps along the brow of the ridge on the east side of the valley, and the traveler has a view overlooking a scene of enchanting beauty,—broad and handsomely cultivated farms through which the Chenango gracefully glides, a trail of light on a background of velvety green,—tasty farm cottages and noble family mansions of the fashion of a day gone by,—all kept in perfect order by the thrifty husbandman. To the westward, rolls hill after hill, smooth (so they appear from the "Midland" view,) and green with verdure, bordered with remnants of the once great forest. Down these hillsides rush numerous brooks, tributaries to the Chenango. Among these hills

the State of New York found a convenient "basin" to store up water for the Chenango Canal, and in 1866, at considerable expense, fashioned it into a great reservoir. In the northwest part of the town is "Cranberry Marsh," owned by the Fisk family. In 1868, parties interested in the mill facilities of the Otselic Creek in Georgetown, obtained the privilege of using this water, when they opened the outlet leading to the Otselic, and raised a dam to regulate its flow.

Passing through the southeast corner of this town was the old Utica and Oxford Turnpike, which, however, never really merited the title of Turnpike, as it was never completed. It was originated by a company who proposed to carry it through by having each farmer build that part of the road which passed his farm. Some farmers built it, but a greater number did not; consequently the road was never chartered, never finished, and gates were never put up. There were, however, many taverns, and a great deal of traveling which kept them full of business.

On the east, Lebanon is bordered by the Chenango Canal. Besides the Midland Railroad, the town has the Syracuse and Chenango Valley Railroad, which crosses from near the center of the west line to the village of Earlville, at the southeast corner. The old State road from the Chenango Valley to Syracuse, is the general course followed by this railroad. Of the two million dollars which this road cost, the town of Lebanon bears twenty-five thousand dollars in individual subscriptions; and this, when the town is bonded heavily for the Midland.

Lebanon, No. 5 of the Twenty Townships, was originally included in Hamilton. It was set apart as "Lebanon" by an act of Legislature, February 6, 1807, and was undoubtedly named in remembrance of the town of Lebanon, Conn., the native home of many of the settlers. There is, however, an anecdote related, which gives the following version of the naming of this town: When the bill was passed in

Legislature, forming this with other new towns, General Erastus Cleaveland, being the member who advocated the bill, was asked what name the inhabitants of No. 5 proposed to call their new town. This matter of a name had not been attended to by the town's people, but the General's ready wit served him in the emergency. Quick as lightning his mental vision swept over the magnificent forest which distinguished Township No. 5. A poetical fancy framed the thought, "Like the tall cedars of Lebanon!" The far-fetched and musical-sounding name leaped to his lips as soon as the thought assumed form. The question was answered, the name accepted, and the people of the new town were pleased with the title because it represented their own native Lebanon. A cotemporary remarks that the settlers of Lebanon were devotedly attached to the customs of their native country, and they so firmly planted its customs here that the Lebanon of Madison County is a veritable counterpart of the old Lebanon of Connecticut. It is the spirit of steady habits, quiet ways, even, pastoral life.

To turn back to the period when these lands were first in market, we learn that Col. William S. Smith and others, resolved to locate some of the portions of the Chenango Twenty Towns. At this period, (1791,) Joshua Smith, a native of Franklin, New London County, Conn., a friend, but not a relative of William S. Smith,* set out upon a journey for the purpose of locating in the wilds of Central New York. William S. Smith commissioned him to select a tract of the best lands of the Twenty Townships, and acquaint him with the situation, that he might make immediate purchase of the authorities at Albany. Joshua Smith set out, traversing the journey on horse-back, and reached the Chenango Valley, probably before any other white settler had arrived. He stopped at what was afterwards called Smith's Valley, and upon a plateau of table-land, elevated

* Joshua Smith was an officer under Col. Wm. S. Smith, in the Revolution.

about twenty feet above the river, he built his cabin. Around this elevation the river circled in the form of an ox-bow. Across this bow, or cape, he felled trees, forming a pen where he could turn his horse. Having need of a harness, he constructed one of moose-wood bark, and made chains of the same material, to haul logs with. In this manner he prepared a domicil which he might inhabit another year, and returned east. The information he communicated to William S. Smith, concerning the lands of the Twenty Townships, was immediately acted upon by that individual, and his application for a large tract is recorded as follows, in N. Y. S. Doc. Hist., vol III., p. 1073.

"The application of Col. William S. Smith, for the purchase of townships No. 2, 3, 4, 5, 8 and 9, being six of the twenty townships surveyed by the surveyor-general, pursuant to an act passed the 25th day of February, 1789, at the rate of three shillings and three pence per acre ; one-sixth of the purchase money to be paid on the first of October next, half of the residue on the first of January, 1792, and the residue on the first of January, 1793, being read and duly considered.

(Accepted.) Acres 150,000 = £24,375."

William S. Smith received the patent for these townships from the government of New York State, April 16, 1794.

Subsequently, the agent of Sir William Pultney entered into an arrangement with the State and William S. Smith, whereby Sir William Pultney became proprietor of Townships No. 2, 3, 4 and 5, Mr. Smith reserving a large tract bordering the Chenango River, which, with Nos. 8 and 9—Smyrna and Sherburne—of Chenango County, still left him a large landholder, and the possessor of the best lands in the tract.

Col. William S. Smith sent on his brother, Justus B. Smith, as agent, who built him a house at Smith's Valley, and made the sale of the lands, his business. William S. Smith resided here at irregular periods, his house being a small frame one, near the mansion of Justus B. Nine brothers and sisters of the Smith family are remembered as having been residents of Smith's Valley, at one time and

another. These were, William S., Justus B., John and James, and five sisters. They were born and bred in Long Island, well educated people, used to wealth, and loved luxury. They were heirs to a princely estate from the Thorn Family, of England. One of the sisters, Ann, married Mr. Masters, and lived in Smith's Valley. Her farm was the best in Lebanon. This is now the farm of J. D. F. Smith. The brothers were all Revolutionary soldiers, held commissions, and bore an honorable reputation for bravery.

William S. Smith was aid to Baron Steuben, and for meritorious conduct was commissioned Colonel. He married Abigail Adams, only daughter of John Adams, second President of the United States. During Mr. Adams' administration, Wm. S. Smith was appointed Minister to England. Subsequently, at the period of Aaron Burr's conspiracy, he was connected with Miranda's secret expedition, which the government looked upon with suspicion, as combined with Burr's treasonable operations. As the result of Miranda's expedition foreboded peril to the adventurers, Col. Smith placed all his landed estates in this and Chenango County in the hands of Justus B. The expedition, however, brought about no definite results or penalties. Col. Smith returned to Smith's Valley and lived for a season. He was elected to Congress from the 17th District in 1813, and having served his term was re-elected in 1815.

William S. Smith had three children, Baron Steuben, John Adams and Caroline. They are all dead. John Adams Smith became a lawyer, commencing in the law office of Judge Hubbard, of Hamilton. Caroline became Mrs. DeWitt; she was lost in the disaster of the Henry Clay, in our Northern waters. Mrs. Abigail Smith was a noble woman, and her daughter Caroline, like her, was lovely in person, mind and heart. To his latest days, the Colonel is remembered as high spirited and very proud, though his fortunes had become sadly reduced.

Justus B. Smith built his house at what was called the "lower lan ling," where the Indians launched their larger canoes, it being the highest point on the Chenango where the depth of water admitted their navigation. They sometimes paddled lighter crafts to the "upper landing," a short distance north, and kept the Chenango river free from obstructions to the Susquehanna. They had camping grounds all along the river. Justus B. Smith made friends with the Indians, who thereafter made a practice to stop a night or more at "Father Smith's Castle," on every journey they made to and from the Susquehanna. Justus B. was a man of uncommonly fine proportions and handsome features; a jovial bachelor, possessing a convivial nature, who dispensed hospitalities to his guests with a princely hand, and many a night the dusky natives, men and maids, held high "wassail" with their white host. The Smith farm is now the farm of Whipple Clark, and the old Smith mansion is still in being, not far from the residence of Mr. Clark.

Col. William S. and Justus B. Smith both died in Smith's Valley in 1816. Both were buried in the old grave-yard, on what was known as Lines' Hill, on the road between Smyrna and Sherburne.

Joshua Smith's first location was about 100 rods south of the corner at Smith's Valley, nearly due west, across the river, opposite the depot. His shanty was the first one built between Guthrie's and Cazenovia. The place is now owned by Mr. Barr. Joshua Smith, after living here some years, married a sister of Judge Payne. He was from the same race of Smiths from which have sprung several eminent authors, among whom is Roswell C. Smith, author of Smith's Geography, the latter being a near relative of Joshua. Jabin Armstrong of Lebanon, one of the first native born citizens of the town, was born at the Joshua Smith place, his father being one of the early settlers, and his mother being a sister of Mr. Smith.

Again we go back to 1792, the autumn of the year when

Enoch Stowell, of New Hampshire, and Jonathan Bates, of Vermont, with John and James Salisbury, of the latter place, entered this town. Enoch Stowell and Jonathan Bates selected what proved to be Lot No. 7, as the location of their future settlement, while the Salisbury brothers settled on an adjoining lot, but which was in the town of Eaton. Well knowing that they were to leave the confines of civilization considerably in the rear, they accordingly brought with them a supply of beans and flour, and drove an ox which they and their comrades, on arriving at their destination, killed and preserved for future use. They erected a bark shanty, in which they lodged; and with this simple fare these hardy young men chopped the timber on twenty acres of land before the winter came on. The cold storms of that season approaching, disclosed to them the discomfort of their slender tenement, and warned them of its incapacity to protect them. Therefore the party repaired to Bainbridge to spend the season among friends, who were also settlers there from Vermont.

Mr. Bates only returned in the spring of 1793, bringing with him his family, and commenced alone upon the clearing.

Mrs. Bates was the first white woman in the town of Lebanon. Jonathan Bates was a patriot in the Revolutionary war. He possessed some of the characteristics of his commander, Ethan Allen, with whom he went into Ticonderoga. The hardy qualities needed for the fatigues of the march, the fierce and determined spirit required for such deeds of daring as Ethan Allen and his men performed, served Mr. Bates well in the rough work of the pioneer. Many of the oldest citizens remember his resolute, bluff and unpolished manner, which, however, we doubt not, covered a heart of real worth. The following story is frequently related of him: Some time elapsed after Mr. Bates had paid for his farm, and Justus B. Smith had not yet given him a deed. The delay was owing to Smith's neglect. Bates' stock of

patience became exhausted at length, and loading his rifle, he proceeded to Smith's house. On entering Smith's presence, with cool audacity Bates stood his rifle near him, folded his arms across his broad chest, his great muscular frame erect, facing Smith, and demanded a deed forthwith. Smith replied that he would make one out the following day and bring it to him. "Smith," said Bates, with meaning in his tone, reaching for his rifle, "Do you make that deed to-day, or you are a dead man!" It is needless to state that the deed was drawn up, then and there, as speedily as Smith could transfer it to paper, and no offence was taken either, since carelessness was the only excuse Smith had to offer.

On the farm they had cleared up, Mr. and Mrs. Bates spent the rest of their lives, dying within five days of each other. On the east side of the river road, opposite the farm dwellings, is the family burial ground. On the marble slabs yet remaining, we read: "In memory of Jonathan Baits, who died 20. April, 1827, aged 72 years." "In memory of Elizabeth Baits, wife of Jonathan Baits, who died 25. April, 1828, aged 77 years." Jay Bates, an infant grandson, lies at their feet. Near by is "Henry Bates, who died 14 August, 1831, aged 39 years."

In due season, after Mr. Bates' family had got settled, Enoch Stowell came on to clear up his farm which he had located in 1792. He built his first log house near a cold spring which is now easily found near Mr. Stowell's garden wall. He subsequently married Miss Cynthia Church, who came with the pioneer Moses. His second house—a frame one—stood where, fifty-three years ago, he built his stone mansion.

There is an anecdote related, illustrative of Mr. Stowell's experience in pioneering. Being greatly in need of an ax, he went to Hamilton where a blacksmith by the name of Cole was just starting a forge, on the very ground where the Park House now stands. Mr. Cole, according to agreement, furnished the desired implement in due season, re-

ceiving a good sum therefor. But the ax didn't work well; grind it ever so carefully, it wouldn't hold an edge, and from dire necessity, Mr. Stowell was obliged to carry it back to have it tempered anew.

Mr. Cole took the condemned ax in his hands, looked it over, ejected a monstrous mouthful of tobacco juice, and said very quietly: "No wonder the ax don't hold an edge; it's made of iron!" then added: "I'll take it back and make you a good one." He then told Mr. Stowell that when he made the iron ax he had no steel to make a better one, but with the money he received for that, he had been to Utica and purchased sufficient steel to make a large number of good ones.

Stephen Stowell, now living in Georgetown, was the first of his family born on the farm. The father of Enoch Stowell came to this county. He was formerly a preacher, and in the Revolutionary war was a Captain. He died in New Woodstock, Madison County, at the house of one of his sons, at the advanced age of ninety-two. Enoch Stowell also lived to be ninety-two years old, dying June 3, 1859, at the family mansion. His son, Horace Stowell, succeeded to the homestead.

Samuel Felt settled on the west side of the Chenango river in the vicinity of Earlville, in the spring of 1794. He had been in the year before, selected his land and built a cabin. His brother, David Felt, came also in 1794. They were from Summerstown, Tolland County, Connecticut. David Felt located his first domicil north of the brick house built by William Felt a few years since. Samuel Felt had his place where Whitman Clark now lives. The barn he built is yet standing, moved across the road. Their land cost three dollars per acre. The location is superb.

During the first year of their settlement, they experienced great privations, particularly during the winter months. They were obliged to go to Whitestown, by marked

trees, to mill, but when the path was blocked by winter snows, the journey was made with difficulty in the best of weather, at other times made impossible by the storms. As a consequence, necessity suggested many inventions. Boiled wheat and hulled corn were common articles of food, and when tired of this monotonous diet, Samuel Felt invented a novel method of obtaining meal. He sawed a section from a tough elm log, bored one end full of auger holes to the required depth, having no other tools serviceable for the work. From the fire-place he took live coals, dropping them into the auger holes, and succeeded by fanning and blowing, in burning out the inside of the log, which made a fair wooden mortar. From a tough limb of the same tree he made a huge wooden pestle. With this improvised mill the neighborhood was furnished with meal, samp and wheat flour, which was then a luxury. The old mortar and pestle saved many a perilous journey, and was of service even after mills had been built, in pounding rock salt, the only kind of salt in use for years.

There was a large family of the Felts. The sons of Samuel were Jehiel, Samuel, Elam, John, Jabin, Sylvester and David. For a time these men were all settled about here, but later they became scattered. Elam was a strong pillar of the Methodist Church, and his name is prominent in the history of that church in Earlville, from its early beginnings till his death. His home was the home of the ministers, and of his wealth he gave abundantly for the prosperity of the cause.

David Felt had a large family. His son Horace, was the first one of this family born in Lebanon. His birth was August 18th, 1795. Asa Felt who was seven years old when his father moved, yet lives in Earlville; he is in his eighty-sixth year, and is probably the oldest pioneer of Lebanon living.

William Felt, a grandson of one of the pioneers, was one of the prominent business men of Earlville. He accumu-

lated a large property, chiefly in cattle dealing and drovering. He was a man of great judgment and tact in business, and was at the same time generous and public spirited. He built the present grist mill, about thirty-five years ago, and about twelve years ago built the Brick Block, the finest building in Earlville. His late residence, a fine brick house on the west of the river, is pointed out as the earthly home of one whom all Earlville remember with respect. On his death, having no children, he bequeathed \$75,000 of his estate to the town of Lebanon for her poor. Through the litigation of contesting parties, only about \$5,000 was received.

From 1794, onward, the tide of emigration setting toward the "Chenango Twenty Towns," poured in. No. 5 had been surveyed, and Robert Troup, agent for Pultney, was selling out the hill lands, while Justice Smith had little difficulty in selling the valley. The interminable forest, which had waved like a vast sea over the valleys and hills of Lebanon, became dotted here and there, for miles apart, with clearings. The spirit of aggression, of the war of civilization with untamed nature, manifested itself in those veteran pioneers, who should no more be forgotten in our country's history, than should the names of those veteran soldiers in another and different war, who battled for our rights and our homes also, be consigned to oblivion. Both deserve far more than can be given in meagre records.

The list we have obtained, gives us, on the river road, besides those already mentioned, Malachiah Hatch, Dea. King, Dea. Tinney, David Shapley, Benjamin Hatch, Mr. Crocker, the Wheelers and many others. The fine old family mansions along the whole length of the river road to Earlville, attest to the thrift and progressive spirit of the pioneers.

For a time the Smiths planned for a village at their place. The fine table land on the Masters farm now owned by J. D. F. Smith, was the location chosen. The village plot

was already marked out, and the stakes stuck, when Judge Elisha Payne came down from Hamilton to disarrange the matter. He had decided that the village of the Chenango Valley should be at Payne's settlement. Between Justus B. Smith and Judge Payne there came near being a battle fiercer than words, in which Smith lost his self-command and muscular force took possession. Although in the quarrel Smith might have got the better of Payne, yet in the long run Payne got the better of his opponent, for the village of Payne's Settlement was certainly built, and the streets of the proposed village at Smith's Valley were never opened. At a late day, some of the charred bottoms of the stakes then stuck, were found on Smith's village site.

The first necessities of the times were grist mills and saw mills. The grist mill built by the Wheelers was the first in town, its location being on the site of Mr. Armstrong's mill, near the feeder, in the east part of the town. [This mill is mentioned more fully in the chapter of Hamilton.]

Daniel and Elisha Wheeler were enterprising men, as their first works in Lebanon show. They were carpenters and mechanics, the best the new country produced, and were engaged in every large enterprise of the first twenty-five years.

The first house which Daniel Wheeler built, on moving into Lebanon, was a log tenement, which, like those of all the pioneers, for a time boasted of only the opening for a door and windows, which were protected by blankets and sheets. However, immediately after the erection of a saw mill, a door was made, and though not finely carved or paneled, it was nice and strong, and for a number of years its friendly latch-string hung out. All the settlers then used sliding boards for windows.

Mrs. Wheeler's milk pantry in this house consisted of some fine stone shelves, whose surfaces were as smooth as a bottle, and which proved to be most excellent coolers for milk in the hot days of summer.

About 1800, Mr. Wheeler erected a plank building for a wagon shop. After it was finished, Mrs. Wheeler entered it one day to view its fine proportions, when she remarked to her husband that she should be glad to change houses with him. To this he readily agreed, and so the log house was used for a wagon shop, and the plank one for a dwelling. This house is yet standing and occupied, near the mill now owned by Mr. Armstrong.

The shocking accident causing Daniel Wheeler's death, which, though occurring in Earlville, may be appropriately mentioned here, as his life previously had so identified him with the inhabitants of this section, that he had become, as it were, a part of their fraternity.

He had sold his mill property here and purchased one at Earlville, and though at work in his newly acquired property there, he had not yet removed his family thither. It was in the month of December, and a severe cold night had frozen the water in the mill wheel. Entering the wheel-pit in the morning, Mr. Wheeler proceeded to cut away the ice, which proved to be not so firm as he had supposed. The moment the ice yielded, the water rushed in (the gate being up,) and set the wheel revolving before he could extricate himself, when he was thrown round and round the wheel. A man above as quickly as possible closed the gate, and hastening below, found Mr. Wheeler standing, clinging with one arm to a post. In his excitement the man caught him in his arms and ran up the ladder as swiftly as he would had he only been bearing a child in his arms. The suffering man was still alive, his body seriously bruised, his ribs broken, and one arm literally crushed in fragments. His wife was sent for, and eminent physicians immediately brought, one from New Hartford, (his name is forgotte,) who amputated his arm. The utmost efforts were put forth to save his life, which, however, availed nothing, and after a week of suffering, he died on Christmas morning, 1806. His remains were carried to his house in Lebanon, where

the funeral was held, and he was buried in the grave yard near by. Thus perished, at the age of thirty-five, one of the best of husbands and kindest of fathers—one of the most worthy and useful men of the country. His loss was deeply deplored by the whole community. The grave yard where his remains lie, was once a portion of his own farm, having been donated by him and Mr. Shapley to the public for a burial ground. It is a pleasant spot, and is sacred to the memory of many of the pioneer settlers of Hamilton and Lebanon.

The first store of Lebanon was kept by Joshua Smith in the basement of a house built by himself at Smith's Valley. Afterwards Clark, Dorrance & Smith kept the store and a tavern together in the same place.

Jonathan Thayer settled at Lebanon village and set up potash manufacturing ; he afterwards went into the battery business, and then opened trade. He also built the first store of Lebanon and was in fact the first who established the mercantile business in Lebanon. His store yet stands in Lebanon village, being the present postoffice.

The travel directed toward the routes of the various State roads which were opened at an early day, demanded the establishment of inns. This demand in Lebanon was first supplied by Philip Kibbie, who kept for years what was known far and near as the "Old Kibbie Tavern," north of Earlville, on the road between there and Smith's Valley. After the first opening settlement, there followed a few years of arduous struggles in subduing the wilderness—struggles in which the forester laid away in his brain material for many a tall yarn to be spun out of evenings at the tavern of "Old Jolly Kibbie," as he was familiarly called. Mr. B. B. Wilcox owns the place upon which the Kibbie House stood, and some two years since lived in it. He then built a new house and removed the old tavern.

The second hotel was built at Smith's Valley and about forty years ago was burned. The present one is built upon the site.

Many of the pioneers located on the tops of the highest hills, thereby securing a pure atmosphere, and avoiding the noxious miasmas of heavily-wooded, damp valleys. As the forest gradually receded from these oases, many planted by their humble doors the lofty-growing poplar, which, in the course of a decade or so of years, became magnificent trees, rendering the home of the farmer comely and conspicuous.

Capt. Gaylord Stevens settled in the northwestern part of the town and took up considerable land. In that day the farmers were obliged to let their cattle roam at large in the woods, having no pastures or fences, and the flock were allowed to take their choice between the green leaves and weeds of the woods, or the moist but coarse grasses of the swamps. The leader of the flock always wore the bell to warn the herdsman, as he sought them at night, of their whereabouts. Often in the spring of the year, when the swamps were full, has the settler found a cow missing, perhaps his best, when he gathered them at the close of day, and on search being made has found her mired in the yielding morass, exhausted, or perhaps dead from over exertion trying to extricate herself, or drowned by sinking into the water. Near Capt. Stevens' farm was a large marsh, containing a body of water, small in circumference, but very deep. "Cranberry Marsh" it was named, from the abundance of cranberries growing there, and among whose deceitful morasses many accidents to stock have occurred. For rods from the water's edge the turf of this marsh lies loosely, like an apron, over fathoms of water beneath, and when once mired, and the turf broken through, the poor creature had little chance for its life. Losses of this nature were often suffered, and were grievously felt by those living where there were no cattle to be purchased to replenish their herds.

Roads were then what would now scarcely be called by the name. They crossed over the highest hill tops to insure the driest route, and in every hollow was a swamp or

mire, which was bridged by logs transversely laid in the track, so that between the tedious hills and those jolting causeways, a journey of a dozen miles was a laborious affair. As the forest was cleared away and the sunlight let in, these quagmires dried up, and with them many a rushing rivulet which made music by the settler's door, and supplied his house with pure, soft water. Only the beds which marked the course of some of these streams are now to be seen, while many more have been completely erased by the progress of cultivation.

Wild animals were exceedingly bold. An instance is related of a bear attacking a calf in the day time, close by the house of Elihu Bosworth. Mrs. Bosworth was alone with her young children, when she heard the distressed bleating of the calf. Going to the door to ascertain the cause, she beheld it dying, terribly mangled and torn by a huge bear which she saw in full view of her door.

Wolves were often troublesome. As late as 1815, in the month of February, an exciting wolf hunt took place in the eastern part of this town. The circumstances are related as follows :—

A hunter had started up a large wolf in the vicinity of Leland's Pond, in Eaton, but failing to kill him, he notified the inhabitants along the route the wolf had taken. The men of Hamilton and eastern Lebanon turned out *en masse* to assist in the capture of this formidable enemy to their flocks. They were formed into a company, and stationed at proper distances along the route. He came along the stream from Leland's Pond into Hamilton, and then struck off over the hill, in a southwesterly direction into the edge of Lebanon. An outpost of men were prepared to cut off his passage, while a party pressed hard in the rear. Being driven by the hunters to the limits of this, the wolf made a bold push and pressed some of the sentinels, who closed in with the pursuers, but yet who did not get near enough to make a good shot at him in his desperate

leaps. He was making bold moves for liberty, though nearly tired out; the outposts were all passed but one, which was guarded by two men, who happened to be armed only with clubs. The underbrush was thick, the snow breast deep, but the intense excitement at this point made the chase a stirring one. The wolf strove to redouble his failing speed, but in his blind haste in passing this last outpost he rushed between two saplings not a foot apart, which caught and held him, though from which he, no doubt, soon would have released himself, had not the two unarmed sentinels dispatched him. One of them (Jeremiah Lillibridge by name,) caught him by the tail and held him from escaping, while his comrade beat the head of the imprisoned brute till life was extinct.

It is remarkable with what facility and rapidity the land in Lebanon was settled. We have before us a map drawn by Silas Seymour, surveyor, in 1815, which locates the lots, and every farmer then living on them. The following names will be recognized as being a large percentage of the inhabitants of that period:

In the northeast quarter, in the east part, were Benjamin Church, Jonathan Bates, Enoch Stowell, John Groves, David Shapley, Jabin Armstrong, Benjamin Hatch, Amos Crocker, Samuel Sherrill, John Powell, Jacob Hartshorn, Henry Palmer; the Campbells on Lot 26; Jeremiah, John and Jonathan Tift, large landholders near the center of the quarter; Ann Masters, owning a farm of 265 acres on Lots 31 and 50; David Hartshorn, Amos Kingsley and Walter Allen on Lot 49; Elisha Wheeler on Lot 32, and Daniel Briggs on Lot 48. The Eddys near the south line of the quarter, and A. Mosely near the west line, besides Wm. Smith on the Smith estate.

In the northwest quarter, Curtis Hoppin and Joseph Tayntor were located on the northwest corner Lot, being No. 1. M. Merritt, N. Crary, on Lot. No. 2. There were Lent, Joel, John and William Bradley in different sections. On the

road leading from Eaton to Lebanon village, lived, besides Mr. Hoppin, G. Morey, E. G. Grosvenor, Richard Taylor, Aaron Gates, Marrs Blair, Abram Webster and A. Norton. There were Josiah Lasell, Peter Wylie, Moses Wylie, the farm of Samuel Lewis and that of Silas Seymour, which was on the east line of this quarter and west of the Campbell settlement. Northwest of the center of the town was Ezra Gates, Ira Lamb, Thomas Jerrels, E. Sabins; also Brown Blair, John Blair and C. C. Huston. In the northwest part of the quarter was Elihu Bosworth, Timothy W. Lull, Matthias Cazier, Gaylord Stevens and John Fisk. On the road leading in from Georgetown,—Samuel Stetson, Benjamin Hewes, Julius Hitchcock, V. B. Gilbert, John Blair and Israel Thayer.

In the southwest quarter were the Benedicts, near the center of the town. In the north tier of lots in this quarter were Ephriam Gray, Orsamus Gilbert, Jonathan Thayer, Constant Merrick, Dane Ballard, William Taggart and others. In various parts were Joseph Patridge, Sheldon Swan, Gilead Knapp, Samuel Ballard, Sanford Head, Asahel Sexton, Giles Collins, Jabez Billings, John Sheldon, Gaius Stebbins, Jonn Stone, Joseph Mack and Thomas Ward. In the south border of the quarter and of the town, were Joseph and Reuben Bisby, Jesse Leonard, Comfort Johnson, Eleazur Fellows, Oran Seward and others. Niles Settlement, included a large tract on the west border of this quarter, being also the west border of the town.

In the southeast quarter on the east side of the river, near Earlville, were Robert Cormick, Margaret De St. Viliers, Belinda Clarkson, Sarah Adams, E. Daniels and others. In the southeast corner near Earlville were the Felts; Rufus, William and John Henry, Thomas Kershaw, Stephen Jones and Daniel Clark. Up the river road to the north was John Polish, Christopher Babcock, Harry Waters, Joseph Clark, John Douglass, J. W. Bulkley, Jas. Sheffield and Allen Wood, being here at the last named, the north

line of the quarter. From Earlville on the road northwesterly, was the large farm of Thomas Buell; there were Joel and Oran Stebbins, Solomon Baker, David Baker, Hezekiah Willis, the Ostroms and others. In different parts were Peleg Wilcox, Zerah Lillibridge, Otis Follett, John Persons, and a large farm toward the center of the quarter owned by Leverett Rexford. On the old State Road were Joseph Card, Palmer Sherman, James Dye, Isaac Wilcox, Abijah Snow, Perry Lillibridge. Thomas Murphy, James Muir and Benjamin Willis.

Some of the settlements were made by large families taking up farms adjacent to each other. One of the earliest and one of the largest families who thus settled, were the Campbells.* They consisted of nine separate households, viz: Allen, Daniel, Charles, Archibald, Stuart, John, James, Littlejohn and Isaac Campbell. These were not all brothers, but were, however, kindred. Widow Nancy and Widow Patience Campbell were among the emigrants, being mothers of some of these men. Mrs. Nancy Campbell taught the first school of the town, when she was seventy years of age. Campbell's Settlement comprised several hundred acres of land, situated east of the center line in the northeast quarter. Of this numerous family, but few are left; A. B. Campbell and N. M. Campbell, grandsons of Archibald Campbell, still represent the race in Lebanon.

The Billings, located south of the center of the town—Capt. Truman and Jabez Billings, pioneers, who with John Sheldon and Giles Collins, settled Billing's Hill. These men made their settlement one of the most active, progressive and prominent localities of the town. It is related of John Sheldon, that when he came to the new country he was very poor, and carried all he possessed in a small pack slung over his shoulder on his ax helve. He located, and eventually cleared and paid for, a noble farm of three hundred acres, and became a useful and an influential citizen.

*Native place of some of the Campbells, was Sterling, Conn.

Perhaps the largest settlement of one family was that of Niles. The pioneer, John Niles, was from Chesterfield, Massachusetts. When nineteen years of age, he left his parental home, with nothing in his pocket but a York shilling his father gave him when he started. With this he purchased a loaf of bread, which lasted him the entire journey of 150 miles,—a journey he performed on foot. Doubtless he found many on his way who generously extended hospitality to a youth so enterprising. He reached the home of Rev. Samuel Kirkland in Clinton, safely, hired to him, and there remained till he married. In 1792, he, with a few others, went into Madison, and there took up his farm, for which he paid twelve shillings per acre. Himself and wife, ambitious and hopeful, entered their new home, labored hard, and were abundantly prospered. In the course of a dozen years Mr. Niles had a good deal of cleared land, had built two thirty and forty foot frame barns and a sixty foot shed between, to shelter his accumulated stock and crops. He had also built a good frame house, "which had glass windows, was painted vermilion red, with white trimmings," the handsomest house of its day, in that vicinity, (Bouckville.) Among several children born there, the eldest, Luther C. Niles, born July 2, 1795, is now living in Lebanon.

Mr. Niles sold his farm in Madison* to James Cooledge, and next located in Lebanon. He had previously sent for his father, mother, brothers and sisters, offering them homes in the new country. They came on, and after staying a brief time in Madison they joined him in Lebanon. The tract he took up was located in the western part of the south-west quarter, and it contained 3,000 acres, for which he paid three dollars per acre. Upon this tract settled the Niles family, and from them it was named Niles' settlement. The patriarch was Nahum Niles. His sons were : Nathan,

* This afterwards became the "banner farm" of Madison County. It is now owned by C. Z. Brockett. (See Chapter of Madison.)

John, Isaac, Samuel, Ephraim and Calvin. The Niles were farmers of the substantial and progressive sort. The first and second generations have gone the way of the earth, and but few of the third generation, which was once very numerous, are to be found in Lebanon. Luther Niles is one of three, left of John Niles' family of eighteen children, and the only one in this town.* Descendants of other branches of this race may be found in various parts of the county.

Thomas Buell, from New Hampshire, took up a large farm in the south east quarter, and settled upon it, locating his large family around him. Himself and family were prominent in public matters and in society. He died here. One of his sons Chauncey Buell, and *his* son Philander C. Buell, have in succession owned the family homestead, and both also died here. The farm is now owned by Joseph E. Morgan. The Buells, as a family, were distinguished for musical talents of the first order. Eli Buell, formerly well known in musical circles as a superior vocalist, was grandson of Thomas Buell.

Sanford Head was born in Rhode Island, in 1788, and came with his father, Joseph Head, to the town of Madison, when but a lad, he being the oldest of a family of six sons. In his early youth he commenced teaching, and before he was eighteen years of age, had taught several terms, in Brookfield, Madison, Lebanon, and Augusta. He married then, and afterwards, at the age of nineteen, located his farm of 300 acres in Lebanon, about one mile south of the present village. Becoming a citizen of this town, and being greatly interested in schools, he exerted his influence to promote education. The same spirit was implanted in, and characterized his large family, all of whom, sons and daughters, except one, we believe, became teachers. School offices, for the town of Lebanon, from the least to

*Luther C. Niles and lady have been married 55 years, and on the fiftieth anniversary celebrated their golden wedding. Mr. Niles is now in his 78th year. Mrs. Niles is the oldest daughter of Ephraim Gray, of Lebanon.

the greatest, have been committed to the care of Sanford Head and his sons. Sanford Head is still living, at the advanced age of 84 years, on the homestead he first planted, enjoying the benefits of his well-directed labors.

Ephraim Gray from New Lebanon, Columbia County, N. Y., became another of the substantial citizens of this town. His son, Cooley C. Gray, resides on the same farm his father owned in 1815. Competent, public spirited men, in whom people reposed confidence, have been the Grays, father and sons.

Dr. Constant Merrick, the first physician of Lebanon, and one of the large land owners of the early days, was very prominent in educational matters. He was also an able physician, greatly respected, and "did a world of business." His family name is no longer represented in Lebanon.

Silas Seymour was born in Hartford, Conn., in 1777. In 1801, then a young man of great energy and enterprise, he removed to Lebanon and located in the northwest quarter on the west border of Campbell Settlement, taking up a farm of about two hundred acres. He became a useful and influential citizen, always interested in the prosperity of his town. The welfare of common schools largely engaged his attention. He remained on his homestead his life through, reared a family of ten children, who are all living except one, and died at an advanced age. His life was characterized by industry, economy, sobriety and temperance, which secured to him their agreeable fruits—competence and a happy old age. Silas Seymour and his sons were frequently chosen to public offices, from the least to the greatest in the system of town government.

Daniel Clark, from Colchester, Connecticut, came to Lebanon in 1803, and located a large farm in the south east quarter, about two miles from Earlville. He took up a large piece of wild land, cleared it, and brought into cultivation a fine farm. He was a worthy and useful citizen, and reared his family to positions of usefulness. At an

honored old age, he died on the farm where he had so long lived, and was buried with many an other fellow-pioneer, in Earlville cemetery. The Clark homestead is owned by his grandson, F. B. Clark. Squire David Clark, of Earlville, is son of Daniel Clark.

Curtis Hoppin was born at Guilford, Connecticut, July 12, 1785 ; his parents removed to Berkshire County, Massachusetts, and died leaving him an orphan at an early age. It was said of Curtis Hoppin at the time of his death :

“ He inherited a robust constitution and an empty purse ; commenced life with two sheep, one copy of Morse’s School Geography, one suit of linsey woolsey, and an energetic, self-reliant disposition. He, during winter evenings and early mornings soon acquired an education which rendered him competent for a teacher, an avocation which he followed for a few years in Massachusetts, and during the winter for several years in Lebanon. In the spring of 1810, he started on foot for what was thought the far West, in search of cheap lands, and bought on what is known by old settlers as Hoppin’s Hill, and later in the season moved his family to his new home, at the same time driving with him his flock of 230 merino sheep, (the first flock of merinos ever brought to the country,) which under his judicious care, increased in a few years to 4,000, making him the largest wool grower in Madison County. He served as an officer of the N. Y. Militia which was called to Sackett’s Harbor in the year 1814, and served his town as Supervisor, and in other capacities, and his county as Member of Assembly in the year 1827, with fidelity to the interests intrusted to his care, and with honor to himself. He was an earnest advocate of what he believed for the good of society. He introduced many improvements in agriculture which were satisfactorily tested upon his large and productive farm, and which became the means of lifting, by his example, many of his brother farmers from out the ruts of obsolete and unprofitable customs in which they had been plodding for years, owing to a want of knowledge of and communication with the world and its improvements.”

Curtis Hoppin died at his residence in Lebanon, November 8, 1868, in the 84th year of his age. From his obituary we learn that “ he was an efficient working member of the Congregational Church for many years, served as one of its deacons, was a sincere christian, a useful and respected citizen, a careful business man, a kind and venerated father and an affectionate husband.”

F. B. Hoppin and B. E. Hoppin, his sons, (the last named now living in Lebanon,) have been members of Assembly, the former elected in the year 1851, and the latter in 1867.

Henry Palmer came from Windham, Connecticut, at the age of 24 years, in 1817, and purchased a large farm on Lot No. 6, on the north line of the town. Upon this, his father's family, consisting of parents, five sons, including himself and one daughter, settled in 1818. The family came all the way from Windham to Lebanon, in Madison county, with an ox team, in the month of February. Calvin Palmer, (his father's name,) and his wife, and some of the children died here. Henry and Ephriam still live on the homestead farm, which is one of the best in Lebanon. Gurdon Palmer, another of the brothers, resides near Morrisville. Henry Palmer, before leaving his native country, Windham, was a manufacturer of paper, and came to the new country on account of ill health. He engaged in school teaching soon after arriving in Madison county, in which occupation he continued many years, regaining his health, which has continued to a hale and active old age. He has been Justice of the Peace for some years, and filled many other town offices. He was elected Member of Assembly from the 2d District in 1843.

Amos Crocker was another early settler of Lebanon. He settled the farm now owned by Mrs. Ladd, on the Chenango River road. He removed to Hamilton afterwards and became a merchant.

Deacon Abram Webster came very early. It is said that Mr. Webster brought in the first wagon that was ever in this town. Noah Webster, of Spelling Book and Dictionary fame, was Abram's brother; his coming here on a visit when the country was very new, created no little curiosity in the minds of some, and a great deal of respect and veneration in the minds of those (and they were not a few) who took pride and pleasure in fostering education.

Richard Taylor, from Lebanon, Conn., was one of the

pioneers of this town. He located where his son Henry Taylor now lives. He reared the first nursery of this section of country, from which the old orchards of Lebanon, and many of those of adjoining towns, were planted. Richard Taylor spent many years of an active life here, and died a few years since at an extremely advanced age. He was respected for his neighborly qualities, kind heart, and native good sense.*

All through Lebanon, one fact is noticed; families who were established, many of them, more than sixty years ago, are yet represented by their descendants, a great many on the original patriarchal homestead. Those substantial people, whose history is so interwoven with the history of the farms they have brought out of the wilderness, and with the annals of the town, whose interests have been identified with the concerns of society about them, deserve more than a passing notice. There is sufficient learned to show that they labored with a will to hew down the wilderness, build them homes, and to improve society.

When the rough corners of pioneer life had become rounded, there arose a desire for religious instruction. People who all their lives before coming here had habitually obeyed the summons of the Sabbath bell, began to feel yearnings for spiritual sustenance. Accordingly a church was formed of the Presbyterian order, and early in this century this society built a house for worship about one mile north of the "Centre." This building was afterwards moved to the "Hollow," and has since been taken down.

In 1806 Elder Matthias Cazier came in from Salem, Conn., and settled upon land which had been taken up by Capt. Stevens, near the north west part of the town. Elder Cazier was a regular graduate of the Congregational school, and had been the pioneer pastor of Castleton, Vermont, for

*Richard Taylor was sometimes called to serve as petit-juror, in which capacity he was distinguished for his strong common sense. His son, Henry Taylor, was drawn in the list of grand-jurors for Lebanon, in 1871, being the first colored man in Madison County honored by that position.

which he received a grant in that State of 160 acres of land. Rather enjoying the freedom of the pioneer, and still more desiring the religious freedom which a new country gave its ministers, he took up the same labors in Lebanon. He preached here about twenty-one years, receiving no compensation, as was usually the case with ministers of this section at that day. He usually held religious services at his own house or at school houses. Elder Cazier held to the liberty of expounding his own views in his sermons, without reference to the opinions of others, and hence was denominated an original character. He closed his labors in 1827, and died soon after.

Simultaneous with the desire for religious improvement, there developed a strong tendency in favor of education. The first school, as has been related, was taught by widow Nancy Campbell. Several were taught in different parts, in the houses of pioneers, before school houses were built. Elder Matthias Cazier taught in his house in the winter of 1806-7. Soon, however, in various localities amid the settlements, were log school houses, largely patronized by the increasing population. At one time, the school in Campbell's Settlement and that at Webster's Corners, adjoining, had each one hundred pupils per day. At a later period, schools and school houses demanded a great deal of attention. Among those earnestly engaged in the cause, the talented and influential John W. Bulkley was conspicuous. The first frame school house of the town was built in Smith's Valley, the neighborhood in which Mr Bulkley spent his last days. There is a bit of history connected with it: Justus B. Smith sold to this district a half acre of land, on which to build their school house, for the sum of sixty dollars; he then purchased a fine bell, costing sixty dollars, and gave to the district. The bell was famous, for there was no other in the country round; consequently this was called Bell District. The day is not forgotten when its clear tones could be heard of mornings far and near, bring-

ing in companies of merry children from the remotest area to which it belonged. One day, however, it failed to wake the echoes of the woodland ; the school house had caught fire and burned to the ground, and the old bell was melted in the fervid heat.

Members of that school in the days long ago, who are yet living, speak of John W. Bulkley, who, when aged and broken, and infirmities physical and mental had dimmed the eye and palsied the hand of this once great man, used frequently to visit the school to note the progress of the pupils ; his love for children made many a sunny spot in his life. They remember him leaning his trembling weight upon his staff, tears streaming down his furrowed cheeks as he rises to address the school, and they will give the closing of his impromptu speech, *verbatim*, as follows :—" I am an old man ; the place that knows me now will soon know me no longer. You are children ; you have a lifetime before you ; even your small hands can do something which will prove a blessing, and for which you shall be remembered. I say to you children, each, plant a tree ; and the birds of the heavens will come down and build nests in their branches ; and you, and your children, and your children's children will come and rest in the shade thereof. I say children plant a tree." The thoughtless are subdued and tears are on the cheeks of the listeners as the aged man leaves the school room. It is not so much his words which affects them as the impressive voice and manner, the same which once distinguished him as the eloquent member of the House of Representatives.

When John W. Bulkley was dead, and his voice was no more heard among them, they cherished his familiar utterances, and in a few years the yard around that school house was planted full of trees.

Lebanon in the past has not been ambitious in the matter of villages. Earlville lies mostly east of the Chenango River, which is the boundary line between Hamilton and

Lebanon at this place. The south east corner of the town is the center of the highway at the grist mill, it being the point where four towns and two counties corner. These towns are: Smyrna and Sherburne, of Chenango, and Hamilton and Lebanon, of Madison County. At Earlville, within the town of Lebanon, is situated the Midland Railroad depot, the grist mill and a few houses. The Syracuse and Chenango Valley Railroad has its terminus at the Midland here. The admirable situation and the railroad facilities will cause the village to extend in this direction, and a few years hence marked changes will be witnessed in the Lebanon side of Earlville.

Thomas Kershaw was one of the early business men of this place, living on the Lebanon side. He was an Englishman, who brought into the States the first carding machine. This, it is said, he smuggled across the ocean, as the English Government was determined, at that day, that their manufacturing secrets should not benefit America. On the river above the present grist mill he built his carding works, and afterwards built a grist mill and saw mill near. He had a family of seven sons and one daughter. Himself and sons carried on a large and lively trade in all these branches of business. The grist mill was subsequently purchased by Wm. Felt, and by him was rebuilt on the present location.

LEBANON VILLAGE is situated west of the center about two miles. Dr. Constant Merrick, Jonathan Thayer, Dane Bullard, Orsamus Gilbert and Ephraim Gray were the original owners of the land and settlers of the village. Jonathan Thayer was the first postmaster and the first merchant. He also had a potashery. Israel Thayer was a hatter, and pursued the trade in Lebanon. The Thayers, as a family, were especially adapted to the mercantile business, and were the first who successfully established trade in Lebanon. Sylvester Thayer, son of Jonathan, was prominent as a merchant in Eaton, as well as in Lebanon. He built

the present store in Lebanon village about 1833. Orsamus Gilbert kept the first tavern as early as 1805, and continued in the business for many years. The present tavern was built by Horace A. Campbell, for a store, in 1831. About 1834 it was converted into a tavern. When Orrin Thayer, the last of his family, (the elder Thayers having died,) removed west, the trade in Lebanon passed into other hands. Hoppin & Lamb were mercantile firms here some years, and later Avery & Lamb. The present merchant in the Lamb store is L. B. Pike, Esq.

Lebanon village, nestled in a basin formed at the foot of extensive hills, and was called the "Hollow." Its industries are a tannery, saw mill, cheese factory, hotel, store and postoffice; there is a blacksmith, wagon maker and general mechanic, boot and shoe maker, tailor, dress maker, milliner, and artisans, such as are usual in villages; the Congregational Church, the Union School, and twenty-five houses. The Syracuse and Chenango Valley Railroad, which passes directly through the place, has here a good depot.

The greatest of Madison County's recent enterprises, is her cheese factories, which began to multiply about 1866. They are in every dairying district, some towns having as many as fifteen factories and creameries. The manufacture of butter and cheese by a scientific process, produces results sufficiently satisfactory to perpetuate these institutions. One of the best the county affords is at Lebanon village, which, during the present season, (1872,) manufactures 18,000 lbs. of milk per day into butter and cheese, while from six to eight tons of dairy product, per week, have been shipped from this factory during the season.

From the first settlement of Lebanon, individuals improved the facilities afforded for mills. Besides the grist mills of the Wheelers in the east part of the town, and that of Mr. Kershaw, at Earlville, there was a mill built about a mile southwest of the center at a very early day, that was

re-built of stone about 1837, by J. Paddleford. This is a good working mill yet, being owned (1869) by C. Nichols. It is better known, however, as the old Paddleford Mill.

One of the first, if not *the* first cotton factory of Madison County, was built on the Chenango River, at Middleport, by a company, in 1814. Sheetings and printed goods were made here. Not having machinery for making the first quality of cloth, they changed to woolen manufactures, in which they were more successful. This was then one of the first woolen factories of the county. Pettis & Osgood once run this mill, whether with wool or with cotton we are not informed. In their hands, however, considerable business was done, eight and ten families being employed. When this factory was discontinued, it was for a time used as a store house, and later was converted into a saw mill.

Middleport, Smith's Valley and Randallsville are pretty much one and the same—Middleport being the old factory location, on the east side of the river, and Smith's Valley the tavern and the store, west of the river, the latter being the location of the present Randallsville postoffice. Many years ago, when the country was new, Clark and Dorrance, from Hamilton, in company with Joshua Smith, kept a store in the basement of the store house now owned by A. Z. Kingsley.

What changes are wrought by the lapse of years! Aged people tell us of days when their cabins in the wilderness had no glass windows, and their doors were hung on wooden hinges and had wooden latches. There was the fire-place furniture, andirons, pot-hooks and trammels, the crane, the long-handled frying pan and the baking board. When the tin baker was introduced it was regarded as a decided improvement. The shelves of the rude kitchen were adorned with pewter platters and pewter spoons. The birch splint broom stood in the corner. The pioneer's meals were hasty pudding and milk, or pudding and maple

molasses ; bean porridge, pumpkin johnny-cake, baked in its wrapping of cabbage leaves, in the ashes hot with coals, cakes baked on a board before the fire ; "shack fed" pork, fish and wild game, and potatoes baked in the ashes. As prosperity rewarded their labors, pumpkin pies, doughnuts, and bread, both wheat and Indian, baked in brick ovens, graced the farmer's board. Dress, was altogether of home manufacture, and for colors the old black sheep and the blue dye-tub were kept ; witch hazel and butternut bark gave variety. Sheep's gray, fine pressed blue, the fine check linen, and linen white, were ruling styles of dress. The utensils used by the farmers were the old unhandy plow with wooden mold board, the brushy limb of a tree for a drag, and the willow wicker-work hand fan for winnowing grain in the wind.

Small value was set upon farms, or a high value upon official positions, as the following story shows :—Previous to 1821, a property qualification was required to enable a man to vote. The election of 1815 was likely to be closely contested, and Wm. S. Smith was on the ticket for Member of Congress from the 5th District of this State. Voters were not plenty in Lebanon, for but few had yet obtained deeds of their land. Justus B. Smith called on a certain citizen in his neighborhood and learned that he would vote for William S., if he only possessed the required freehold. A deed was duly made out by Justus B., signed and placed in the man's hands, and William S. Smith received one more vote, which, possibly, might have cast the die, for he became the fortunate possessor of the seat in Congress.

Many middle aged men and women may recognize the following description of a spelling school of forty years ago. Human nature, the same in all circumstances, ages and climes, had about the same expression then as it has now. The story is related as follows :—

It was a clear cold winter night, and there was to be a

spelling school in — District. The boys and girls came over the crisp snow crust in little companies, the small boys brought their sleds and improved every down hill for a ride. A big load came from the adjoining settlement. The familiar old school room was lighted with great motherly halves of tallow candles, pinned all about on the ceiling with jack knives. The dignified master seated in the one splint bottom chair of the room, rapped three times on the cross-legged table beside him, with his rule. Instantly the buzzing of voices began to die away ; it was soon all quiet, the floor cleared, and the seats encircling the room were full. Presently, "James McComb!" (we don't give his true name, as the reader would know him as well as we, and that is *our* secret,) called the teacher, "take the right side!" Jim, greatly embarrassed came forward, his thick locks of light hair falling half over his face, his pants tucked in the tops of thick cowhide boots, and with an ungainly movement took his seat. A feminine voice tittered, and Jim heard it. Being seated, he raised his head erect and with a large hand pushed back his hair, revealing a finely formed forehead and a bright eye, which glanced keenly around ; He was master of the situation now, for Jim was a capital speller.

"Mary Cummings, take the left side!" commanded the master. Mary didn't titter this time. With a little toss of her head and a sparkle in her black eyes Mary went gracefully across the room. "Girls are never green ; how provoking!" was Jim's mental remark.

The two "captains" now proceeded to "choose sides." Jim had the first chance, and deciding to be generous he called out "Rob Allard!" one of the poorest spellers in school. Mary's turn came ; she was embarrassed, but her keen tact enabled her to make a wise choice. Betsey Lee, a well known scholar, and mistress of "Webster," from among the guests, was chosen. They went on choosing sides, Mary getting the best and Jim the poorest, till all were drawn.

Then commenced the battle, mild at first, the little children going down on easy words, the master now giving a page here and a line there among little and big words, till all worth mentioning in Webster's "Elementary" had been "put out." Jim smiled when Mary stumbled on through her rendering of u-n un, i-n in unin, t-e-l tel unintel, l-i li unintel-li, g-i gi unintelligi, b-i-l bil unintelligibil, i unintelligibili, t-y ty unintelligibility ; and she looked grave when she saw how promptly he went through with h-a-u-t ho, b-o-y boy, ho-boy, and many other words of equally difficult orthography. During the contest, one by one had fallen out of the ranks, Mary with the rest. Good looking Rob Allard was one of the first, and as he slid in behind the standing file till he came to Olive Leonard and began to whisper to her, it came near costing Jim his laurels as he was spelling the word Isaiah, for Olive was the very girl Jim was going to ask to go home with. The word Deborah fell to the lot of John Allen. A whole row of boys and girls who were "spelled down," looked knowingly at Deborah Barton, whose fair face blushed as pink as the ribbons in her hair. John forgot what he was about and finished the word with r-y ry. They were all down now but Betsey Lee and Jim. The two had a pitched battle. The master looked at the candles burning low ; he brought out the hardest words Webster had produced, which he pronounced badly. Mary was anxious Betsey should win, and undertook to prompt, in which she misled her friend, and she too was spelled down, leaving Jim conqueror of the field, which fully compensated for the fact that Olive Leonard went from the spelling school leaning on Rob Allard's arm.

Those famous spelling schools of which the above is but a sample, performed their part of the work in educating the men of the past generation. The hero of the above sketch subsequently attained to an honored position in business and political circles.

There has been among Lebanon's citizens, from the first, many men of public spirit, who have encouraged progress and invited improvements. To essay to enumerate these would result in failure, owing to imperfect data ; but some names occur so often in statements made of progress, that we feel impressed to name them in this connection : The Thayers, progressive and prominent men for a long time ; Moses Wylie, a popular teacher, a useful and efficient town officer, who, it is believed, possessed, at one time, greater influence in Lebanon than any other one man ; Squire John Sheldon, frequently serving in official positions, discharging all duties with marked ability, useful and influential ; and William Felt, wealthy and popular,—all of whom are now deceased. Some, now living, in their days of vigorous prime, served in official public places faithfully and advanced the interests of this town. Among these we see Squire David Clark, of Earlville, often public officer, who was Supervisor, Justice of the Peace, &c., for the town, and Member of Assembly in 1860, for the Second District ; and Squire Henry Palmer, a frequent town officer, and also Member of Assembly. Younger men have now stepped into the ranks, whose clear practical brains are engineering the car of progress, and they are doing their work well.

Probably not a town in the county presents a smaller per centage of pauperism on the poor records, than this, or a less per centage on the criminal records. True independence and thrift characterizes the homes of this agricultural town.

During the last thirty years, here as in some other towns, population has fallen off. This is owing chiefly to its being an inland town. Many men of ambition and public spirit have been attracted from their homes to engage their talents and skill in business marts on the great thoroughfares. To the want of facilities for transporting the product of the soil and manufactures, may be attributed the great hindrance to enterprise heretofore, and not to any degeneracy

in the soil, want of natural manufacturing facilities, or of energy in the inhabitants.

JOHN W. BULKLEY was one of the early distinguished men of Madison County. His native place was Colchester, Conn. He came into this country about 1797, as a Surveyor, and in that capacity was an expert. He was emphatically a practical man, and sought to correct many errors that had found place in the mind of the plodding settler. He desired the elevation of the people and labored for the education of the masses.

He was a man who immediately gave confidence in his abilities, and soon after his settlement here he was made Justice of the Peace. In 1801, he was one of the members of the Convention for revising the Constitution of this State, being, with Stephen Hoxie, delegate from Chenango County. In 1808, John W. Bulkley was elected Member of Assembly from Madison County, and was returned to that office by his constituents, four consecutive terms. In Legislature his influence was remarkable. It was stated by Judge Knowles, of Chittenango, that there was a time when it was impossible to get a bill through legislature if Squire Bulkley opposed it.

John W. Bulkley was fond of agricultural pursuits. On his farm (known as the "Frank Farm" from being in the care of Jerry Frank, a colored man he brought with him from the south,) he tested many an agricultural theory. Here he originated the famous "Strawberry apple." From a tree he grew from the seed on his Earlville farm, and transplanted to this, he produced, by grafting, the above named apple. It was called the "Bulkley apple," and then the "Chenango Strawberry."

When Mr. Bulkley closed his last term in the Legislature, he carried a bundle of scions from this tree, to Albany, and distributed them among his numerous friends. These being carried home and used by the members from nearly

every county, the Strawberry apple became prevalent and popular, simultaneously, in all sections of New York State.

John W. Bulkley was a man of scholarly attainments. He possessed a fine address, and his manner commanded attention and respect. He was personally attractive; every movement evinced a sound physical and a marked mental organization.

CHURCHES.

The Baptist Church of Lebanon was formed June 26, 1816, at a council convened at the barn of Z. Benedict, there being then no other building of sufficient capacity to hold so large a meeting. The society formed then consisted of twenty-seven members. Elder Thomas Jeril was ordained on that day, and became their first pastor. About 1819, the house of worship was built about a mile north of the Center.

The Congregational Church of Lebanon. The society was formed in 1802, by Rev. Ezra Woodworth. The first Deacons were Abram Webster and John C. Wagoner. The meeting house was built at the Center in 1802, and was removed to the village in 1839.

There is a Universalist Church, also built at an early day, which stands near the Center. Meetings are occasionally held there.

CHAPTER XII.

MADISON.

Boundaries.—Notices of Topography.—Evidences of Indian Occupation.—Sir William Pultney's Purchase.—Agents.—Sale of Lands to Companies and Settlers.—Names of Pioneers and their Places of Location.—Incidents of Primitive Journeying and of Pioneer Life.—First Improvements.—First Taverns, Mills, &c.—“Indian Opening.”—First “4th of July” Celebration.—Cherry Valley Turnpike.—Madison Village.—Bouckville.—Solsville.—Chenango Canal.—Noted Events of Early Days.—Prominent Men.—Churches.

The town of Madison lies on the east border of the County, south of the center. It is bounded north by Stockbridge and Augusta, east by Sangerfield and Brookfield, south by Hamilton, and west by Eaton. Its principal stream is the Oriskany Creek, the source of one of its branches, and one of those of the Chenango, being in this town. Madison Brook Reservoir, one of the feeders of the Chenango Canal, is situated near the south part of the town; it covers an area of 235 acres, is 45 feet deep, and has a feeder two miles long. The Chenango Canal passes through the town northwest of the center, bearing in a northeasterly and southwesterly direction. Nearly the entire length of the summit level of this Canal is in the town of Madison. The Utica, Clinton & Binghamton Railroad, crosses the same section of the town, and is all the way contiguous to the Canal. The soil of the town is a gravelly loam in the valleys, and clayey loam upon the hills;

the deepest and most extensive deposits of gravel-drift in the county, are found in the eastern part of this town, being near Madison village, one hundred feet deep. The general surface of the township is diversified between undulating valley and rolling upland. Marl deposits are found in some places. Says Guerdon Evans: (Trans. Ag. Soc., p. 762.)

“The small pond (Little Lake,) in Madison, has filled up with marl deposits on one side as much as twenty rods within fifty years; and the beach on the side where the filling up has taken place is composed entirely of white marl and shells; so it is said by the inhabitants who have resided here for more than fifty years. The reason why the accumulation has occurred, appears to be that the pond is sheltered on all sides by a gravel bank about 80 feet high, so that as the shells rise to the surface they are always floated to the side of the outlet, instead of being driven to all sides, as is often the case where the surface is exposed to winds from various directions. At the rate that this pond has filled up for the last fifty years, it will, in the course of two hundred years be quite obliterated, provided the same cause continues to operate.”

From the prominent hights of the Stockbridge and Eaton range of hills, overlooking the point where the Oriskany and Chenango valleys diverge, where the little lakes abound, whose outlets are only kept from taking one course by the almost imperceptible rise of the summit level, is a most beautiful view of the lengthened basin, formed by the oppositely extending valleys. From the Eaton hights, particularly, the undulating country bordering the Oriskany is revealed in its most perfect contour; it appears to the observer to be a broad valley, lying visible to the eye far toward the Mohawk, with the range of hills on either side sloping towards each other; but as we follow the course of the Oriskany, what had seemed a valley is but a lengthy undulating plateau, rising and extending back southward from the course of the creek, forming a goodly portion of the fair territory of the town.

The ancient race of the Oneida Nation, held all this territory in the ages past; the lofty hights of their famous “Council Ground” held a commanding view of the pros-

pect of valley and hillside, and woodland broken here and there by sheeny lakes. Centuries ago, many a path down the Stockbridge hillsides came winding around and among those nestling lakes, where the red men fished in summer for ages. An ancient map shows a path following the Oriskany a distance, then diverging in the direction of Fort Herkimer, (east of Utica,) which was traversed occasionally in the early part of the eighteenth century by adventurous white men, and which had been for many years a frequented path of the "Six Nations." Near Madison Lake lay an opening in the heavy forest, where, years before white men saw it, luxurious Indian corn throve in the full sunshine, cultivated by the dusky Oneidas; here the native women gathered it, in the contiguous waters the men fished, the half nude children meanwhile rolling upon the beach or playing under the shade of the luxurious oaks. But in time, having yielded their right to this territory, the Indian saw this with other cherished localities pass into other hands; the handsome location, the charming scenery, attracted the pioneers, and naturally enough the "Indian Opening," as it was called, became the first location for a concentrated settlement.

Madison was originally No. 3, of the "Chenango Twenty Townships," and was also included in the town of Paris, until March 5th, 1795, when Hamilton was organized; thereafter for twelve years it was embraced in the town of Hamilton. February 6th, 1809, Madison was formed from Hamilton; it was named in honor of President Madison. It embraced an area of 22,500 acres. The first town officers elected, were:—Erastus Cleaveland, Supervisor; Jonathan Pratt, Israel Rice, Ephraim Blodgett, Assessors; Silas Patrick, Constable and Collector; Joseph Curtis, Pound Keeper. At this first meeting it was voted that the next town meeting be holden in the Center Meeting House. It was accordingly held there in 1808, and the following town officers were chosen for that year:—Erastus Cleave-

land, Supervisor ; Jonathan Pratt, Seth Blair, John White, Assessors ; Isaac Thompson, Seth Snow, Amos Burton, Commissioners of Highways ; Russel Barker, Esq., and John T. Burton, Overseers of the Poor ; Daniel Barber, Constable and Collector. It was voted at this meeting that widows be exempt from highway taxes.

When Gov. George Clinton, in 1788, made the memorable purchase of the Chenango-Twenty-Towns, land speculators immediately turned their attention to this region. English noblemen as well as Dutch Patroons were making extensive purchases in different parts of the State. "Sir William Pultney,* of the County of Middlesex, in the United Kingdom of Great Britain and Ireland, Baronet," as the old deeds particularize, became one of the princely land holders of this country about the year 1792, and purchased at least three of the Chenango Townships, of which Madison was one. Robert Troup, his agent and attorney in this country, who took up his residence in the western part of the State, opened the lands of Township No. 3, to settlers under the immediate direction of *his* agent, Benjamin Walker, who acted in this capacity till his death, about 1815. Upon the death of Sir William Pultney in 1806, his vast estates here passed into the hands of "Sir James Pultney, of Middlesex County, Kingdom of Great Britain and Ireland, and Henrietta Laura, Countess of Bath, the wife of Sir James Pultney." Subsequently, and before the Madison lands were all sold, they fell to other heirs, named in transfers as Ernest Augustus, Duke of Cumberland, David Cathcart, (commonly called Lord Alloway,) Masterton Ure and Charlotte Johnstone.† On the decease of Benjamin Walker, Rob-

* A noted English Whig. He purchased a million and a quarter of acres of Robert Morris, in the western part of this State. It comprised nearly all of Steuben, Yates and Ontario Counties, the east range of townships in Allegany, and the principal part of Livingston, Monroe and Wayne Counties.

† The western estates of Sir William Pultney passed through the Duke of Cumberland and Sir John Louthier Johnstone, to William, Earl of Craven, who with other citizens of Great Britain were owners of that portion lying in Livingston County, not sold as late as 1862.

ert Troup, having never been in Madison, sent on hand bills appointing a public meeting to be held at the hotel of Samuel Goodwin, Esq., in Madison village. At this meeting he stated to the holders and purchasers of the lands, the fact of the liability of its being sold by the heirs of Sir William Pultney, who were in debt to the merchants and mechanics of the city of London to the amount of two million dollars. At this time the most of the settlers still held their farms only by contract from Benjamin Walker. Robert Troup now offered to take up these old contracts and give them new ones in his own name, acknowledging all that had been paid and endorsed on the old contracts, and would, to the best of his ability, adapt future payments to the circumstances of each. The measures carried out by Troup were conspicuously honorable in comparison with the unjust course pursued in many sections of the State by dishonest agents and land speculators, who, taking advantage of insecure titles or the necessities of the settlers, compelled them to pay twice for the farms they had redeemed from the wilderness, and the people of Madison appreciated the scrupulous fairness and kindness of their landlord, who often threw off interest, sometimes accepted half a payment, and in numberless ways evinced a desire to give the people a fair start. He visited Madison yearly, and the general prosperity steadily increased.

As early as 1791, prospecting companies came into this town. Thomas Dick, James White and Thomas McMullen, (or Millen, as it is now written,) from Massachusetts, came in that year to "look land." They first reached Paris, and made their way from there to Township No. 3, by marked trees. On arriving they found the continuous forest prevented a view of the country; so each selected a tree on East Hill and ascended it, from which elevated position they were enabled to get a tolerably extensive view of the town, then covered with a luxurious growth of fine timber. These men (afterwards settlers of the town,) returned east

with a good report, which induced others to come out the ensuing year.

In 1792, Solomon Perkins, from Kennebec, Maine, directed his course to the western lands. When he reached the Stockbridge settlement of Indians, he desired them to show him land where grain would grow, informing them that he had come from a cold country and wished to find land where he could raise wheat and corn. They described to him the Madison lands, then for sale, and one of the Indians, Capt. Pye, offered to be his guide. He led the way by a path through the woods, some fourteen miles, to the head, or south side of Madison Lake. Mr. Perkins was pleased with the land and its location, and took up five or six hundred acres. He built a small house, and returned to Maine for his family. Early the next year, with his wife and four children, Mr. Perkins came and took up his abode in the home he had thus provided. More than three months of solitary forest life passed away, without their once looking upon the face of a white neighbor, when they were gladdened by the intelligence (through a native,) that a white family had settled in their vicinity. Mrs. Perkins determined to visit them immediately. She set out, and after following a winding path through the dense woods, marked by blazed trees, for a distance of more than two miles, she reached the family of Jesse Maynard, who had taken up a farm on Lot No. 45, about one mile south of Madison village. The two women, though strangers, were happy to meet, as may be supposed; and this first visit made in town, after the fashion of New England matrons, by the only white women within its boundaries, was recorded in the hearts of each as one of the pleasantest of their lives.

The town was divided into quarters, and large tracts were sold off at once to companies or individuals, as the case might be.

In 1793, many came to locate. Among these were Wil-

liam and David Blair, who located in the northeast corner of the southwest quarter. Also, at this period a company was formed in Rhode Island, who sent on their agents, chief of whom was Capt. Gilbert Tompkins, to make the purchase. They selected the southwest quarter, which contained twenty-five lots, and made the purchase of Benjamin Walker. Two of these lots having been sold to the Blairs, the deed, which is recorded in the Chenango County Clerk's Office, bearing date March 27, 1797, describes only twenty-three lots. As a compensation for the two lots, the same quantity of land was set off to them in the southeast quarter, being duly purchased by the company. It is said that the members of this company drew lots for their shares. This was thereafter denominated the "Rhode Island Quarter." Eight families of this company, from Little Compton, R. I., consisting of about forty persons, came on the following year to occupy their lands. The names of some of these were: Gideon and Benjamin Simmons, Samuel Brownell, Samuel Coe, George and Charles Peckham, Zarah Simmons, and perhaps his son George. Benjamin Simmons located on Lot No. 75; Brownell where Sidney Putnam now resides; Zarah Simmons on Lot No. 22, where Sandford Gardiner now lives, and George Simmons where Dea. Whitcomb lived for many years. Samuel Coe settled near the Center, the Peckhams southwest of the Center.

Capt. Gilbert Tompkins, from Westport, R. I., at the time of his coming in 1792, took up Lot 84, which was situated on the east side of the reservoir. There he cleared off several acres and put up a log house, with the design of moving his family the next season, but after returning to Rhode Island, inducements of a pecuniary nature kept him for fifteen years longer in the coast trade business. Nevertheless, during those years his influence was exerted in helping others to settle here by advancing means, and in assisting in making the purchase of homes. Capt. Tomp-

kins finally moved his family to Madison in 1808, and became established on the lot he first took up. He had a family of ten children ; one son, Rev. Wm. B. Tompkins, became a Congregational minister ; another, Dea. Phillip Tompkins, remains on the old homestead. Capt. Gilbert Tompkins died at the age of 82.

A number of farms had been taken in the northeast quarter as early as 1793. In 1794, Samuel Clemmons, from Massachusetts, purchased largely of this quarter. He settled here, built a house and kept entertainment, especially for those who came to "look land." Like many another landholder in those times, he was a shrewd man in deal and traffic. It was remarked (perhaps enviously) that those who came to purchase land were treated by him to the best entertainment the country afforded, at little or no charge, having the sale of his own land in view.

Mr. Thomas Millen, (before mentioned,) from Pelham, Mass., who with his family settled in 1795, on one of the center lots of the town, was also a large purchaser in the northeast quarter. Mr. Millen was one of the earliest singing school teachers of the town. He possessed a superb voice, and had a large, handsome form. It is said that all of his family were of large size and of great physical strength.

Henry Bond and Elijah Blodgett took the northwest quarter, purchasing of Benjamin Walker. Many of those to whom the firm of Bond & Blodgett sold lands were from Stratford, Conn. This firm remained in town but a few years, and some of the settlers, among them William and James McClenathan, were compelled to pay for their farms a second time to the agent. Blodgett is said to have been the first surveyor in town ; early surveys, however, were made by Gen. Salter, by White, and by Broadhead, those of the last named being the standard surveys here, as well as in other parts of the county.

Gen. Erastus Cleaveland, in company with a friend, reached

Whitestown early in the summer of 1792 ; from that point they directed their course by marked trees to Madison. When within a mile of the Center, they found a cabin occupied by a family, of whom they asked refreshments and permission to remain over night ; when the people told them they had themselves arrived only the day before, and were obliged to go back to Paris immediately, fifteen miles, for provisions. The latter, therefore, directed the travelers on to the Center, informing them they would find a family there who had been in a week. They arrived there—at Jesse Maynard's—in time for supper, remained over night, and next day returned to Whitestown by way of Augusta. The impression Mr. Cleaveland received on this visit induced him to return to Madison in the spring of 1793.

Although but twenty-three years of age, his active brain planned the course which should bring prosperity to himself and to the inhabitants round about. He purchased a farm on the Oriskany Creek, about one mile below Solsville, where his first work was to erect a small log house. Being a carpenter, he built a saw mill on the creek with but little assistance from others, which was running in the summer of 1794. During the winter following he was married. A romantic incident is related pertaining to this eventful era of his life :—At the time of his first coming to Madison in 1792, he went from here to Whitestown, where he spent the summer, employed at the carpenter and joiner trade, and in the fall returned to his home in Norwich, Conn. As he drew near his native place, he stopped in the adjoining town to remain for the night, where, with a young man he had formerly known, he attended a singing school. In the gay spirits of youth it was agreed between them that Cleaveland should select the best looking girl he should see there and offer his company home. On arriving at the school, his rather critical eye ranged keenly over the company of fair young ladies till it rested upon a dark eyed brunette, a lady of very superior manner and attractive

appearance. On an introduction, their acquaintance rapidly progressed, and according to pre-arrangement Cleaveland accompanied her home. From this beginning of an acquaintance with Miss Rebecca Berry, a mutual affection ripened which resulted in their marriage, as before stated. Mrs. Cleaveland was a woman every way worthy of highest praise, and her husband with pride awarded to her the merit of assisting, in a great degree, toward their subsequent prosperity. The uncouth surroundings of his forest home, the meagre comforts, the absence of refinements, in which he would have gladly placed his wife, weighed upon his spirits, which the brave-hearted woman, by her admirable tact, dispelled by one significant act. He was one evening wailing along with bowed head, wearied with labor, and wearing a despondent air, when he was suddenly aroused from his sombre revery by the presence of the bright face of his wife. She laid her hand upon his arm and said "Look up, Erastus, look up! never look down again!" The cheerful, resolute voice and face had the desired effect. Henceforth, with firm courage and faith in himself and in the counsels of his companion, he went earnestly into the battle of life and his onward course was one of prosperity.

During the summer of 1795, Mr. Cleaveland built the first grist mill in Madison, so widely and so long known as "Cleaveland's Mill," which stood on the site now occupied by Wheeler & Tyler's Mill, east of Solsville on the Oriskany Creek. While building this mill he kept his saw mill running, and from the tall hemlocks which grew around his home, manufactured lumber which sold readily to the settlers for five dollars per thousand, from which income his workmen were paid, as work on the new mill progressed; and at its completion, with a lucrative business awaiting him, he was fairly entered upon the direct road to wealth, which he won in a few years.*

Gideon Simmons one of the pioneers of the Rhode

* See sketch of Erastus Cleaveland under the head of Prominent Men.

Island Company, located in the southwest quarter. He had a family of seven children and lived a long life in Madison, dying at the ripe age of 96.

Benjamin Simmons had his farm a mile or more south of the Center, where his son Benjamin now resides. In journeying to this section he came by way of Paris Hill, where he left his family, consisting of a wife and four children, with a friend living there, till he could go to Madison and put up a bark covered cabin that would shelter them through his summer's work, intending in the fall to build more comfortably. During the stay of his family at his friend's, one of his children sickened and died. The next two days after this sad event he spent in journeying to Madison, with an ox team and cart, over the miserable route through the woods, and though only fifteen miles, it was a journey of sore weariness, sadness and discouragement. The first season of his residence here he obtained his grain at Paris, and the time occupied in getting a grist ground and home to his family was three days, employed in this wise:—First, he went on foot to Paris and bought his grain, then to his friend's for a horse to take it to mill, and from there home, so much occupying two days; the third was spent in returning the horse and getting back home. By perseverance, the next year found him in better circumstances, and in a few years he became a prosperous farmer and an influential citizen.

George and Charles Peckham, young men who came late the same year, (1794,) took up land southwest of the Center. They chopped and cleared a few acres during the winter months, and in the spring returned to Rhode Island. It is stated that on the day of their departure, the 8th of May, 1795, the leaves on the trees in Madison were out in full size. The next year they came back, and after a time their aged father, George Peckham joined them. Both of these brothers married and reared families here.

Stephen F. Blackstone was one of the pioneers of Caze-

novia, being one of the company with Mr. Lincklaen. He was afterwards induced to settle in Madison, where he attained a position of influence. He, as well as many others, was subjected to the privations incident to pioneer life. He built his own log house, and it is said that in the process of its construction, he was necessitated to travel six miles, to James McClenathan's, to borrow an augur to bore the holes for his wooden hinges, before he could hang a door.

Joseph Head came from Rhode Island in 1796, and took up land about half a mile southwest of the Center. He was a Quaker, and a worthy citizen. He, also, had a large family. One of his sons, Pardon Head, represented this district in the Assembly in 1832. Nicanor Brown, from Massachusetts, came, probably, as early as 1794, and took up land in the north part of the town, but afterwards went to the southeast quarter. A daughter of his, Sally Brown, was the first white child born in town. James Collister came in 1793.

Seth Snow was one of the first settlers of the northeast quarter. The first apple tree set out in the town, Seth Snow brought on his back from the Indian orchard in Stockbridge; the same tree was standing in 1869, on Squire Samuel White's place. Mr. Snow also built the first brick house in town, on the turnpike two miles east of the village. Rev. Simeon Snow was a brother of Seth Snow, and was one of the first ministers in town.

Abiel Hatch came in 1795, and settled one mile southeast of the village.

Samuel Rowe came from Farmington, Conn., about 1794, and settled on Lot 13, where Dea. Matthew R. Burnham, now resides.

Elijah Thompson came from Charlestown, Mass., in March, 1795. He moved to Madison on a sled drawn with oxen, bringing his wife and six children. He bought of William Blair in the southwest quarter. To procure the necessary

supply of groceries and store goods, Mr. Thompson manufactured potash and transported it to market. He was a Revolutionary soldier, in the Artillery service during six years of that eventful period. At the first Fourth of July celebration in Madison village in 1808, he was selected to take charge of the artillery firing.

There were three of the Maynard brothers :—Jesse, the pioneer of 1792, who resided in town but a few years ; Amos, a young man, who afterwards married and settled near the Center, on the same lot with Jesse ; and Moses, who came some years later with his family, and finally settled near Bouckville. Amos Maynard was the first Military Captain in town, served through the war of 1812, and rose to the rank of Colonel. He is remembered as an officer of splendid military bearing and presence. We remark here that the sword carried by Capt. Maynard during the war, became, and is still, the property of Mr. Orrin Chase, of Eaton, who was a Captain of Militia. Moses Maynard, distinguished himself in various official capacities, and was one of the chief projectors of the Chenango Canal.

Eliphalet House, with his son Eliphalet, jr., came from East Windsor, Conn., to Eaton in 1795. The sickness then prevailing in Eaton, caused them to change their location to the "Indian Opening."

Gideon Lowell came from Maine to Madison, perhaps as early as 1796. Israel Rice came from Worcester, Mass., in 1795, and bought in the east part of the town, where now his son, Francis Rice, resides,—Lot No. 32. James and Alexander White came also in 1795, and bought land joining Rice on the southwest. John White, a brother of James and Alexander, came from near Northampton, Mass., in 1796, and purchased a 100 acre lot of Samuel Clemmons, for \$400, now owned by his son Alexander White. Samuel White took a piece of land on the hill, on Lot 31. He and his wife lived to be upwards of ninety years of age, and died within a few weeks of each other. The three brothers,

John, Samuel and Thomas White, moved their families from Massachusetts together, in the winter of 1797, using sleds and a team of fourteen oxen. On account of a thaw, after setting out, they found bare ground some of the way, and on reaching the Hudson river at Albany, found the water so much raised that they were forced to get boards and bridge some twelve feet from the shore to the ice on either side of the river, before crossing. The poor sleighing and bare ground much of the way for upwards of twenty miles westward from Albany, so wore upon the wooden shoes of their sleds that they were compelled to stop, unload their goods, and put on new ones. The timber used for sled shoes was from the hardest that the forest produced, such as oak, hickory and iron-wood. In spite of these and other delays, they arrived in Madison the last of February.

Calvin Whitcomb was an early settler. He kept tavern a few years south or southwest of the Center. Russel Barker, who had a large family, settled in the southeast quarter, at what date we have not been able to ascertain. Warham Williams, from Brantford, Conn., came at the same time with Russell Barker. Paul Hazzard came early, and took up land where his two sons, Oliver and Russel, now reside,—Lot 55. Mr. Hazzard was a near relative of Commodore Oliver Hazzard Perry, of Lake Erie notoriety in the war of 1812. Nathaniel Johnson, from Worcester, Mass., came in 1796. Abizar and David Richmond, brothers, came to Madison in 1795. They were originally from Massachusetts, but had lived in Fairfield, Herkimer Co., a few years before coming here. Abizar bought in the southeast quarter, where his son Merrick Richmond now lives. David purchased in the southwest quarter, where he lived till his death, which occurred December 23, 1864. He attained the great age of 90 years. The Richmonds were fine men and good citizens.

David Peebles, another worthy citizen, came from Pel-

ham, Mass., to the northeast quarter, quite early. Sylvester Woodman, from Rhode Island, came early to the southwest quarter, and took up the farm where his grandson, George B. Woodman, now lives—Lot 77 or 78. William Sandford came in 1797, also to the southwest quarter. Benjamin Chapman settled in the southeast quarter ; he was a respected citizen.

Many of the settlers of the northwest quarter were from Stratford, Conn. The road which was early laid out through their settlement, was called Stratford St., in memory of their native town, by which name the street is known to this day.

Solomon Root, from the eastern part of this State, settled in the northwest quarter in 1806. He was one of Madison's most influential citizens ; alike respected as a business man, a promoter of good morals, a friend of law and order, of justice and religion ; he was a christian in the true sense. It may be mentioned here, that the Rev. T. Pearn, so long known as one of the pioneer Methodist preachers of Oregon, was a son-in-law of Mr. Root. Mr. Root's death took place in Madison, Jan. 5, 1859, at the age of 86 years.

Justus Root, a brother of Solomon, arrived in town some later than his brother, and settled in the same vicinity, near the town line west of Bouckville. His death occurred at the original homestead, now owned by his son-in-law, Mr. F. Tooke, about 1867.

John Root, a younger brother of the two preceding, came into town with or soon after Justus, married here, and was settled near his brothers for a few years ; then removed to the Genesee country, but returned in a short time to Madison. At a late date he was still living in the State of Michigan, in the home he had hewn from the wilderness, since the frosts of age came upon his temples. Each of these brothers had a large family, yet we learn of but one in town now (1870,) bearing the name. Thus (as did their fathers before them,) have many of the descendants of the

Madison pioneers yielded the parental hearthstone, the old time "vine and fig-tree," to the tread of the stranger, and gone forth into the world to become in their turn, founders of homes and fortunes of their own, great or small; the sites of the dwellings in which they were born—the fruit trees, shrubbery and flowers surrounding—the broad fields of the farm and the remnant of old woods beyond, all developed by the toil of their fathers and mothers, little by little, from the primeval forest, into homes that gave them sustenance and protection through the intervening years, from the cradle to adult age—know them no more. It may be that these brief, fragmentary annals *only* will preserve their family names to the future, among the honored who were first to plant civilization amid the former wilds of this now fair territory, teeming with progress.

George and Robert McCune came at quite an early date, and bought where Sandford Peckham now lives, a half mile west of Solsville. Stephen Woodhull, from Stratford, also came in early and settled a half mile west of Madison village, where his son, Aaron Woodhull, now resides—Lot No. 37. William and James McClenathan were among the earlier settlers here. They selected their farms on the hill in the northwest quarter, which is to this day called "McClenathan Hill." The opinion was prevalent here, as in other localities at an early day, that hill land was the most valuable as well as the most healthy, and it is true that there was much weak, cold soil here, as elsewhere in the lowlands.

Samuel Collister and Seth Blair arrived in March, 1798. Mr. Blair was from Worcester County, Mass. He purchased in the southeast quarter, where his son Seth, now (1869,) resides, a half mile south of the Center, on Lot No. 66. Soon after his arrival he built a frame house, which still stands, and is a part of the present dwelling. Seth Blair, sen., was a Revolutionary soldier, having entered the service at the age of sixteen. He was a worthy

respected citizen, and died in 1852, in the ninety-second year of his age. He was the last but one of the Revolutionary veterans of the town of Madison.

Judson W. Lewis, from Stratford, Connecticut, came in 1797, and purchased Lot No. 19, where Leroy Curtis now resides. Mr. Lewis' six sons and two daughters came into town at or near the same time. Their names were:—Silas, Whiting, Charles, William, Isaac, Conway, Betsey and Catharine. Charles, however, did not arrive till 1799, when he purchased a mile and a half north of Solsville. All of these eight children had families in town, and several of the members still reside here.

Nehemiah Thompson, also from Stratford, arrived in 1797, and bought Lot 17, (on Stratford Street,) where Ransom Curtis now lives. Robert Curtis, from Stratford, bought part of his land of Nehemiah Thompson. Peter Tyler came also in or about the year 1797, and purchased where Hon. J. W. Lippett now resides, also on Lot 17. Joseph Curtis, from Stratford, arrived in 1798, and took up a farm on the north line of the town on Lot No. 4, where George Lewis now lives. Daniel Warren, from Royalston, Worcester County, Mass., came soon after 1798, and purchased a part, or all of Lot No. 4. He soon removed to Augusta. Samuel and Timothy Curtis, also from Stratford, located on Stratford street, we believe, about the last named date.

Joseph Manchester, from Tiverton, R. I., came to Madison in 1798,* and bought land in the southwest quarter,—Lots 96 and 97. He lived to his eighty-second year. After his decease, his son Gideon, occupied the place for many years. At this date (1869), the property is owned by his grandson, William T. Manchester, of Hamilton.

The first year and more of Joseph Manchester's residence here, he was obliged to carry his grain to mill at New Hartford on his back. On one occasion he took a

* Think it must be earlier.

bushel to mill in this manner, and while on his toilsome way home bearing his grist through the gloomy forest, a heavy thunder shower arose, making the approaching darkness of night grow blacker, so that it became impossible to proceed, and although not more than a mile from home he was compelled to remain in the woods till morning. On arriving at home, he found that during his absence a ferocious bear had visited his premises, and in spite of the efforts of his hired man, who, with a hoe as his only weapon, had endeavored to drive away the intruder. The beast had taken his only one hog from the pen and bore it away.

Job Manchester settled early in the southwest quarter, on Lot 57. He was one of the company from Rhode Island. He spent the remainder of his years on this farm, when it passed to his son William, who also spent a useful life on the same location, and was succeeded by his son, L. B. Manchester. Ichabod Manchester located in town some two or three years after Joseph. He lived to be nearly eighty years of age. Thomas Dick, one of the three who came to "look land" in 1791, arrived in town with his family, to settle, in 1797. He purchased Lot 55, one mile east of the Center, where the Hazzards now reside. He was from Pelham, Massachusetts.

Gilbert Stebbins, from Wilbraham, Mass., came in 1799, and located in the southeast quarter. He was a most worthy and influential citizen. His brother Harvey came about three years later and took up land where his son, DeLonna Stebbins now lives, Lot No. 92.

Reuben Brigham came into Madison, March 4, 1799, and purchased the farm took up by Abner Bellows, situated half a mile south of the Augusta line, on the road running due north from Solsville to Augusta Center. He was born in Sudbury, Middlesex Co., Mass., September 23, 1769, attended the common school of his native place in his youth, and was then sent to and in due time graduated at

the oldest college in the United States—Harvard University, at Cambridge, Mass. From a diary kept by him, now three-fourths of a century old, and so dim with age that it is in good part illegible, we learn that in 1794 he taught school at Newton, Mass. In 1796 he came west, as we learn from the same record, and taught school at Saratoga Springs. He subsequently came to Madison at the period above named, and settled permanently upon the Bellows' farm. Here there was but a small clearing when he came in possession, but within it was a log house and barn, and a young orchard planted. Many of the apple trees of this orchard are still standing and in bearing condition.

The following quaint certificate is found among the ancient looking papers left by Mr. Brigham:—

“Sudbury, Jan'y 8th, 1793.

These certify that the subscriber supposes the Bearer, Reuben Brigham, is a person of good moral character and thus far qualified to teach a School.

by Jacob Biglow, Minister of Sudbury.”

Mr. Brigham remained upon his farm during his life time and was ordinarily successful as a farmer; but like others, he had to encounter many hardships and endure serious privations during the first few years. In illustration, we mention a fact:—When he came here to settle he had a wife and one or more children, and brought with him a single ewe sheep, all he could obtain, with which he expected to start a flock at once; but as it proved, the impossibility of mating postponed this some years. Meanwhile, home manufacture of cloth was the only resource for family clothing, and the one fleece yearly went but a little way in Mr. Brigham's growing family. At last something *had* to be done to increase the bulk of raw material, and it *was* done in this way:—A yoke of oxen and one cow had been purchased; in the spring these animals were carded every day and the gathered hair was carefully saved each time till all the old coating was accumulated; this was cleansed, incorporated with the one fleece of wool by hand-carding,

spun into yarn on the family spinning-wheel, and woven into cloth in Mrs. Brigham's old time hand loom. Thus was the the "web" lengthened out and the number of yards materially increased; and we are assured that it made excellent "filling," and that the cloth was equal in quality to "all wool," with the single exception that it was rather rough. Necessity was the mother of invention.

Mr. Brigham, though college educated and intelligent, was eccentric, and from first to last quite unorthodox. He was no office-seeker, and was never an office-holder, except in his own town. He was at intervals invited to address the people, in his own vicinity, publicly, and was always entertaining and instructive; occasionally he volunteered to do so, and made his appointments by posted notices written in his own hand. The following is a sample, copied verbatim from one which called together a large meeting forty years ago:—

"NOTICE is hereby given that the plough-jogger will deliver a political Oration, or Address, on Saturday the 22nd inst., at Madison village, beginning at early candle-light; calculated to refine the minds and enlighten the understandings of a divided, misguided, and tumultuous populace.—Sept. 17th, 1832."

No signature was affixed and none was needed; the "plough-jogger" was well known; the people came.

Mr. Brigham and his wife Betsey (the latter a native of Guilford, Conn., born in 1764,) with several of their children have been dead many years. All rest in the family burial ground, in a beautiful grove selected by Mr. Brigham for that purpose, on the homestead farm. The farm passed to the youngest daughter, Mrs. Aaron Richards, who survives. It is now (1872,) in possession of her son, Daniel Richards. This home has thus remained and still continues in the family of its founder.

Jonas Banton, also from Wilbraham, came in 1801. Banton was a man of great physical strength and activity. On one occasion he engaged to chop an acre of land for

Brownell Simmons and fit it for logging, for the sum of six dollars ; he performed the work in six days ; but when on the last tree, after it had fallen, he accidentally struck the ax into his foot, and was obliged to lay by for three months. The first piece of land he purchased, after spending seven years of hard labor in improving it, he failed in making a certain payment upon, when due, and lost the whole. Strong and hopeful, he did not yield to this serious discouragement, but immediately purchased again, and was thenceforth successful. He became a prosperous farmer, through steady, never-failing courage and perseverance, and was ever worthy of and enjoyed the respect of his fellow-townsmen ; and now, (1869,) at or near the age of ninety, can look back with a memory but little impaired, and with conscientious satisfaction, upon the events of his earlier life, when he was a sort of leader or foreman among his fellows, at raisings, loggings and similar gatherings. He remembers with affection the ready assistance of his wife (many years since deceased,) in his pioneer labors, who was ever to him a true help-meet, companion and promoter of his prosperity. An incident illustrative of what those pioneer women could do, is related :—Mr. Banton was once burning a large coal-pit ; it caught fire in the night, and soon got under such headway that he could not control it. The ground was covered with snow twenty inches deep, but undaunted, Mrs. Banton went through it a mile on foot to obtain help for her husband to arrest the fire. In that day, *when women were ashamed of timidity*, even alone, in the night, and in the depths of the forest, this bravely-met emergency, in a mid-winter night of darkness, storm and gloom, was counted a courageous act.

Agur Gilbert, from Stratford, Conn., arrived in town in 1799, and bought at Solsville, where his son, Dea. John Gilbert, lived till the death of the latter in 1870. One of the six children of Mr. Gilbert, Agur Gilbert, jr., was a Justice of the Peace at Solsville many years ; he was also,

for two terms, we believe, one of the Justices of Sessions of Madison County. We note further of this son, that though self-taught, he acquired much ; he became a man of marked ability, and was from the first a popular magistrate. It is not too much to say that in his removal to Wisconsin in 1867, the town and county of Madison lost one of its soundest and worthiest public men. Agur Gilbert, sen., died at his homestead in Solsville about 1840, aged over seventy years. Dea. John Gilbert, who, as we have just noted, deceased in 1870, succeeded his father upon the farm, and was scarcely ever known to leave his home over night. He was too small a child, when his parents made the journey from Conn., in 1799, to remember anything of the circumstance ; and it is said, with the exception of one trip to Utica, (22 miles,) when he was a young man, he was never twenty miles from home, never rode in a stage coach, and never saw a train of railroad cars.

Dea. Prince Spooner came early to the northwest quarter, and took up a farm on Lot No. 2, where his youngest son, Benjamin Spooner, now lives. John Niles settled on Lot 43, near Bouckville, about 1794 or '95. He was followed by his father's family, consisting of father, brothers and sisters—in all fourteen persons. He sold in 1808, to J. D. Cooledge, and removed to Lebanon.

James D. Cooledge was from Stow, Middlesex Co., Mass. He came to Madison in 1806. He had good business talents, and his own way of exercising them. It is said that he came into town as a flax-dresser, making very little show, but at the same time keeping a sharp look out for a good farm and chance to buy. When he made the purchase of Niles and paid \$200 down to secure the bargain, the latter did not suppose the purchaser would be able to meet subsequent payments, and did not, therefore, consider the farm really sold. One of his neighbors, Solomon Root, who had observed the quiet business abilities of Cooledge, meeting Mr. Niles one day, sententiously remarked to him,

"Mr. Niles, your farm is sold!" Contrary to Mr. Niles' expectations, Mr. Cooledge proved to be successful, and took possession of the farm next spring. The farm he thus bought is now one of the best in the town of Madison; it once took the County Agricultural Society's premium of a silver cup. It is now owned by Charles Z. Brockett. On this farm grew the first crop of hops raised in Madison County. James and William, sons of James D. Cooledge, reside in Bouckville at the present date. James was born in Boxboro, Mass., and is now (July, 1870,) aged 84 years; William was born in Stow, in December, 1802, and is therefore now 68 years of age; Sylvanus, another son, also resided near Bouckville till some thirty years since. Henry Cooledge, now a resident of Madison village, is another son of J. D. Cooledge.

Dr. Samuel McClure came to Bouckville in 1805, and opened a tavern. The Cherry Valley Turnpike was then being built, and this point offered an advantageous location for such an enterprise.

In the spring of 1804, Eli Bancroft and Abner Burnham, from Hartford, Conn., came to "look land." They stopped in Madison, and Jeremiah Mack, who owned a piece of land on "Water St.," asked them to see it before going further. They were pleased with its location, and immediately purchased. With their families they arrived in October, having been four weeks on the road. They found a double log tenement, none too large or commodious, but the two families, Bancroft and Burnham, consisting of fourteen persons, were soon domiciled in one part, the other being occupied by Mack, which they found to be rather snug quarters for the winter. This house stood near where Albion Burnham, a grandson of Abner Burnham, now lives, on Lot No. 13.

Mr. Burnham kept the land that he and Bancroft at first jointly occupied, which is still owned by his sons, Matthew R. and Elizur Burnham. Abner Burnham lived to the age of 80 years, a respected citizen.

David Mason, from Springfield, Mass., came into town in 1808, and bought what has since been known as the "Old Clemmons Place," nearly a mile east of the village. He had a family of several children. One son, Elihu, became a minister of the Presbyterian order; another, Hezekiah, (a graduate of either Yale or Harvard,) entered the legal profession. David Mason died at the residence of his son David, in the adjoining town of Augusta, in 1822, at the advanced age of 83 years.

Roderick Spencer, from Hartford, Conn., came in the winter of 1806, and located on Water street, purchasing near Abner Burnham.

Abijah Parker settled in town very early, locating three-fourths of a mile northeast of Bouckville, on Lot 23, now known as the "Babcock Place." Zadok, son of Abijah, was one of the first physicians in Madison.

Thomas, Levi and the Rev. Salmon Morton, were early settlers, and were among the most successful and influential of that day. The mother of these men died at the home of her daughter, Mrs. Charles Lewis, about the year 1846, aged nearly 102 years.

The first child born in the town of Madison, as before stated, was Sally, daughter of Nicanor Brown. She became Mrs. Anson Brooks. The first male child was Marcena Collister.

The first saw mill erected in Madison, is supposed to have been the one known as the Dunham saw mill, located one mile below Cleaveland's mills on the Oriskany Creek.

We have before stated that Erastus Cleaveland built the first grist mill in town in 1794. In a few years, finding his mill overstocked with grinding, particularly in the dry season, he, with characteristic enterprise, erected a mill half a mile east of his first, on the same stream, which soon took the name of "Gray's Mill," and some years after he built still another at Solsville, now Parker's. Cleaveland transferred this mill to his son-in-law, N. S. Howard, about 1832,

who, after the completion of the Chenango Canal, claimed that his mill privilege was damaged by this State work to a large extent. He applied for, and obtained of the Legislature, damages to near the value of the mill, and the distillery which he also owned, standing opposite. These, with much other property for manufacturing, remained unused for about ten years, when the entire water power of the place passed into other hands, and the mill was repaired and put in use. Within a few years the old distillery has been changed into a cheese factory on the same site.

The first frame house in town was built by Solomon Perkins, where T. L. Spencer now resides, one mile west of Madison village—Lot No. 37. Samuel Clemmons built one, near the same time, a short distance west of Squire Samuel White's present residence. A short time after, another frame house was built, which is still standing (1867) opposite Samuel Cleaveland's house; this was for many years the residence of Samuel Berry, a brother-in-law of Erastus Cleaveland.

Taverns, institutions of great importance to the new country and to the emigrating public, were numerous. One of the first, perhaps *the* first, was kept by Daniel Holbrook, one mile west of Solsville. Samuel Clemmons kept a tavern in the northeast part of the town at an early day, and Seth Snow kept one at about the same time two miles east of the village. Maj. Ephraim Clough, from Boston Mass., also kept a tavern in the northeast part. "Clough's Tavern" had a wide reputation. Otis McCartney bought the stand, after Clough's death, and converted it into a private residence. Amos Fuller kept a store near Clough's, which was burned down in 1808 or 9.

THE "OPENING."

The "Indian Opening" gave promise from the first of being *the* village of the town. It was beautifully situated, and presented many inducements for the inhabitants to make it a centralizing location. John T. Burton built, and

for many years kept a tavern at this point ; this, also, was one of the first taverns opened in Madison. The remark used to be made, that " Burton kept his flip-iron hot from December to May,"—which would indicate that nearly everybody drank flip in those days. There is an anecdote related which illustrates the efficiency of a law in force at that period, forbidding the sale of intoxicating liquors to Indians:—An Indian came to Burton's tavern one day and asked for whisky, which, though the request was repeatedly urged, Burton decidedly refused. Finding persistence did not avail, the shrewd fellow went away a short distance and found a boy, whom he sent to Mr. Burton's bar, and got the whisky: Possessed of his jug, and triumphantly displaying it, the Indian stalked up to the tavern door, and as he took a drink with evident gusto, called out, " Misser Burton ! Misser Burton ! your law got a hole in it !"

A store was kept at the opening by John Lucas. At this place the first postoffice in town was established, with Asa B. Sizer as first postmaster. The mail was carried on horseback about once a week, over the State road, which was early opened to Waterville, (then " Sangerfield Huddle,") and soon extended through Madison. One of the earliest physicians, Dr. Parker, had his office here for many years, and a church, organized in 1798, erected a house of worship here in 1802.

The first "Fourth of July" celebration in town was at the Opening. The inhabitants determined this should be a memorable time, and accordingly great preparations were made beforehand. A pine bough house was put up, which was tastefully finished off by the women ; powder was procured, a fifty-six pound weight was got in readiness to serve as a cannon, and a keg of rum was transported from Utica. In the evergreen arbor a tastefully decorated table was spread, loaded with every luxury the country afforded at that time. We doubt not there were, in the infinite variety, chicken pies and roast meats in abundance, including in the

latter the stuffed pig standing upon all fours on the largest pewter platter in the settlement, with gingerbread, doughnuts and dried pumpkin pies, the standard delicacies, once, for dessert. The day came and was somehow ushered in ; but the fifty-six, as ordinarily charged, did not cause sufficient eclat ; so they placed upon it a thick plank loaded with cobble stones and applied a slow match to the powder. The stones were thrown in every direction, and the thundering sound of the discharge echoed and reverberated far away in the adjacent woods, this time doing satisfactory honor to the illustrious occasion ; but the tedious waiting for the slow match did not harmonize with the spirit of the day. At length an old Indian, who had imbibed somewhat freely of the imported beverage in the keg, decided to stand by the improvised cannon and ignite the powder after the manner of "white man" artillerymen. This he did repeatedly, the cobbles flying all around him ; and at each explosion he could be seen in the midst of a cloud of smoke, swinging his arms, gesticulating like an orator and shouting out amid the confusion, "Good soldier ! never flinch !"

After the excitement of the firing had passed, all were exceedingly astonished, and very thankful too, to find that the Indian had not been harmed. Those who took part in this celebration, declared in after years, that in all their lifetime, they never so well enjoyed the "glorious Fourth," as on this occasion at the Opening.

The first Church society in the town of Madison, Congregational, was organized in 1796, with nine members. The first pastor of this Church was Rev. Ezra Woodworth, who preached about eight years. A barn belonging to Mr. Berry, which stood where now is Samuel Cleaveland's garden, was their place of worship for a season. In 1804, they built a church at the Center. The barn above mentioned was also used for town meetings and other large gatherings previous to the building of the church.

The people of Madison were ever ready to improve op-

portunities promising the general advancement. Hence when the Cherry Valley Turnpike was projected, they gave the enterprise a hearty and effective support. It became the means also of bringing new villages into existence, and so Madison village and Bouckville grew up, while the "Opening," and the "Center," both in the beginning promising some notoriety as villages, fell into decay.

MADISON VILLAGE.

The land upon which the village is located, was first taken up by Seth Gibson, and by him sold to Samuel Berry, receiving twenty-five dollars for his interest. The good soil and fine location induced Mr. Berry to make the purchase, though he acted on the suggestion of Mr. Cleveland; not thinking, however, that time and circumstances would so largely enhance its value. The germ of the new village soon appeared above ground; Mr. Berry sold Samuel Sinclair the northwest corner in the cross-roads, where the latter built and kept a tavern a number of years. He was succeeded by Goodwin, and the same building is now (1870,) standing. John Lucas moved his store from the Opening to the northeast corner, where Mr. Morgan's hardware store now is, and continued trade there many years. The town clerk, Asa B. Sizer, located his dwelling just east of the tavern. Alfred Wells was also one of the first merchants, and had his store on the southeast corner. Dr. Samuel Barber, kept the first drug store—which was the place where the murderer, Hitchcock, obtained the poison to destroy his wife. Dr. Barber built the first dwelling house of the place, which is standing now, east of the M. E. Church. Eliphalet House, who was for many years, in the early days, a blacksmith and edge-tool maker at the Opening, was followed in the same business by his sons Eleazer and James, who located and continued in the business, in the village, for many years. Lawyers, doctors and other professional men, found this point a desirable location for their several callings. Phineas L. and Albert H.

Tracy, brothers, Judge Edward Rogers and David Woods, were of the earliest and most prominent lawyers; and Doctors Parker, Collister, Putnam, Sizer, Pratt and Barker, are remembered as physicians of the first quarter century; some of them for a later period. Rev. Ezra Woodworth, Elder Salmon Morton, Rev. Simeon Snow and Elder E. M. Spencer, are frequently named as pastors of this town during the early years of the churches. Itinerant ministers from all denominations frequently visited the people here, among whom were Rev. Eliphalet Steele, of Paris, Congregational; Elder John Peck, of the Baptist order; Father Stacy, of the Universalist denomination, and the noted and eccentric Lorenzo Dow. Madison village was incorporated, April 17, 1816, being then one of the three incorporated villages in the county.

BOUCKVILLE was mostly built up after the construction of the Chenango Canal. It was known at first to the traveling world as "McClure Settlement," and continued to be thus known many years. McClure's tavern, which stood east of the M. E. Church, is still a very good building, having been commodiously and tastefully improved; it is now the residence of Dea. William Cooledge. Southeast of his tavern stood McClure's dwelling house, on the once State road, on land now owned by James Cooledge, Esq.; the house was removed years ago. On the corner where Marcius Washburn now lives, stood the "Crain House," one of the taverns of the turnpike. John Edgerton, one of the first settlers of the town, located at Bouckville.

In the early times there was a road passing from the State road, from a point where Mr. Theodore Spencer now lives, in a southerly direction over the hill to the Manchester Settlement. On this road lived Capt. Russel in a log house. Charles Z. Brockett, the present owner of the same farm, has preserved the hearth-stone of Russel's log cabin, a slab of common limestone, and uses it as a door-stone at his residence.

McClure's settlement was also known as the "Hook;" but when the place (about 1824,) began to assume the proportions of a village, it was considered proper that a distinctive name should be given it. Accordingly a number of the leading men of the place and neighborhood convened to select one. A. P. Lord, the Lelands, the Edgartons, and many others were present. After enjoying a convivial season, in which all became more merry if possible than was their wont, John Edgerton was duly crowned master of the ceremonious occasion, and his name was decided upon as the one to be honored, by naming the place "Johnsville." The locality bore this name until the construction of the Chenango Canal, when, a postoffice being about to be established, it became necessary to select a new name. Many, perhaps a majority, preferred the last christening; but to this there was discovered a serious objection. The State of New York already had so many postoffices named after "John," with variations so nearly approximating "Johnsville" in orthography, that it was feared confusion might become worse confounded by continuing it for the postoffice, and so it was dropped. The name of "Bouckville," in honor of Governor Bouck, was therefore adopted for the village and postoffice.

SOLSVILLE, a small village on the Chenango Canal, which, as before stated, once bore the name of "Dalrymple's Saw Mill," and "Howard's Mills," was, like Bouckville, named at a convivial gathering, in honor of Solomon or "Sol." Alcott, who was a resident of the place and a manufacturer of potash.

The Chenango Canal has done much for the prosperity of the town of Madison, as well as for the county at large, and other sections through which it passes. In its incipency the prominent men of Madison, Chenango and Broome Counties, particularly, labored long and earnestly to obtain a movement by the Legislature in its behalf. Moses May-

nard was sent by the people to Albany to advocate the budding enterprise. By his persistent efforts he obtained a recognition of the bill, and also gained the interest of Wm. C. Bouck, who afterwards became Governor. The Governor's influence was a great acquisition; the bill received attention, Commissioners were appointed to estimate the cost, &c.; but even this support, together with Mr. Maynard's two years' labor at Albany, did not quite insure the success of the enterprise, till it was ascertained that the "long level" on the Erie Canal needed another feeder. The advocates of the new canal were on hand at this juncture; they succeeded in showing conclusively that the proposed work would become such a feeder, and the bill authorizing its construction, therefore, passed; with provisions that it take none of the waters of the Oriskany and Sauquoit Creeks, and that the cost be not more than a million dollars. The work was begun in 1833, and completed in 1836. The summit level, as before stated, is in this town. From Oriskany Falls to Bouckville, a distance of six miles, it rises 172 feet, it being at the latter point 1,128 feet above tide. From Utica to the summit, it rises 706 feet, by 76 locks, and from thence descends 303 feet by 38 locks, to the Susquehanna, at Binghamton.

The origin of the name of "Water Street" is thus related:—One hot summer day, when the country was new, a stranger on horse-back came through the town on this street, and at every house stopped for water to give his thirsty horse; there were no wells, and the springs and streams were dry. Being at last unable to refresh himself or beast, he rode off in disgust to the nearest point on the Oriskany Creek, where their pressing needs were satisfied. He mentioned his ill luck on that long street to the first settlers he met, and contemptuously called it "Water St." It has borne that name to this day.

In 1805, Madison was the scene of a great religious dis-

cussion, between Elder Salmon Morton, Baptist, and Rev. Nathaniel Stacy, Universalist. The meeting was held in a barn. The entire community for several miles around were deeply interested, and sympathy for one or the other of the eminent disputants waxed warm. The Baptist Church at Hamilton took a lively interest in this discussion. Rev. Stacy, or "Father Stacy," as he was affectionately called in his advanced years, was a traveling preacher, and one of the ablest of his denomination. The founding of a Universalist Church in Madison grew out of Rev. Stacy's discussions, and his itinerant visits in the subsequent years. According to the information obtained in reference to this—at the time—famous religious disputation in Madison, each disputant came out of it triumphantly victorious; each creed was totally annihilated, in the opinion of its opponents, yet each church lived and flourished afterwards.

About 1807, Alpheus Hitchcock, the murderer, lived at Madison Center. He was a fine singer, and one of the best of the early singing school teachers. He was said to have been one of the handsomest men in the country. The unlawful attachment he formed for one of his pupils proved his ruin; to be free to follow the bent of his inclinations, he compassed his wife's death by giving her poison. He was arrested, proven guilty and hung in Cazenovia, then the County seat. He was the first person upon whom was inflicted this extreme penalty, in Madison County. The murder, the circumstances connected with it, the trial and execution, produced intense excitement throughout the entire county.

In the autumn of 1806, this section was visited by a malignant fever, to which many fell victims: A merchant at the Center, Silas Patrick, had been to Philadelphia to purchase goods, and while there contracted it. The contagion

spread ; Mr. Thomas Dick's family, living near Mr. Patrick's, being the first after the latter to be prostrated with it. On the 4th of December, Mr. Dick, aged 50 years, died. Within six weeks from the date of his attack, his wife, a daughter, two sons, his aged mother and himself were all dead. Levi Dick, another son, aged 22, was left with the care of three young children, the eldest a girl of 12, and the youngest an infant a year old. This terrible disease, which made such havoc throughout the settlement, somewhat resembled the yellow fever, but with such peculiar symptoms that the physicians were unable to successfully control it. Dr. Greenly, of Hamilton, by skillful treatment, arrested its progress. Levi Dick pursued a manly, praiseworthy course with the surviving remnant of his father's family ; he went on with the cares and labors of the farm, his young sister keeping house, and with more than brotherly affection reared the young children ; by his diligence and prudence he kept up the payments on the farm, thus securing at last a paid for homestead, and subsequently accumulated a considerable property. He was a respected member of society, possessed excellent qualities of head and heart, with a mind well stored with that solid and practical knowledge which is gained by diligence in spare moments during years of toil. He survived to a ripe old age, dying at the home of his daughter, Mrs. W. F. Warren, in Augusta, Oneida County, in the winter of 1870, aged 85 years.

We have before noted that the first crop of hops grown in Madison County (perhaps in Central New York,) was raised by James D. Cooledge. In 1808, he began the culture by securing all the roots that could be spared from the single hill or two in each of his neighbors' gardens ; these he increased and enlarged from, year after year, and supplied home breweries. In the fall of 1816, Mr. Cooledge took the first western hops to the New York market, after

which, dealers in that product were ready to hold out inducements to growers in Central New York. His adjoining neighbor, Solomon Root, also engaged in hop growing as soon as he could obtain the setts, and about the year 1817 or '18, sold two tons of hops at \$1,000 per ton. After this, farmers of this section needed no urging to go into the business. During the subsequent forty years the town of Madison was largely indebted to the hop culture for its steadily growing wealth ; so marked and substantial was the advance among hop growers, that travelers were always struck with the evidences of it on every farm where one or more acres of stacked poles were to be seen.

The imaginative tourist will readily draw comparisons between the primitive ages and the to-day. In yonder field of stacked poles, he sees the wigwams of far away olden time ; in those grotesque groups of merry hop pickers, he beholds the dusky women of the ancient forest convened in the "Opening" to gather the harvest of Indian corn ; in the hilarious shouts and songs of those same groups of country girls under the growing vines, or in the shriek of the steam whistle, as the locomotive rushes like a ferocious monster over the iron threaded landscape, he fancies that he hears the concerted whoop of the savage horde ringing through the wilderness of an hundred years ago ; and his vision of what has been, is faithful and true, even upon or contiguous to the scene which produced it. There is truly a coincidence thus far in the two periods of time so far asunder, but here it must end. The heavy depths of the ancient forest is wanting. All this has been swept away by the men of whom we have been writing. Another race of beings swarm upon the area once covered with massive trees ; all is changed, and the march of progress is onward.

PROMINENT MEN.

Erastus Cleaveland of whom frequent mention has already been made, was from Norwich. Conn. He was born

in 1771, was a poor youth, and compelled by the rigor of circumstances to support himself from the age of fourteen. In 1792 he visited Madison, and in '93 came here to locate and build up the first mills, as has been stated in the foregoing annals.

In addition to these enterprises on Oriskany Creek, he also started a distillery and brewery, and afterwards a carding machine and satinet cloth factory. He also dealt largely in buying and fattening cattle for the New York and Philadelphia markets. Gen. Cleaveland, Maj. Clough and Capt. Seth Blair, frequently journeyed together in taking their droves to market. Cleaveland was remarkable for energy, skill and perseverance. He was all through his life one of the first business men of Madison, and possessed unrivaled influence among his townsmen, while throughout the country he was well known, respected, and his judgment relied on. He held the office of Justice of the Peace for many years, was Supervisor for a long period, and was elected to the Legislature twice after the organization of Madison County. He also held several other offices, both in town and county, all of which is evidence of the confidence and respect in which he was held in his every day life. He was commissioned Lieut. Colonel in the war of 1812, and was acting Colonel of his regiment, on duty at Sackett's Harbor. He was afterwards constituted a Brigadier General of militia in this county.

Mr. Cleaveland was successful in all his business pursuits. He died at his residence near Madison village in 1858, in the 87th year of his age. His worthy christian wife survived him four years. Samuel G. Cleaveland, his son, succeeded him upon the homestead.

Phineas L. and Albert H. Tracy, from Norwich, Conn., came to Madison village in 1811, then young men, and engaged, in co-partnership, in the practice of law. They remained four or five years, when Phineas removed to Batavia, where he became somewhat noted in the profession.

Albert went to Buffalo and won a high reputation in practice. He was elected to Congress from that district.

Edward Rogers succeeded the Tracys, and practiced law in Madison about thirty years. He was also for some years Judge of the Court of Common Pleas. Judge Rogers was a graduate of Yale College, a writer of ability, and published several works. In 1840 he was elected to Congress and served one term. His son, H. Gould Rogers, was commissioned Consul to Sardinia under the administration of President Taylor.

David Woods, from Salem, Washington County, N. Y., came to Madison about 1816, and practiced law about eight years. He was elected to the Legislature in 1816, and in 1817, and was Speaker of the Assembly both years. During Mr. Wood's stay in town, Samuel Nelson, now a Senior Judge of the Supreme Court of the United States, studied two years in his office and afterwards married his daughter. Judge Nelson now, (1870,) resides at Coopers-town.

Dr. Asa B. Sizer, one of the early physicians of the town, the first Postmaster, the first Clerk of the County in 1806, became Surrogate Judge of Madison County in 1816. Dr. Sizer was a man of ability, and was highly esteemed politically, among his constituents.

Stephen F. Blackstone, was a man possessed of the qualities requisite in providing for the public needs of a new country. Always wide awake to the interests of the community, he was by that community trusted, honored and promoted. In 1814, he was chosen to the Assembly; subsequently he was constituted Judge of Common Pleas, but his chief energies were directed towards developing the resources of the new country; hence he became a zealous and leading agriculturist. Through the always conspicuous activity of this man, improvements were introduced, many branches of industry were revived, better stock was reared, and altogether the agricultural interest of the town

were being continually expanded and placed upon a better basis than before. No man in Madison was more energetic in bringing about these results than Judge Blackstone.

James Cooledge, Esq., is one of the last survivors of the early settlers of Madison. He was for a great many years a practical surveyor, and hence became the standard authority in this town, in matters pertaining to this science. The author of French's map of Madison County, trusted to Mr. Cooledge's critical judgment in delineating this town, and found he had acted wisely in so doing. Mr. Cooledge has held the office of Justice of the Peace for many years, and has frequently, all his long life, been chosen to act in other official capacities, to the satisfaction and credit of his constituents.

Physicians.—Among the earlier physicians were the following:—

Dr. Parker was located at the Indian Opening several years, but afterwards removed to a new residence a half mile east of the village. Though possessing some peculiar constitutional traits, he had the reputation of being a well read, skillful physician.

Dr. Elijah Putnam, originally from West Cambridge, Mass., came to Peterboro in 1801. In March, 1802, he located a half mile east of Madison Center, where he resided and continued to practice about forty years. He was a worthy respected man and christian gentleman, as well as an excellent physician. He spent a few of the last years of his life in the village, with his son, Henry Putnam. His death occurred in January, 1851, in his eighty-second year. His son, Dr. John Putnam, residing in Madison village, succeeded him in practice.

Dr. Jonathan Pratt came into town early, and lived near where Samuel G. Cleaveland now resides. He was a highly respected citizen as well as a skillful physician. Dr. Pratt, of Eaton, and Dr. Pratt, of Fenner, were his brothers. He practiced several years, when he lost his life by accident in falling from a ladder.

Dr. Samuel Collister practiced medicine a number of years at the Center with Dr. Putnam, with whom he studied. He was considered a physician of superior skill, and his death at middle age was much lamented.

Dr. Daniel Barker, having taken a part in the war of 1812, came to Madison in 1815, and established himself in the village. Here he was a successful practitioner through life, dying but a few years since. He was popular professionally, and was a man of influence. As a man of talent, and as a gentleman in the true sense, he had few superiors.

CHURCHES.

The Congregational Church of Madison, was organized September 6, 1796, by Rev. Eliphalet Steele of Paris. Ten members composed the organization. The barn of John Berry was used for the meetings. In 1802 a meeting house was commenced at the Center, which was finished and dedicated about two years after. Rev. Ezra Woodworth was the first pastor. He was sent out to preach by Rev. Jonathan Edwards, the renowned divine. The meeting house after standing twenty years at the Center, was taken down and rebuilt on a new site, on the north side of the road nearly opposite where it stood before. In 1856, it was again taken down and rebuilt in Madison village, where it still remains.

The Baptist Church of Madison was formed December 20, 1798, at the house of Moses Phelps near Solsville. Rev. Joel Butler, was the first pastor. The meeting house was built at the "Opening" about 1802. (Note *o*.) Elder Salmon Morton was ordained in this house June 23, 1802, and preached here twelve years. In 1833, the society built a new house of worship at Madison village. It has recently been improved at considerable cost.

A Society of Friends was early organized in this town, and built a small meeting house. The society is now extinct, and their building is unused and falling to decay.

The Universalist Church of Madison was early established

in the village. The present edifice was built in 1821. This church is at present markedly prosperous under the pastoral care of Rev. A. H. Marshall.

Methodist Episcopal Church of Madison village, was organized with a class of seven persons, at an early date. Solomon Root was prominent in erecting the Chapel in 1840. During the present year, under the labors of Rev. Samuel Babcock, a fine enlargement has been made, also thorough repairs at considerable cost.

The Methodist Church at Bouckville, was organized at Solomon Root's house, by the Rev. Barak Cooley. Solomon Root was the first Class Leader. The first Methodist Chapel, of this part of the country, was built on Mr. Root's farm near the town line. In 1852, the society erected their church at Bouckville.

CHAPTER XIII.

NELSON.

Boundaries.—Geography.—Township No. 1.—Large Company of Pioneers in 1793.—Settlement of Northeast Quarter.—Incidents.—Early Enterprises.—Richardsons, and other Pioneers.—Incidents.—Early Churches.—Customs of the Day.—Encounter with a Bear.—Deaths by Accident.—Incidents.—Erieville.—Nelson Flats.—Churches.

This town is bounded north by Fenner and Smithfield, east by Eaton, south by Georgetown, and west by Cazenovia. It is one of the central towns of the County. Its surface is broken by successive ridges bearing in a northeasterly and southwesterly direction, which form the continuation of the watershed, dividing the waters flowing north and south. At a number of points, the opposite flowing streams have their source within a few rods of each other. At the "Tog Hill House," (a former hotel on the turnpike,) the water falling from the eaves of the roof take opposite directions,—from one side mingling with the northward bound streams, form the other with those flowing southward.

The principal stream of this town, is the Chittenango Creek, which has two considerable branches. The largest of these rises in Fenner, and enters this town in the north part, courses southerly, then westerly, and in the northwest quarter unites with the other branch from the south, where the two form the main Chittenango, then a stream of much volume and power, flowing to the north through Cazenovia. The south branch has its source a short distance southeast

of Erieville, and is fed by numerous rivulets from springs in the hillsides. This, and a tributary from the east, supplies Erieville Reservoir, which was constructed in 1857, at a cost of \$10,884,73, covers an area of 340 acres, and lies at a considerable elevation above the Erie Canal of which it is a feeder, and is distant from the canal about 18 miles. The Eaton Reservoir, which supplies the Chenango Canal, lies partly in this town on the southeast border.

The soil of Nelson is generally of a gravelly loam, well adapted for grazing. The sections denominated in years past, the "cold hills of Nelson," are now productive dairy farms. Factories for making butter and cheese, are to be seen at frequent intervals. Published agricultural statistics, place this town high in the scale for its dairy and other exports.

Two State roads were laid out through this town, at an early day; one passing through the south part of the town, entering it from Eaton, across the land afterwards flowed by the Eaton Reservoir, passing over the hills through Erieville to Woodstock, thence to Union and Pompey Hill in Cazenovia; the other, coming from Morrisville, passing directly west through the town near the center. The Skaneateles Turnpike, afterwards constructed, took the general course of the former. The Cherry Valley Turnpike, built about 1806, took a more northwesterly course than the State road from Morrisville, passing through Nelson Flats to Cazenovia. The Syracuse and Chenango Valley Railroad, now being constructed, crossed the town of Nelson, entering in the northwest quarter and passing out near the center of the south line.

Nelson was Township No. 1, of the Chenango Twenty Towns, and according to its first survey, contained 27,187 acres. It was purchased by Col. John Lincklaen, and added to his Road Township Purchase in 1793; and when Cazenovia was organized in 1795, this Township was included in it. By an act of the Legislature, passed March 13,

1807 ; it was detached or formed from Cazenovia, the inhabitants naming it "Nelson," in honor of Lord Nelson the British Admiral. The first town meeting was held in a barn belonging to Rufus Wever, located where the State Road intersected with the road from Nelson Flats to Erieville. The barn was of sufficient capacity to hold the assemblage of voters, it being fifty-two feet long, by about forty wide ; and if not the first, was one of the first frame barns of the town. It is still a good barn. The first Supervisor was John Rice ; the first Justice of the Peace, Jedediah Jackson. But three men who were old enough to take part in the town meeting, are now living in the town ; these are Benj. Wadsworth, David Case and David Card.

In 1793, Jedediah Jackson and Joseph Yaw came from Vermont, to locate land in Township No. 1, for a company who proposed to emigrate from that State. The situation of the land pleased these commissioners, and the northeast quarter of the township was purchased. Accordingly, in 1794, twenty families came on from Pownell, Vt., and settled that quarter, and also other parts of the township. The names of these pioneers, together with others who came during the same and following year, are as follows :—Jedediah Jackson, Oliver Alger, Ebenezer Lyon, Levi Neal, Daniel Adams, Thomas Swift, Esquire Howard, Luther Doolittle, Joseph Carey, John Everton and his three sons, Rufus Wever, David Nichols, Noel Johnson, Nicholas Jencks, Jeremiah Sayles, Capt. Mallory and his seven sons, Seth Curtis, Daniel Madison, Joseph Yaw, Amos Rathbone, Eliphalet Jackson, James Green, Sylvanus Sayles, Daniel Cooledge, Isaac Cooledge, Roger Brooks, Robert Brown, Solomon Brown, Thomas Tuttle, Jesse Tuttle, Isaiah Booth, Jesse Clark.

When the company of pioneers were near the end of their journey, they encamped for the night in the woods just outside the Nelson line. The families of Jedediah

Jackson and Rufus Wever were camped together. Early next morning two young ladies of the party, one a daughter Mr. Jackson, the other of Mr. Wever, each resolved to be the first to enter the new town. These active young women had a lively foot race till they came to a stream bridged only by a log. Neither paused for ceremony, for on the other side of the "rolling flood" before them, lay the soil of the new township, which each with flying feet was striving to be the first to reach. Miss Jackson succeeded in getting upon the log first by just one step; but Miss Wever, agile as any wild denizen of those primitive woods, sprang also upon the log, pushed her rival off, and with swift steps gained the opposite shore. Her gay laugh rang out loud and clear as she looked back upon Miss Jackson at the other end of the log, whose face was a picture of mingled mirth and chagrin. This little incident served to enliven the camp, and with cheerful hearts the company went on and took possession of the unbroken forest of Nelson. Miss Wever afterwards became the wife of Nathan Smith, and Miss Jackson the wife of David Fay. Rufus Wever jr., now living, was an infant one year old when his father came on with this company of settlers.

Rufus Wever's first purchase in the State of New York, was a large farm where Utica now stands, which he bought of the patroon of Albany, Stephen Van Rensselaer, without previously seeing it. On going to it to take possession, he found that an old man had "squatted" upon it. Not wishing to drive him off, he went back to Van Rensselaer and offered to give up his claim if he could have his money back. This was done, and thus Mr. Wever let a splendid bargain pass from his hands. So, with his money, he came on with his former neighbors to Nelson. He had a large family,* who settled around him. His large farm is now

*From an ancient record, copied from the Town Register of Pownal, Vermont, we have the following statement of the births of the children of Rufus Wever and Hannah, his wife, pioneers:—"Mary, born June 17, 1770; Hannah, born May 11, 1772; Elizabeth, born March 4, 1774; Orrilla, born March 31, 1777; Debo-

owned by his son Rufus, and the first frame house he built—probably the oldest frame house now standing in Nelson—is still the home of this son.

Jedediah Jackson located on the hill, a short distance west of the Flats; here he built the first tavern, which was also the first frame house of the town. It was a large fine building for those days. When the turnpike, which passed his house, was changed in its course, he converted it into a frame house, where he spent the remainder of his years.

Joseph Yaw located west of the center. He was a captain of Militia, a Justice of the Peace, a man of position and highly respected.

Roger Brooks was probably the first cabinet maker of the town. Many articles of his handicraft, rare specimens of mechanism, are still doing service in the homes of the old families. He was a substantial citizen, whom all respected and loved; hence was a valued member of the new settlement.

Daniel Adams, who settled north of the Flats, was a prominent citizen and useful man in all stations he was called to fill.

Asahel Jackson was another of the prominent and useful men of Nelson in the early days, both in town and county.

Joseph, Chauncey, and David Case, brothers, came from the town of Simsbury, Hartford County, Conn., at or near the beginning of the present century. They located in the then unbroken wilderness, in the west part of the town, where they gradually developed large farms, Joseph and Chauncey occupying the homesteads of their own founding

rah, born Aug. 26, 1781; Sarah, born June 9, 1784; Phebe, born Aug. 14, 1786; Rufus, born May 1, 1793." Of these, Sarah died May 6, 1800; Hannah, the wife of Archibald Bates, died Jan. 22, 1806; Mary married Noel Johnson; Elizabeth married David Nichols; Orrilla married Nathan Smith; Deborah married William Sims, who settled in Cazenovia; Lydia married Joseph Sims, who was for a time a farmer in this town, who subsequently removed to Cazenovia; Rufus, jr., married Amy Smith, and lives on the homestead. Rufus Weaver, the pioneer, was born in 1746, and died in 1814.

till their deaths. Joseph died in 1855, aged 89 years ; Chauncey in 1860, aged 86 years. David Case still (1872,) resides on the farm he first purchased, in his 94th year. These three men were present at the meeting to organize the town of Nelson ; they were highly respected, valued, and useful citizens. Lester and J. Milton Case, sons of Joseph Case, reside in Cazenovia. The former was a member of the Legislature in 1858, and also a member of the Constitutional Convention in 1867 and '68. Luna, daughter of Joseph Case, married Mr. Geo. Garrett, and resided in Wisconsin till her death, which occurred recently.

William Knox and David Hamilton, brothers-in-law, came early, and took up adjoining farms in the east part of the town. They were from Blandford, Mass. Quite a little colony came from the same place soon after—probably about 1805—among whom were the Simons, Blairs, Stimsons, and John Knox, a brother of William. John Knox, on his arrival, took the farm first located by his brother. Mr. C. D. Knox is on the farm originally taken up by his father, and S. W. Hamilton, son of David, also succeeds to the paternal homestead.

William Knox moved from Blandford in the winter, with one horse and an ox team, and was fourteen days on the journey. Mrs. Knox, during the journey, knit a pair of cotton stockings in the long evenings where they stopped for the night, which are still in existence. When they arrived in Township No. 1, they were obliged to proceed the rest of the way to their location by marked trees. The young wife—they had been but a short time married—was very homesick ; she could not readily become reconciled to their forest home. Every surrounding was uncongenial ; the snow-laden forest was all around their log cabin, the woods so dense that many trees could be counted, looking from the broad fire-place upward through the ample chimney top ; the comforts of life were few, and as to society, there was scarcely any availably near, in the depths of winter. She

often related how her heart was cheered *one* night by the sound of sleigh bells; a riding party from Cazenovia had lost their way in the woods, and drove past their door. An angel's visit could not have been more opportune than was the jingling of those bells in the quiet night time to the homesick woman.

EARLY ENTERPRISES.

On one of the head branches of the Chittenango, some distance north of Erieville, the first grist mill was built by a Mr. Annas. Oliver Pool afterwards became the owner of this mill, and moved it a short distance to lengthen the dyke. Subsequently he built a new mill upon the same stream near by.

One of the first taverns of the town was kept by Luther Doolittle in the northeast quarter, about 1800. It was not a very pretentious institution, being a log structure, with barn, &c., attached. There is nothing now on the site. Another inn was built by Eldad Richardson, on "Eagle Hill," not long after 1800. For years, the tall Lombardy poplars, which stood so conspicuously against the sky upon that lofty height, in front of the hostelry, seemed literally to beckon the way-worn traveler, bound west, onward, and up the sharp acclivity, inviting him to refreshments and rest beneath their shadow. To those who had once traversed the Skaneateles Turnpike over Eagle Hill, these trees, seen afar, were an assurance of wayside comforts at hand. We ought to add, however, that Richardson's first tavern here was a log building, with limited conveniences; the bar-room, dining-room and parlor being one and the same.

The first store in town was kept by Eliphalet Jackson, in a small log house at Nelson Flats, on the west side of the swamp, and a little way on the ascending ground—near Lot No. 20. The second store was kept by Jacob Tuckerman, sen., in a log building in Erieville. A Mr. Mallory built the first frame tavern building where the present one stands, and Tuckerman succeeded him as landlord. Eri

Richardson, (one of the five brothers,) succeeded Tuckerman, and as a token of the esteem in which he was held by the citizens, his name was in part given to the little ville, which was at that time growing in importance. Thereafter, Erieville* became one of the well and widely known points on the Skaneateles Turnpike. The present hotel was built by Thomas Medbury about 1820.

Previous to 1815, James Tinsler built a saw mill on the lot now owned by Mr. Wightman, on the turnpike, nearly half way from Erieville to Woodstock. About 1816, he also built a tavern at the same point. He had previously had a tavern and grocery building here, which stood upon the same site and was kept by a Mr. Powers. These men, however, were not the first here ; a man by the name of Green kept this inn and grocery a number of years before them. Tinsler moved into his new tavern and became his own landlord.

In 1796, five brothers—Eldad, Eri, Lemuel, Asa and Benjamin Richardson—came in from New Hampshire, and settled in and near where Erieville now is. About the same date, or a little later, John Hamilton, sen., and his six sons, Moses Smith, Ezra and Isaac Lovejoy, Erastus Grover, Asa Carey, Haven White, Richard Wilbur and Enos Chapin came in and settled in different localities in this town. Many of these were from Massachusetts. Joshua, Robert and Garner Wells, came about 1798, and settled on the hill above "Pool's Mills." William and Joseph Sims, brothers of Horatio, also settled in this town and Cazenovia. Jeremiah Clark located north of Erieville. He built the first saw mill about 1800 ; it stood where now is the outlet of the Erieville Reservoir. Israel Patterson and Oliver Stone located in the south part of the town ; Richard Karley in the northeast quarter ; Abner Camp in the southeast corner. Camp's location being so near the Eaton line, and "Camp's

* Should have been originally written "Eriville."

Pond" being within the town of Eaton, a sketch of him is given in that town. The Hopkins also in the southeast part, are mentioned in the Eaton chapter. David Wellington settled on Lot 137, near the Eaton Brook Reservoir, in 1797. Thomas Ackley and Benjamin Hatch, from Plainfield, Otsego County, settled in the same locality. Aaron Lindsley, Moses and Solomon Clark, Jesse, Abner and Seth Bump, came previous to 1800, the three Bump brothers settling in the most northern part of the town. Calvin Farnam came in from the Mohawk country at an early date. Luke Jennings, from Long Island, settled on the farm now owned by John Clark, opposite the Nelson Richardson place. Isaiah and Ezra Booth, came from Conway, Conn., in April, 1800; Ezra located on the north half of the lot now owned by his grandson, Levi Booth, on the State Road in the neighborhood of the Welsh meeting house.

Judge Ebenezer Lyon and his wife Chloe, came from Wallingford, Vt., and located on Lots No. 78 and 79, in Nelson, in 1794. He was one of the first Judges of the Court of Common Pleas of Madison Co., his term of office being in the years 1806, '07, '08 and '09. He was also Supervisor for fifteen years. Judge Lyon lived the remainder of his life on the farm he first took up. His son, Elephas Lyon, lived there after him. The original frame house he built is still standing. In his neighborhood there are three of those old mansions standing which were built when the country was new. These belong to the families of Lyon, Burton and Card.

Jeremiah Blair was one of the early settlers in this town and his descendants still reside here. Matthew Blair settled in the Knox neighborhood. The Blairs were from Blandford, Mass.

Jesse Carpenter from Wooster, Mass., settled in Erieville, in 1808. Elijah and William, his sons, settled here also, the latter subsequently moved to Ohio, while Elijah re-

mained in Erieville. From Jesse, the Carpenters of Nelson have descended.*

It has been stated that the first death of a white person in Nelson was that of Mrs. Bishop, which occurred in 1800. This may be a mistake, as a stone in the Lyon Cemetery bears the name of "Anna, wife of Daniel Constine, who died May 15, 1795."

David Wellington came into this town about 1797, from Cheshire, N. H., with a pack of clothing, constituting all his earthly goods, upon his back. He selected his Lot—No. 137, now occupied by Isaac Blair,—in the section now bordering on the West Eaton Reservoir, making his purchase of John Lincklaen. Here he cleared one acre of land, got in the area to wheat, built him a log house, and then returned to Cheshire and brought on his wife. Both were poor but they had a large fund of common sense, were endowed with physical health, strength and activity, and were skilled farmers of that day. Their log house was shingled with elm bark, the floor was split logs, leveled off with the ax; the door was the only part of the house made of sawed lumber, which was hung on wooden hinges, and its leathern latch-string was pulled in every night. Joshua Wells, also of Cheshire, came on to Nelson with an ox sled, in the first winter of Wellington's house keeping, and stopped at Wellington's house for a time; and here was born the first white child in Nelson—Palmer, eldest son of Joshua Wells, in 1798. Also during the same year was born Mr. Wellington's oldest child, Lucy, who in process of time, became the wife of Silas Hopkins. David Wellington was the first Justice of the Peace in Nelson, which position he held for about twenty years. He was a man of good judgment, capable of seeing the right and the wrong of an issue, clearly.

Job Wood, Samuel Salisbury and Benjamin Wadsworth

* Dr. Carpenter of Erieville, and Alpheus Carpenter a noted mechanic engaged upon the railroads of Michigan, are of this family. The Harris' family among whom are Dr. Harris and Rev. Mr. Harris of Georgetown, are descendants of Jesse Carpenter.

came in from Bennington, Vermont, in 1802. Wadsworth and one of the other men alternately managed the team, which consisted of eight yoke of oxen and one horse. To this unusual team was attached a vehicle, quite as unusual; two pair of ox-cart wheels, heavy axles, a long reach, and an enormous hay-rack, constituted it! It was loaded with hay, cornstalks, corn, &c., on which this long array of cattle were to subsist on their journey; also, underneath the mass of forage was stowed away provisions, axes, log-chains, various tools, &c., for use in the new country. Mr. Wadsworth was a lad but 16 years of age when he arrived in Nelson. He is still living, at the great age of 86, and is fond of indulging in the comparison of the traveling speed of to-day with seventy years ago; it took him seventeen days and a half to reach here with his oxen and cart; a journey which can now be performed "between sun and sun."

Eber Sweet, from Schoharie County, was an early settler near the "Temple." Richard Salisbury and Alonzo Morse, two pioneers, married daughters of Mr. Sweet; he also had sons who located near him, all of whom are now dead.

Simeon Hascall came to Nelson from Granville, Hartford Co., Conn., in 1799. He reared a large family, which became scattered, though some of his descendants are located in different parts of the county. There is an anecdote related of his two daughters, which was confirmed by Mrs. Sally White, one of the two, who often related it, to her children during her life time:—When settlements were sparse and Nelson nearly all woods, these young ladies went some distance through the forest to a "quilting," starting for home in the evening. There was no moon; the woods soon became so dark that neither they nor their horse upon which they both rode could keep the path, and consequently they became bewildered. They therefore decided that the wiser course would be to climb a tree and remain for the night. Tying their horse to a

sapling, they ascended a tree near by and clasped in each other's arms, clinging in the same embrace to some of the lateral limbs, they spent all those long, anxious hours to daybreak. Their horse in the meantime got loose and found his own way home. After his departure, the girls distinctly heard the movements of some animal at the foot of their tree, which, after snuffing about awhile went away, evidently not very hungry. Morning at length relieved their vigils, and they found their home easily; but from that day till their death they vividly remembered that old fashioned quilting, and the old time forests without roads.

Sally Hascall married Mr. Amos White, an early settler of Nelson, from Spencer, Worcester County, Mass. They were married June 24, 1804, when she was at the age of 18. Jonas and Cyrenus White, of Eaton, are their sons. These pioneers removed from here to Alleghany County, N. Y., and were long ago laid to rest.

Mr. Abijah Hyatt was first a settler in Nelson, where he reared a family of eleven children, who have nearly all located themselves in Madison County. His sons settled in Fenner as farmers, and were prominent in society. Mr. Hyatt was a leading man in the M. E. Church of Nelson Flats, and was beloved and respected. Francis A., son of Aaron Hyatt, is his grandson.

Dea. Palmer Baldwin was an early resident in Nelson Flats. He took a conspicuous part in the busy scenes of active life, was distinguished for his strict integrity, straightforward, honorable dealing, and general usefulness. He enjoyed through his lifetime the confidence and esteem of community. Mrs. Baldwin was also extensively known, respected and beloved, and her influence in the society in which she moved, was of a tendency to elevate and purify.

Francis Norton came from Connecticut to Cazenovia in 1800, and about 1810 or '12, removed to the south part of Nelson, settling on the farm which is now owned by Daniel Moore. His large family are settled in this and adjacent

towns. One of its members, Davis Norton, was well known for many years as Deputy Sheriff; he also held other offices. Francis Norton, jr., has been for several terms a Justice of the Peace. Joseph Norton, another member of this family, is a lawyer of ability and influence. In the family burial ground, upon the old Norton farm, for many years could be seen the quaint head-stones so generally in use fifty years and more ago.

Nelson early became most exemplary in her zeal to promote the cause of religion, which is no doubt, the foundation of all that sobriety and conservatism which has ever characterized this people. As early as the year 1800, many of these children of puritanical New England, felt the want of a leader to institute an organized band of the followers of Christ, to resist the insidious approaches of sin and folly, which was making its way into the new settlement. In the absence of religious services, the Sabbath was fast degenerating into a day of visiting, amusement and recreation.

In the northeast "Quarter," which was earliest settled, this religious movement first began, and such men as Aaron Lindsley, Deacon Moses Smith, Josiah Booth, Luther Doolittle, Jedediah Jackson, Thomas Tuttle, and others, of this, then quite numerous settlement, set about the good work, and obtaining the services of Elder Calvin Keys, a reformation preacher of some note, from Massachusetts, they organized a society. Meetings were held for a season in their primitive log tenements, but in a short time their congregations became too large to be contained in these humble temples of worship. Then the forest, God's own beautiful temple, became the place of rendezvous, whose heavenly arches and deep "sounding aisles" rang with the full chorus of male and female voices in their songs of praise.

Our ancestors had a most novel mode of conducting

their singing, which arose from the emergencies of the time, there being a scarcity of hymn books—perhaps not more than one to the congregation. After the reading of the hymn, the chorister, or person who pitched the tune, “lined” the verses, i. e. read the two first lines, when they were sung by the congregation, then read the next two lines, and these were sung, and so on to the end of the hymn. In this manner the lengthy hymns were made lengthier still, and the cadences of their voices, though untrained in the operatic school, rose and fell harmoniously, and vibrated with the melody of the heart, attuned in harmony with the overflowing music of the voices of the grand and free nature all about them. Shall we say that such praise was less acceptable to God than the more studied musical eloquence of to-day?

These seasons of religious refreshment created the greatest harmony and good will among them.

Their congregations were made up from the inhabitants, at a distance of six or seven miles around, and were collected in a manner evincing their zeal. The farmer who owned the best team, (oxen, of course,) of each street or neighborhood, attached them to his cart or sled, as the season might be, and commencing with his own neighborhood, took in all who wished—and these were usually all who could be spared from home—to go. As they journeyed on toward the place of meeting, every habitation on the road was hailed, for additions to their numbers. Should these increase beyond the capacity of conveyance, the men and boys gaily gave their places in the ox-cart for the accommodation of women and children, and, moving forward, a sturdy group of men and lads, they soon out-distanced the lumbering movements of the patient oxen.

In this manner, from a wide section were assembled congregations, which for size would handsomely grace the churches of our largest villages.

Did the weather prohibit a meeting within the verdant

carpeted and green roofed temple of the forest, then the spacious and commodious barns, which the settlers in their prosperity were beginning to erect, were dedicated, as it were, to the service of God. The first frame barn said to have been built in the town of Nelson, was situated on Cooledge street, now "Tog Hill," in which a series of meetings were held.

So earnestly did these people hunger and thirst for the "bread of life," that, in the absence of a minister to dispense religious services to them, some worthy member of the society was appointed to conduct them, and read a printed sermon which was sent them for that purpose, Mr. Daniel Butler, a most exemplary and worthy christian, was often required to perform this duty. His name stands most familiar, among others who equally performed their duties here, owing to his lamentable death from an accident which occurred immediately after one of these ministrations, and which caused a shadow of deep sorrow and gloom to pervade the community. The circumstances were as follows:—On this Sabbath the services had been held in Mr. Butler's barn and from his lips the sermon had been read to an attentive audience. Earnestly and devotedly were the concluding services performed by him, who, though in a subdued frame of mind, yet little knew how short was the span of his usefulness,—how near he was to the verge of the river over which he must soon pass. Quietly withdrew the serious congregation, while Mr. Butler remained to perform a few temporal labors of the closing day. Mr. Butler, though laboring spiritually for the flock of Christ on the Sabbath, yet labored for his temporal needs, and cared for all of God's creatures under his protection. For this purpose, immediately after the congregation had dispersed, he ascended the scaffold of his barn, and threw down the hay with which to feed his herd for the night. By some fatal misstep in his attempt to jump from the scaffold, he was precipitated upon the tines of his pitch-

fork, which entered his body. He was removed to his dwelling in the most excruciating agony, and after two days' suffering, death kindly released him.

Death in any form, was, if possible, something more terrible to the whole community in that day than now, owing to the warm social family interest the pioneers felt for each other ; but when the dread messenger came in an aggravated form, the whole people felt the shock. Therefore was Mr. Butler's loss deplored by everybody, and never was his last ministrations or his untimely death erased from the affectionate remembrance of his friends. This is said to have been the second death by accident which had occurred in the early settlement of the town.

The southern part of the town, in the district of Erieville, was only second in date in its church organizations, and, if possible, seemed to out-do her sister settlements in her religious growth. The first temple built and set apart for religious services, was erected there by the Baptist Society. This was the beginning of a permanent society, which should make its impress upon the rising destiny of Erieville. Had we space to record its progress, or to devote to the other religious organizations which have sprung up and become permanently incorporated into the history of Erieville, the record would prove this as a pre-eminently religious community.

Notwithstanding the even tenor of life which their religious character was marking out for them, they did not omit the social amenities of life. Their neighborly "logging bees" came off regularly, when the men of the neighborhood turned out *en masse*, and took turns in helping each other to log up their clearings, and the women all visited his wife, making it a holiday. After the log piles were all completed, and tea had been served, how gaily flew the short hours spent together among those who had been old friends in the land of their nativity, and were now bound together by the ties which held them to their native country,

and those of a common interest in the land of their adoption. How interestedly conversed the men of the number, quality and condition of their stock, the extent of their land clearings, the profit of their crops, (exceedingly small, it would seem to us,) their prospects for improvements in lands and in buildings, and finally for society organizations and government. All these unfoldings of the plans of each to the other, stimulated each one to a healthy spirit of emulation and final success.

While this was transpiring among the men, the women are chatting of their manufacture of linen and wool, while their clever hostess has perhaps taken them up the ladder into her low-roofed chamber, to display to them her stores for the coming winter.

These consist of maple sugar and dried pumpkin, the only luxuries they could eke from their forest home at that early day. The former is stored in a section of a white maple tree, which had originally been hollow, and had been nicely scooped out in the form of a cask. The latter are dried in great rings, and are bundled together and hung up. At one end of this one-roomed chamber, stands the lumbering loom, which is looked upon as a specimen of good workmanship, having been constructed by the lady's clever husband; and from a large chest she now proceeds to draw forth the trophies of her handiwork from that identical loom. My readers are no doubt familiar with the style of the linen and woollen fabrics woven by our grandmothers, which were also of the kind she now has produced. But there is in the till of this chest, which came with her from the far-off "down east," something which more than all else attracts the attention of all. The treasured mementoes of the dear old home are there; the little trinkets, the locks of hair, a few choice books, lead their thoughts and conversation into a different channel, and then tender reminiscences are discussed, mingled with desires that their children might have some of the advantages which it had been their

privilege to enjoy in a land of learning and progress. The subject of schools is earnestly discussed by these mothers, and the advent of a teacher from the East is an event hailed with no small pleasure.

The dangers and anxieties incident to this life were not few, and not the least formidable of these dangers arose from the daring encroachments of wild beasts. Encounters with these savage animals were quite common, and there were instances where their ferocity proved too much for the agility and strength of the hunters. A circumstance of this kind took place in the northern part of the town, in August, 1802, which produced much excitement in this and the adjacent towns.

The tracks of a very large bear had been seen in the vicinity of the house of Jesse and Abner Bump, in the northeast quarter. Abner Bump was a bachelor residing with his brother Jesse's family. It was on Saturday afternoon, the farm work for the week being done, and there was leisure for hunting; they, therefore, resolved to follow up the trail of the animal, whose tracks they had seen quite fresh in the morning, and the fact that their flocks and corn fields were in danger of depredations from this bold desperado made it necessary to arrest its progress. Accordingly they started in pursuit, following the track in the direction of the Chittenango (Chittenning as it was called) Creek, and near the town line adjoining Fenner they overtook Mistress Bruin while following a tributary of the Creek. She was a splendid animal, in a condition of flesh which betokened her familiarity with the farmers' flocks and crops—of magnificent proportions, and moved along with perfect ease and fearlessness after beholding her pursuers. The hunters lost no time to avail themselves of this opportunity for attack. Jesse at once fired and wounded the bear, which so exasperated her that she turned, and exhibited signs of fighting. No time was now to be lost, as they

were very near the enraged animal, and both men were conscious that their success or safety, depended upon the surety of Abner's shot. Instantly, Abner, though in a bad position to make a fatal shot, raised his piece and aimed directly at her side, hoping thereby to cripple her, and thus keep her at bay till his brother could reload. Unfortunately, the gun missed fire, and the infuriated beast was upon him in a moment, hurling her massive body against him with such force that he was precipitated upon his face in the bed of the shallow stream, which was close by. Simultaneously the bear sprang upon him, and with her huge tusks commenced the fearful work of tearing him in pieces. All this had been acted in a very short space of time, and so quickly, that Jesse, instead of finishing reloading, had only time to grasp a club and make a leap upon the bear the next instant after she sprang upon her victim. His blows with the club fell heavily upon the unflinching animal's head and nose, while fiercely tugging at Abner's bleeding scalp, but the weapon was rotten and broke, and fell from his grasp. The sight of his brother's bared skull nerved him to greater energy, and as the monster's fury had so increased on tasting human blood, that she seemed oblivious to the assailant's attacks, he was enabled to thrust one hand suddenly between her jaws, as she opened them in her fiendish repast, and instantly closed his fingers with a vice-like grasp around her tongue, and drew it savagely forth from her mouth, while with the other hand he caught a stone from the creek, with which, heavy and well-directed blows were dealt on the nose of the now covering brute. A few ineffectual struggles and endeavors to get free, and the bear, overcome by pain and the extreme heat of the sultry day, fell back exhausted and motionless. Releasing his hold, Jesse turned to his brother, who lay insensible, his head in a fearfully mangled condition. As soon as the bear had recovered herself sufficiently, she crawled a few rods away and lay down a short time in the stream. Anxious

for his brother's life, Jesse Bump made no attempt to arrest the animal's retreat, which she soon effected. His lusty shouts for assistance were soon answered by the arrival of some of the settlers, but by this time he found himself scarcely able to walk, and upon examination his leg was found to have been broken by a crushing wrench of the vicious beast's jaws. At what time this occurred during the exciting battle he could never tell. However, there was no disputing the fact, as the proofs were there in the marks of the teeth upon the limb. His wrist was also badly mangled. He was placed upon horseback and carried to his family.

Abner was aroused to consciousness by stimulants, but before the means for removing one in so dangerous a condition could be got together, it was night, while the distance to any habitation was considerable, and the way through the forest very rough ; it was, therefore, decided to remain with Abner upon the ground, and make him as comfortable as possible through the night. The use of stimulants prevented relapses during the ensuing hours, and very early Sabbath morning, the news having spread like wildfire, the woods were thronging with people who had come from miles around, the anxious neighbors hastening to render all the assistance in their power, and the suffering, disfigured victim was carried home on a "litter." The services of Dr. Jonas Fay, of Cazenovia, was immediately procured, who removed the mud and debris from beneath the scalp, and sewed together the mangled remains. He then set Jesse's broken limb, and in due time both hunters recovered from their injuries.

The destiny of Mistress Bruin was decided a few days after this encounter. She met her fate from a bullet, shot from a gun in the hands of an Indian hunter, a few miles down the creek. She was considered a mammoth prize, and a fair trophy of the hunter's superior prowess.

The first fatal accident which occurred in this town,

happened as follows :—A new road was laid out in the northeast quarter, and a large number of men were at work cutting a heavy swath of timber through the forest where it was to go. At one point, three large trees had been cut, but had not yet fallen, being lodged one against the other, and all sustained by the spreading branches of a small tree. These trees had to be brought down in some manner, and the only way to do it seemed to be to cut the small one. All saw it to be hazardous, but there were brave daring men in those days; if any hesitated to encounter the danger, two of them did not; these were, Randall Grover and Ezra Booth. They voluntarily marched to the tree with their axes. Grover struck just one blow, when down came the heavy mass of trees crashing to the ground! Booth barely escaped; but Grover, probably bewildered, sprang two or three steps lengthwise with the trees, instead of to one side, and the massive body of one tree crushed one side of him into a flattened, shapeless mass! Booth, cried out, "Grover is a dead man!" The men all rushed to the spot and saw that the man was indeed dead. The horror that thrilled Booth at that moment was vivid in his memory, when, at the advanced age of eighty-three, and more than a half century afterwards, he related the event to the author. It was but a short time after this relation by the aged pioneer that he passed away—on June 3, 1866.

Another death by accident, somewhat similar to the preceding, it falls upon us to record. It happened at an early period in the history of the town, yet it is said to be the third fatality of the kind :—Wheadon Dutcher had taken a ten acre job of clearing, of Isaac Mason. It was in the spring of the year, and he had just entered upon the work of falling the timber. He went out early as usual, one morning to his work, which was within hearing distance from the house. Mr. Mason observed that after the first tree had fallen, he did not hear the sound of Dutcher's ax, which was unusual, and fearing something might be the

matter, hastened over to the spot. To his great dismay he found him dead! Dutcher had cut a basswood, which had lodged in a small tree; it was seen that he had commenced cutting the small one, and the basswood had loosened from its lodgment, merely from the vibration produced by a few blows of the ax and came down, a limb striking him on the head, and crushing his skull fearfully; also, in the shock his ax was somehow hurled against his thigh, laying open a deep gash. It was a singular circumstance that in and about this ghastly wound of the ax, there was not a drop of blood till the body was moved, when it began to flow, and continued till every vein seemed to be drained. No signs of animation appeared at any time. The circumstances of this death created great sensation among the people; especially the copious flowing of blood after death, was held to be then (and perhaps is still,) an unaccountable phenomenon.

On one portion of the range of hills, where the three Wells brothers settled, one of them, Garner Wells, stocked his farm with mules, which gave that particular hill quite a notoriety, it being the only place in the country around, where any considerable number of those animals were kept. The place then received the name of "Jackass Hill;" but afterwards, when the mules were no more to be seen grazing on the hillsides, and the rough but conical jokes, as well as the long leathern mule whip of their master had ceased to crack, this insignificant cognomen was dropped. There is a story related of this locality, as follows: "Elder Tadhams, "Six Principle" Baptist, had preached at Leeville (West Eaton) and was on his way to fill an appointment at Woodstock. At this point he met with the singular accident of having his horse frightened by the sudden braying of a mule. His horse ran, his wagon broke, and the old man was thrown out and considerably bruised. Being from the eastern States, he had never before seen that species of do-

mestic animal. As soon as he could, he rose to his feet, wiped the mud from his eyes, and after looking at the long eared beast with astonishment a full minute, he exclaimed, "I don't wonder Jesus Christ was despised, if he rode into Jerusalem on such a looking animal as that!"

In this neighborhood forty years ago, an aged couple by the name of Childs, long residents on the town line dividing Georgetown and Nelson, died, and were buried in a small enclosure in their neighborhood used as a grave yard by the early settlers. As that section became more populated and developed, other and more eligible places of burial were selected, and this one fell into disuse. Two or three years since (this ground being included in a farm, and the graves nearly obliterated,) the descendants of these aged people, living in another part of the country, had their remains disinterred for removal. On being brought to view both bodies were found to be in perfect form, with the exception of a slightly shrunken appearance; even the features were recognizable, though they were changed to that peculiar condition known as adipocere, sometimes called petrification. Those employed to do the work had only provided themselves with a common box as a receptacle for the remains, expecting to find only a few bones, after forty years' interment. The box proved far too short for the length of the whole person; no conveniences to supply the want were at hand, time was pressing, and the limbs were therefore broken off and packed in above the heads and trunks! The location of this old time burial place is upon the farm now owned by Mrs. A. Holmes. It is supposed that spring water, impregnated with lime and some mineral, which makes out about the place and saturates the soil, furnished the preserving qualities which acted upon these human remains.

INCIDENTS.

About 1807, a tremendous snow storm occurred, in the month of April. The snow fell four feet on the level, and lay perfectly still; an adamantine crust formed upon it, on

which in early morning teams were safely driven. However, a succeeding hot sun melted it away in a few days. No storm of equal magnitude had occurred at that season of the year since the country was settled, and it was remembered, and is still, by the survivors of that day, as the "Great April Snow." *

In 1813, the fearful epidemic which swept through many localities prevailed in this section, and many of the early settlers were removed by it from this scene of action. In some instances almost entire families were taken away. Dr. Heffron, the pioneer physician, rode night and day, and through his untiring energy and skillful treatment it is believed very many were saved.

A Reminiscence.—Mrs. Tirzah Holmes, of DeRuyter, a daughter of John Chase, one of the pioneers of Nelson, remembers well that her parents started from Hoosick, Rensselaer Co., the day after the "great eclipse" in 1806. When they arrived in Nelson at the point now Erieville, Richardson kept tavern and Tuckerman kept a store. The first school she attended here was about a mile northwest of Erieville, which was held in a barn on the farm of Job Wood. The barn is still in existence. Abner Badger was teacher. Polly Pool taught the next summer in the house of John Chase.

ERIEVILLE.

This place was named from Eri Richardson, † one of its long ago store-keepers. From the first this has been a place of considerable trade. The first store was kept by Tuckerman. Smith Dunham was the second merchant here. The first considerable enterprise was started by Alpheus Morse and Nathaniel Hodskin. They built a furnace and potash manufactory, and kept store. After a time, John Elmer, of

* The author believes this to be the same long ago called the "Hitchcock Snow," of which the "wife poisoner" took advantage, supposing the storm would prevent investigation of the murder. A terrible storm prevailed at Madison Centre, where he committed the deed.

† See appendix, note p.

DeRuyter, succeeded them in the manufactory of potash, who continued the old works. The furnace was in existence but a short time.

Among the merchants of the past were those above named, also John Elmer, and George Parmalee. The latter had a very good business for some years. Amasa Jackson built and traded on the southeast corner. He was a substantial and successful merchant. Norton & Anderson were of the later merchants who traded on the northeast corner and had a large business. Maynard & Co. are the present firm in the same place. Mr. Burgess has also been a substantial merchant in this place. Within a few years and since the railroad has been opened through here, trade has increased.

The first hotel (the upper,) was built by Eri Richardson. About 1830 it belonged to Thomas Medbury, who built it anew. Afterwards it went again into the hands of the Richardsons and for many years was well-known as Richardson's tavern. It is now kept by H. Griffin.

The lower hotel, the "Eldorado House," was built and kept by George Saulsbury. He sold to Andrew Hull, who kept here for a few years. It has passed through several hands and is now owned by Stephen Reed.

Erieville has a good steam saw-mill which was built by Palmer Freeborn ; it is doing a large business. One of the best cheese-factories in the town is located here, owned and operated by Peter Duffy.

There are three churches in the village,—Baptist, Methodist and Universalist.

Nelson Flats is a post village in the northern part of the town. The Cherry Valley Turnpike passes through this place, and in its early days it was distinguished for its good hotels. Several merchants have pursued their calling in this place. There are two churches here. This section is distinguished for its noble farms, good and substantial farm buildings, and fine family mansions of the old style.

In the northeast part of the town are a large number of Welsh who have a church of their own.

Among the prominent and useful men of the early days, none were more active than Asabel Jackson and Jedediah Jackson. David Wellington stood high in the confidence of his towns people, who placed responsible trusts in his care. He was the first Justice of the Peace, and held this position for many years. Judge Lyon was prominent and influential from the first. The Knox's have held positions of influence from the beginning of their settlement here to the present time. In the south part of the town the Richardsons and Nortons, wielded considerable influence. Most of those mentioned have zealously cultivated and developed the agricultural resources of the town. To the number thus animated with a desire to promote the well being of society and the interests of their town, may be added the names of the Cases, Cards, Burtons, Wevers and Smiths.

We are wanting the necessary information to give more fully sketches of individuals who have thus largely interested themselves in the public welfare. We would, however, before dismissing the subject, add to the above list the name of Dr. Heffron, the pioneer physician. In his profession he was widely known and was remarkably successful. His success in the great epidemic of 1813, established him here permanently in the confidence of the people. He spent many years of a long life in this town, and on his death was greatly regretted. Dr. L. P. Greenwood of Erieville, long known as a man eminent in his profession, was once a student with Dr. Heffron.

We add the subjoined sketch of another of Nelson's prominent citizens.

ALFRED MEDBURY.

"Died, in Erieville, on the 9th day of August, Alfred Medbury, Esq., aged 66 years.

The subject of this notice was born in New Berlin, N. Y., in the year 1806. He moved into Madison Co., in the year 1818.

In the year 1835 he was elected Justice of the Peace in the town of Nelson, which office he held uninterruptedly, with the exception of a single year, until his death. He held the office of Associate Justice two terms, and was one of the present incumbents. In the year 1844 he was elected to the Assembly. During the Rebellion he served the term in the capacity of War Committeeman.

Personally he was a man of social nature, and remarkably unassuming. He adhered with firmness to his own opinions when established, and regarded the opinions of others with respect and courtesy. During the thirty-seven years he held the office of Justice of the Peace, his associations with, and business transactions for the people, were of such a character as to win for himself the highest respect and confidence. In all his judicial decisions it was the right that controlled him, rather than party or favoritism, and however dissatisfied any might be with the result of cases left for his adjudication, none ever ventured the assertion that he acted otherwise than conscientiously, leaving the results to care for themselves. In his legal transactions of all kinds, settlement of estates, transfer of real estate, writing of wills, agreements and the multitudinous documents of like character which he was called upon to prepare, it was his personal peculiarity, to make such explanations as would prevent one person, by any trickery or legal quibble, from obtaining advantage of another, without his knowledge. His apparent carelessness, and what some have called blundering style, has many times cleared away the mist, and exposed a legal trap set for the unsuspecting and ignorant. The value of such a public servant can hardly be estimated, and his loss will be felt not only by his family and friends, but by the entire community."

CHURCHES.

The Baptist Church of Ericville, was organized in 1810, at the house of Nicholas Brown. Meetings were held during the first summer in the school house near Wellington's Tavern. The meeting house was built in 1821, at a cost of \$2,000, an expensive house for that period. It is a fine building, representing old style architecture.

The Universalist Church of Ericville, was built in 1842, Benjamin Wadsworth, Geo. D. Richardson, Reuel Richardson, George Wells and Nathaniel Davis, building committee and proprietors. The society organized, consisted of about sixty members. The first minister was Rev. Charles Shipman.

The Methodist Episcopal Church of Erieville. The first class of this society, was formed by Rev. Benjamin Pad-dock, about 1830, in a school house, nearly two miles west of Erieville. Meetings were held by this society in school houses and dwellings several years. When the school house was built on Main street, meetings were held regularly there. About 1850, the society was reorganized, when the meeting house was built. Moses L. Kern was pastor in charge at that time. John Crawford was the first settled pastor. This society belongs to the Nelson Flats' charge.

There have been several different societies in town, which have now no existence. Among them may be named the old Presbyterian Church, which built the meeting house now belonging to the Welsh.

The old Baptist Church of Nelson also built a meeting house, which is located in the east part of the town, south of the turnpike. It is now used for meeting, of various denominations.

CHAPTER XIV.

SULLIVAN.

Boundaries.—Geography.—Ancient Home of the Oneidas.—Home assigned the Tuscaroras.—The Great Trail.—Traversing Armies—Vrooman's Adventure and Its Disastrous Results—The Nine Pioneer Families of Sullivan.—Destruction of Their Homes.—Relics of the Vrooman Expedition.—Lewis Dennie.—First Road Through.—State Road and Seneca Turnpike.—Various Land Tracts.—Early Settlers.—Sketches of Pioneer Experience.—Discovery of Gypsum Beds.—Canaseraga Village.—Its Progress.—Chittenango and Its Early Enterprises.—Discovery of Water Lime.—Building up of Manufactures.—Polytechny.—First Fourth of July Celebration in Chittenango.—Prominent Men.—Early Railroad Projects.—Chittenango Springs.—Bridgeport.—Incidents.—Northern Sullivan.—Biographical Sketches of Hon. John B. Yates and Others.—Churches.

Sullivan was formed from Cazenovia, February 22, 1803. In 1809, Lenox was formed from Sullivan. The town was named after General John Sullivan, who made this section famous by his march into the Iroquois country. It is the northwest town of the county, and is bounded north by the Oneida Lake, east by Lenox, south by Fenner, Cazenovia and Onondaga County, and west by Onondaga County.

The surface of this town is level over something more than its northern half; to the southward, hills rise successively, till they merge into the heights of Fenner, where the out look reveals all the great plain of woodland, broken with but few clearings, with the lake beyond. Directing the

vision to various points, the villages, the farms, the streams, the roads—in fact all the external features of the broad town are spread out to view. The soil of the level portions is strangely analogous to the prairie soil of the west. Even the climate of northern Sullivan, as well as the formation and general aspect of its surface, seems as unlike southern Madison County, as if hundreds instead of a score or two of miles lay between. Probably no town in the county has received, geographically, such decided changes as this. Could the departed shades of the ancient Oneida chiefs revisit their native homes, they would scarcely believe that here were their old time fisheries, their well stocked hunting grounds, their well trodden trails. The arts of the white man have changed everything. Two streams with their tributaries, traverse the town, and their courses were guides to the hunter and pioneer; in and through these were found the elements of change. The Chittenango, or “Chittening” as it used to be called—the name given one of these streams by the Indians, signifying, “waters divide and run north,”—holds good its ancient course, save here and there, where some enterprising firm or individual has straightened its tortuous way. It is a powerful stream, rushing musically down over and among its rocks, entering the town at Lot No. 20. O. R.* Not idle or listless, the Chittenango applies itself vigorously to the use of numerous mills and mechanical works, until, far along the level country, it becomes less impetuous, and leisurely winds to the westward, gathering volume from numerous tributaries, after which it becomes still more placid, and passing on, marks the western border line of this part of the county. Dense pine forests overshadowed it, and decayed trunks of fallen trees, only, bridged its waters in the early days. Now the broad sunlight gleams upon its rippling surface; green fields stretch away from its margin; numerous bridges span it here and there. The Erie

* Oneida Reservation.

Canal in its aqueduct bed, rests above and across it at one point; the Central railroad trestle bridge spans it at another, the heavy trains crossing, scarcely agitating the calm its waters have there found.

The Canaseraga, receiving the tributaries of numerous springs upon the northern slope of the watershed in Fenner, holds its early pathway over the falls at Perryville, as it did eighty years ago, but has changed from the then very good sized torrent, to a thin stream, during the summers of the last quarter century. Moving across the Canaseraga flats, it enters the "Great Swamp," and sluggishly courses its way onward. In the midst of the swamp, on Lot 123, it is joined by the united streams of the Canastota and Cowassalon, (called "Canastota," after the junction,) which adds volume and dignity to the black, sluggish, westward flowing Canaseraga, trailing through rank shrubbery, decaying forests, and among the morasses of the almost impenetrable swamp. From the peculiar shape and form, as taken together, of all these tributaries to the main stream, and then the graceful curving of the latter on to its mouth to complete the figure, the Indians gave it the appropriate name of "Canaseraga," signifying "Big Elkhorn," which the whole closely resembles. Until about forty years ago the Canaseraga kept a westward course till it reached the Chittenango, where the two united formed a stately river, to be poured into Oneida Lake.

The "Great Marsh" south of Oneida Lake, four or five miles wide, extended the whole breadth of Sullivan, and mostly of Lenox. The Canaseraga wasted its waters over thousands of acres of this swamp; and over the "Vlaie," or "Fly" as it is called; at certain seasons of the year the water stood four feet deep.* This Fly was the Canaseraga Lake of the old maps. Although this great morass lay higher than Oneida Lake, the intervening

* Mr. Austin P. Briggs, of Bridgeport, states that when a boy, 45 years ago, he found fine skating upon the Fly, the water being four feet deep under the ice.

ridge of about a mile in width prevented drainage, and many thousand acres were rendered worthless. There were those, however, who invested money in this unreclaimed land, and in the course of years a plan for their recovery was developed.

Col. Zebulon Douglass, with others, took the work in hand, and by appropriations from the State, an artificial channel for the Canaseraga was cut through to Oneida Lake. The declivity from the point where the Canaseraga was tapped, (Lot 118,) is sixteen feet to the mile, to Lakeport, where a handsome stream pours into the lake. The old channel of the Canaseraga wound its course around on the northern parts of Lots 18, 19 and 21, and southerly on Lots 22 and 114 (O. R). It was hoped that the new and deep channel would prove quite effectual in draining the marsh; and although the most sanguine expectations were not realized, yet a large amount of land has been reclaimed by the means, and the swamp exhibits a widely different appearance to that presented to the pioneers. The natural meadows or Vly,* comprising some 3000 acres in the midst of this swamp, became more dry, and although too wet for tillage, yet by annual cutting of the wild grass upon portions of it, the husbandman found that cultivated grasses took lodgement in the rich soil. Not a tree or stump defaces the monotonous level of this broad expanse; its tall, rank weeds and coarse grasses, wave like a sea in the wind, from out of which is heard the myriad voices of a world of insect life; nothing, it seems to the writer, can exceed the loneliness of this region, should one be compelled to contemplate it long alone. The "Cazenovia and Oneida Lake Stone Road," crosses the Vly, and the time will doubtless soon arrive, when the domicile of the husbandman will cheer the desolate plain.

When the project of building a road across the Vly, was

*"Vly," or "Fly" is the Dutch construction of the word, "Valley." [See Valentine's History of New York, p. 72.]

broached, many inhabitants opposed it, because the town's taxes would necessarily be increased. There was a merchant at Bridgeport, who was the leader and speaker against "the impracticable scheme," as he called it, "in which the appropriation would be thrown away,—sunk literally, in the worthless marsh." He denounced the project and its leaders on all possible occasions, and frequently declared in public that he "did not want to live longer than the time that should see the first wagon cross the Fly." Prominent men in Chittenango and vicinity—Robert Riddle, John I. Walrath, Edward Sims, David Riddle, Jarius French, Thomas French and others,—took hold of the work. In winter, when the Fly was passable, they explored it, and selected their route, and the following summer a party consisting of these men and their wives crossed it in a procession of wagons! It is not necessary to describe the many mishaps which the party encountered—the upsetting of vehicles, the sloughs they were obliged to bridge, the careful picking of the way, while the ladies walked or rode as the necessities of the case here and there demanded; suffice it to say that jests and jollity seasoned the adventure through all its perils, and that they crossed the Fly, with horses and wagons all safe, reached the Lake Road, and in due time arrived in Bridgeport, where, after a sumptuous hotel dinner, the embassy called on the said merchant and advised him to prepare the ceremonials for his own funeral, as the time he had so often named as the desirable one at which to close his earthly existence, had arrived! This joke upon the merchant was fully appreciated by the people. The adventure had much to do in gaining the appropriation asked of the town, which was two thousand five hundred dollars, to be paid in installments of five hundred dollars yearly. To this was added private subscriptions, amounting to three thousand dollars more. So the road was laid through, which gave access to the reclaimed land of the swamp. In 1848, it was improved by planking,

having become a part of the DeRuyter, Cazenovia and Oneida Lake Plank Road. Subsequently it was superseded by the present macadamized road.

There can be little doubt but that the Fly was once the bed of a lake, as the soil to the depth of several feet is muck, underlaid with marl, and abounding in shells in perfect form. Vertical stumps three feet below the surface, and smaller ones near the surface, indicate that two forests have existed there in the ages past, as since the earliest inhabitants no timber has been there, and the same verdure abounds now as then. The reclaimed lands of the Great Swamp, are fast being converted into productive farms, while steady encroachments are being made upon the wide waste, opening more and more of it to the sun-light; yet there is still a large tract lying useless. Prof. Guerdon Evans, State Surveyor in 1853, stated the amount of swamp lands in Sullivan and Lenox, to be more than fifteen thousand acres.

Farther into the remote centuries of the past than pen has traced, all this region was the home of the Iroquois; but we have record that an English traveler, Wentworth Greenhalgh, penetrated this country in 1677, when the Oneidas were a nation perhaps not two hundred years old, and Oneida Lake was called "Teshiroque," and this land was known only as so many leagues of travel between the Oneida and Onondaga Indian Villages. The century following, government agents came occasionally from New York and Albany to look after Indian interests, contract for peltry and brighten the chain of friendship, and who, in their journeys traversed the Great Trail through Sullivan and sped in light Indian canoes over Lake Oneida. From the date of Greenhalgh's travels, however, through the next half century, frequent emissaries of the French government, the Jesuits, and sometimes the Jesuit fathers themselves, made the denizens of Sullivan's forests, streams, plains, morasses and the lake, familiar with their presence.

During the disturbances between the French and English nations, wherein the Iroquois was the bone of contention, these tribes, exasperated by constant irritation, occasionally seized upon white agents and Indian spies and hurried them over the familiar trail from one village to the other, to be disposed of as their great Sachems in council should decree. On the occasion of their grand yearly conventions at the central Council Fire, Onondaga, the trail through Sullivan bore its share of travel, and Lake Oneida was alive with fleets bearing to that convention or council the dusky mass of delegates from the Oneidas, Mohawks, and the several remnants of eastern tribes who adhered to the skirts of the Confederacy.

The claims of the 200 refugee Tuscarora nation of South Carolina, were canvassed by the Oneida Chiefs during a wayside halt for rest on the spot where the unpretentious village of Canaseraga now is. These Chiefs, when before the august body of Sachems in solemn Congress at Onondaga, laid before it the case of those weak and impoverished brethren, with characteristic chivalry and magnanimity, extending with one hand brotherly welcome, and with the other pointing to their own fair domain said, "our door is open, let them enter; our fires burn brightly amid the Oneida hills (Stockbridge); there they may warm and rest themselves; nay more—our lands on the Canaseraga are smooth and fair; there they may build their own fire, raise their own corn; our streams are full of fish, our woods with bear and deer; we say to them abide with us—be our younger brothers;" to which the body of Sachems assented, repeating with one voice "be our younger brothers!" And so it transpired that in the year 1712, the Tuscarorans were formally adopted into the Confederacy. A part of them took up their abode at the home assigned them by the Oneidas on the Canaseraga Flats,* where they built their stockaded village, which in the time of Sir William John-

* Many of them, however, located at Stockbridge.

son, between 1750 and '70, was a village of no little importance, where Sir William often stopped on his way to the annual Indian Congress, and where once, in the year 1769, he found the Indians greatly afflicted at the death of a remarkable Chief of the Onondagas ; of this occurrence he says :—“I was obliged to perform all the ceremonies on that occasion.”

Because of the peaceful nature of the Oneidas and Tuscaroras, we have not the horrible and bloody record to produce for Madison County that marks the history of some other sections and localities where the aborigines had their home ; yet, as will be seen, our northern border, like central Oneida, had its sanguinary scenes, though chiefly from causes not local, from the date of the earliest records to the close of the revolution.

This town being contiguous to Oneida lake and bearing through its soil the Chittenango and Canaseraga—the former stream navigable six miles by batteaux, and both, a century ago, navigable some distance farther by the Indian canoe and light craft of the white man—has furnished more historical incidents connected with the revolutionary struggle than any other portion of the county. During all the wars with the Indians of New York and the war of the revolution, numerous fleets in movements of aggression or retreat, moved over Oneida Lake ; and all along the Great Trail the solitudes of northern Madison County have often resounded to the tread of disciplined white soldiery in battle array. The years 1779 and 1780, were memorable ones in the history of Central New York, and upon the soil of Sullivan was traced some of the records of those eventful years. It was the period when our country was bleeding and groaning under the repeated outrages and barbarities of the British and Indians, such as the massacres of Wyoming and Cherry Valley, when Gen. Sullivan was ordered into the country of the Six Nations to carry out the plan of retaliation which it had become necessary to adopt, in order to weaken the strength

and spirit of the savage enemy. Gen. James Clinton commanded the eastern division of this expedition, and while he prepared to descend the Susquehanna and join Gen. Sullivan in the Seneca country by the southern route, he detailed Col. Van Shaick, assisted by Col. Willett and Major Cochran for the one against Onondaga. On the 19th of April, 1779, Col. Van Shaick left Fort Stanwix (Rome,) with about 550 effective men ; they moved from Fort Stanwix to the Onondaga village in the short space of three days notwithstanding the bad, rainy weather, and encountering the swollen streams and morasses south of Oneida Lake. Col. Van Shaick was successful ; the Indians fled on his approach and their wigwam hamlets upon Onondaga Creek were speedily devastated. This part of the work of retaliation accomplished, he returned to Fort Stanwix without the loss of a single man. This expedition passed through the village of the Oneidas at Oneida Castle, and the village of Canaseraga. The Indians at these points, though as a rule friendly to the Americans, were yet at times wavering during the successes of the allied enemy. Col. Van Schaick's bold and energetic movements reassured them and gave them confidence in our armies ; and both tribes—the Oneidas and Tuscaroras*—immediately sent deputations to Fort Stanwix to renew their promises of faithfulness and to brighten the chain of friendship. On the 20th of September of the same year, Gen. Sullivan, while laying waste the Seneca country, dispatched Col. Gansevoort with one hundred men to Fort Stanwix ; they were chosen men, and were to proceed to the lower Mohawk Castle by the shortest route, destroy it, and capture if possible all the Indians there. The last clause of the order of Gen. Sullivan read thus :—"As your route will be through the Oneida country, you are to take particular care that your men do not offer the inhabitants the least insult ; and if by accident any

* At this time a large part of the Tuscaroras resided at their village in Stock bridge, known then as "Tuscarora."

damage should be done, you are to make reparation, for which I shall stand accountable. From your zeal, activity and prudence, I trust every precaution will be taken to execute these orders to the advantage and honor of the United States." Col. Gansevoort gives the following account of the manner in which he executed his mission, which is extracted from his report :—"Agreeable to my orders, I proceeded by the shortest route to the lower Mohawk Castle, passing through the Tuscarora and Oneida Castles, where every mark of hospitality and friendship was shown the party. I had the pleasure to find that not the least damage nor insult was offered any of the inhabitants."

This "shortest route" from the country of the Senecas and Onondagas to Fort Stanwix, was by way of the trail before mentioned, passing through south of Oneida Lake. It was already a thoroughfare when the first white inhabitants came to this town. Its course was direct from Oneida Castle to Chittenango, keeping south of the highland above the plaster bed of Mr. Patrick, between Canaseraga and Chittenango, coming down the hill obliquely near where the excavation for the Chittenango railroad of 1836 was made, and crossed the creek on the body of a large sycamore tree, which was lying across the stream as late as 1804, a little above the turnpike bridge; then passed upon the high land above and south of the ravine through which the present road passes, to Col. Sage's, once the "Moyer," and now known as the "Osgood farm." At this point, was seen many years ago, the remains of a stockade inclosure and here was also a large Indian Orchard. From the last named point it passed on and out of the county at the noted "deep spring," the "eastern door" of the Onondagas. The route of the trail was followed, on the construction of the old "State Road," the latter subsequently becoming the "Seneca Turpike."

In the summer of 1780, the year following Gen. Sullivan's campaign, the Indians under Brant, fired up to the

pitch of madness by the merited devastation of their country, determined upon a campaign which should at least offset the injury done themselves, if it did not result in exterminating the inhabitants of Tryon County. For this purpose a force of Tories and Indians was collected which invaded the Mohawk country, carrying devastation through that beautiful valley, and destroying, in July, the village of Canajoharie. The terrible scenes of Cherry Valley and Wyoming were to be re-enacted if possible. In the month of October, Sir John Johnson and Brant, collected in great secrecy, at LaChien, an island of the St. Lawrence, a motley band of about eight hundred men, mainly Canadians and Indians, which force, with batteaux well filled with stores and ammunition, passed up the St. Lawrence, through Lake Ontario, quickly ascended the Oswego river, thence forward on the Oneida branch, entered and crossed Oneida Lake, and soon reached its southern shore. They then passed about six miles up Chittenango Creek and landed upon its eastern bank, in the town of Sullivan. There was a palisade inclosure here, which had been constructed at some former period by the French; this they immediately put in repair. This is, perhaps, a mile south of the junction of the Black Creek, (the former Canaseraga,) with the Chittenango, at a bend in the latter, and a few rods east of its bank, on a sand hill, where the precise location of the palisades is marked at this day. The farm house and barn upon Lot No. 51 occupy the ground of the inclosure.

The heaviest boats were moored at the junction, while the lighter ones were near the palisades. A sufficient guard was left to protect the boats and stores, and to hold them in readiness for removal at any moment. The body then marched to the Schoharie country to join the tories in that region.

The forces now collected under Johnson, Butler and Brant, burned Schoharie the 17th of October, and on the 18th, burned Caghnewaga. From there they marched to

Canada Creek at Klocksfield, where they halted for the night, after having a slight engagement with Gen. Van Rensselaer's forces. Early in the morning, Van Rensselaer discovered that the enemy had fled during the night, intending to reach their boats at the Chittenango by the shortest route. Gen. Van Rensselaer pursued as far as Herkimer, and from here forwarded an express to Fort Stanwix, informing the commandant there where the enemy's boats were concealed, and ordering Capt. Walter Vrooman, with a strong detachment, to hasten forward to Chittenango Creek, and destroy them and the stores. The latter officer with a force of fifty men hastened with all possible speed to that point, took the guard left there prisoners, destroyed the stores and sunk all the boats but two, in which he intended to return with his party and prisoners. By some means Sir. John Johnson had been notified of this movement, and sent a detachment of Butler's rangers with a party of Indians to intercept Vrooman, who was by them surprised and captured with all his men, while they were at dinner preparatory to their embarkation; they were made prisoners without the opportunity of firing a single gun! The Canadians and Indians were greatly exasperated on finding their boats sunk, their stores rifled and destroyed, and two pieces of cannon buried under the waters of the creek; they however succeeded in raising some of the boats to assist their escape. While the regular troops of the force were hastening their arrangements for departure, the savages gave vent to their ferocious revenge by torturing the prisoners. Three men were massacred; their blood moistened the earth where now stands the yeoman's home of peace. A large pine tree standing upon the brow of "Sand Hill" marked the spot of this barbarity, upon which the savages engraved the insignia of the tribe who committed the deed—the rude form of a turtle—and which, as a monument, stood for half a century afterwards. A fourth prisoner was taken across the river into Onondaga, where he was bar-

barously tortured for their fiendish amusement ; he was bound at the knees and ankles, and compelled in that condition to run the gauntlet of two parallel rows of Indians, all armed with clubs, whips and other weapons, each eager to get a blow at their victim. He was promised, that should he succeed in getting through the line without serious injury, his life would be spared. Impelled by the powerful instinct of self-preservation, and endowed with great muscular force, the prisoner made nine extraordinary leaps along the line, while all withheld their upraised weapons in amazement. At the tenth leap he was struck down, beaten with clubs, then tied to a large pine tree and roasted alive ! This tree, also having the mark of the "Turtle Tribe," carved on it, was standing until a few years since, and was known as the "Turtle Tree." The miraculous efforts of the prisoner created much wonder among the Indians ; the impress of his feet in the earth at each leap, was marked and preserved ; and every year, on the anniversary of this Indian summer day of blood and barbarity, that tribe made a sort of pilgrimage to the spot to examine the tree and renew the carving, and to impress anew the foot-marks in the sand. At such times dances were held about the tree, the frightful memories of the event were rehearsed in all their minuteness, the horrible scene re-enacted in tragic farce ! The fleetest and most muscular Indians, in attempts to perform those leaps, *unbound*, could scarcely equal them. As late as 1815, these visits were annually made, being distinguished to the last with such wild pow-wows and fiendish exultations as seemed sufficient to summon to the scene the spirits of the foully murdered, whose blood and ashes mingled with the soil upon which they held carnival ! Captain Vrooman, who was a fine specimen of the Mohawk Dutch, was made to carry a large pack on his shoulders, placed there by the Indian who claimed him as his prisoner. This pack was a striped "linsey woolsey" petticoat, stolen from some good "vrow" in "Stone Arabia," and was filled with plunder. Its

weight was taxing his strength to the utmost, when he was recognized by Col. Johnson, who enquired why he carried it? Capt. Vrooman informed him, when Johnson cut its fastenings with his sword and let it fall to the ground. In a short time the Indian keeper observed it and in great anger replaced the burden, threatening death if he refused to bear it. They had proceeded but a short distance when Sir John again observed the Captain toiling under his load, when he again immediately severed it from him and placed a guard around him to prevent further insult or injury from his captor. In a few minutes the latter re-appeared with uplifted tomahawk, threatening vengeance; but meeting a guard of bristling bayonets he sullenly fell in the rear, being obliged to shoulder his pack himself. Shortly afterwards, while crossing a stream upon a log, this Indian with his pack fell into the water and would have drowned but for the assistance of his comrades. He, however, held a grudge against Capt. Vrooman and watched all the way to Canada for a favorable opportunity to execute his threat. On arriving at Montreal, Vrooman was incarcerated in prison where he remained two years. Of his command, who were also imprisoned, a portion survived their long years of captivity and returned, first, to their homes on the Mohawk; but they remembered the rich and beautiful country south of Oneida Lake and to that inviting section they, with their families, soon directed their steps.

In March, 1790, nine families whose heads were of the Vrooman party, came to the flats of Canaseraga and erected their homes. Their names are given as follows:—Captain (afterwards General,) Jacob Seber, Garrett and George Van Slyke, John Polsley, John Freemeyer, James and Joseph Picard, Jacob, David, and Hon Yost Schuyler. Selecting farms adjoining each other, they opened clearings and planted and sowed crops. A most fruitful harvest rewarded their labors and they were becoming delighted with and attached to their new homes; but, unfortunately, they had located

upon the rightful possessions of the Oneida Indians, who naturally looked upon them with a jealous eye. At this time the opening of the Genesee country to immigration drew numbers of white explorers and settlers thitherward, who followed the long trodden Indian trail through this portion of the Oneida Reservation, and too many of them, remembering Indian atrocities, forgot or disregarded the peaceful demeanor of the Oneidas and were guilty of many depredations, which irritated the natives far and near. Consequently, the little company at Canaseraga and their doings were watched with suspicion. Day by day the ill will of the Indians increased, when, the grievances of the Oneidas becoming unbearable, they laid a statement of their case before their long-time friend and counselor, the Rev. Samuel Kirkland, Indian Missionary, whose influence prevented violence. By his advice they submitted their case to the Governor of the State, who ordered the settlers to remove. This the latter neglected to do ; and in 1791, the complaint being repeated, Col. Colbraith, the Sheriff of Montgomery County, (of which this county was then a part,) was sent with an armed party of sixty men to dislodge them. The steadfast, inflexible Dutch, who had endured the hardships of the revolution, were unmoved by entreaties and unawed by commands or threats, and refused to submit and remove. Col. Colbraith then ordered all the movable effects to be taken from their dwellings and placed at a safe distance from the scene, and then burned their houses and cabins to the ground. Says an eloquent writer* speaking of this scene :—"The dream of a permanent home vanished, the hardy pioneers, homeless and houseless, were yet indomitable. Sullenly they watched the smoke driving away from their tottering roofs ; the Indians gathered around in quiet groups with hearts more full of sorrow for the white man, than joy for justice secured them by righteous laws. They proved that the savage breast enshrined virtues and princi-

* Guerdon Evans, author of map of Madison County, 1853.

ples not inferior to their white brothers. Their triumph was complete and tempered by acts worthy of record. They led the discomfited settlers to the grounds near which the pleasant village of Chittenango is rising into importance, and granted to them under proper arrangements abundant space for settlements. Cabins were soon erected—hunting and fishing supplied their early wants until the earth could yield its abundant stores.”

We extract further from the same writer:—“The present Judge Seber, (1851) was then ten years old, when his father’s house was destroyed ; this family with a few others removed afterwards to Clockville, in the town of Lenox. Judge Seber relates an incident connected with the early residence of his father’s family in Madison County, confirming portions of this narrative.* He states that while a bare-footed boy, passing through the woods with his father, he stepped upon some sharp substance, attracting their attention, which upon examination proved to be a bayonet attached to a musket, covered by rubbish. Continuing their search, a stack of muskets which had fallen to the ground was discovered. These relics roused up the recollection of Vrooman’s adventure, which the old man related to his son, seated on a log, with the fragments of that expedition then lying at their feet. Alluding to the sinking of the boats, he remarked, ‘they were sunk in the creek near this place, let us look for them.’ Then rambling along the shore of the creek, they found one boat near the bank, sunk, apparently filled with sand.”

There was a rumor long prevalent in this section, that in the hurry and confusion of escape Sir John Johnson lost his military chest containing a large amount of specie, said to have fallen into the Canaseraga creek in an attempt to cross that stream. Be this as it may, we have the statement of Robert Carter, one of the old settlers, that at one time since he resided here, a party of Canadians came to

* Much of the account of Vrooman’s adventure is drawn from Evan’s sketch.

this place ostensibly to raise the boats; they kept their operations while engaged, as secret as possible, and were silent as to the *object* of raising them, they being then worthless. When they abandoned their project, they communicated to Mr. Carter the fact that the object of their search was to obtain the money chest of Sir John Johnson, but they had failed to discover it. Seekers after the lost treasure have appeared at this place quite recently; a large curb could be seen a few years ago at the Canaseraga outlet which had been sunk upon the supposed lucky spot, which was used in one of these vain researches. John Adams, one of the earliest surveyors on the southern border of Oneida Lake, and the late Judge John Knowles, both of whom settled here in 1805, noticed the pickets erected at the landing place, and found near there portions of muskets, knives, hatchets and bullets; fragments of the boats have long rested among the driftwood on the shores; all of which we mention as interesting relics of the scenes of violence which preceded the planting of civilization in Sullivan.

Many Oneidas as well as Tuscaroras lived at Canaseraga, and as it was on the Oneida Reservation travelers called this also "Oneida Village." When the first white settlers came to Sullivan, there were many Indian houses here, and ten or more on the hill west of the creek, where Hiram Brown now lives—Lot No. 2. There is something, even to this day, about the hills in this vicinity which looks particularly romantic; as if the spirit of untamed nature still revelled in her own—especially when autumnal dyes have flung their tints over tree, bush and fern, does it remind one that it was once a favorite abiding place of the Indian. All around the village were their cultivated patches of ground of two or three acres each, fenced and unfenced; their cattle roamed at will through the forest, and kindly enough, on his advent among them, did they grant the white man's herds the same privilege.

The most prominent Indian families at this point, at the

time of its settlement, were the Dennies and Doxtators, who owned vast tracts of land in various sections. Lewis Dennie, (or Denny, also elsewhere mentioned) the head man, a patriarch among them, was of French parentage, born upon the Illinois about 1740, and when eighteen years old came up in the French war with a French officer to fight the Five Nations, and was taken prisoner by the Mohawks, among whom he married. He adopted the Indian customs and became a power among them. By those who remember him, Dennie is said to have been a small man, not over 5 feet 8 inches in height, with very light blue eyes, but with a voice of great depth and power.

The Dennys of St. Louis, Mo., are the same family to which Lewis Dennie belonged. The manner in which the name is spelled has become changed by one family or the other. Lewis Dennie had four sons and one daughter, John, Jonathan, Martinus, Lewis and Polly. John Dennie kept the first tavern of Canaseraga, and built the first frame house there in 1800. His daughter Sally became the wife of a very fair and handsome Dutchman, by the name of John Garlock; she was a good woman and very wealthy in her own right. One of John Dennie's sons was sent to New Hartford to School, but it is said there was too much *native* in him to confine his mind to books. John Dennie lost his life in 1807 or '08 by wrestling with a Dutchman named Hartman Picard; it took place at Canaseraga during "general training," an occasion in that day, when wrestlers congregated to try their strength, and both these men were famous for their prowess in that direction. Lewis Dennie's sons were large, finely built, good looking men, inheriting a good degree of the physical make-up of their mother, who was a large, noble looking woman. She was esteemed a very good woman by her white neighbors. Martinus Dennie is well remembered for his jest upon his race;—"Me no Indian, only French and squaw!"—which he used to repeat frequently. Polly Dennie, the only

daughter of Lewis, was a fine looking girl, quite fair, possessing amiable qualities of disposition. She married Angel DeFerriere, a Frenchman, who came to this country during the French Revolution, and went first to Cazenovia with Mr. Lincklaen. He was very wealthy, and Mr. Dennie was very proud of him, it was said, as a son-in-law.

The first emigrants came by way of the Indian trail, but the same year, 1790, in June, James Wadsworth came through on his way to the Genesee country, and cut a track through wide enough for a wagon; and by laying causeways and bridging streams, made a passable wagon road. The State soon made appropriations for this route, by which the road was widened and improved, and was then called the "State Road," over which emigrant travel steadily increased. In a few years the State Road passed into the hands of the "Seneca Turnpike Company," and still greater appropriations for its improvement were made. The road then passed over the high hill called "Canaseraga Hill," southwesterly from Chittenango; the company improved the route by changing it, avoiding many of the steep and rough passes on the old road. The new route took a more northerly course, diverging from Chittenango, the course it follows at the present day. After this company took it in hand, it became the famous "Seneca Turnpike," over which a flood of travel poured for many years. It was indeed the chief of turnpikes, unrivaled, it was said, by any in the Empire State.

The State purchased the Oneida Reservation, piece by piece; hence different tracts were surveyed by different persons and at various dates, so that great irregularity is seen on maps in regard to the numbers of lots. The seeker for facts among the map records, would become puzzled in the location of lots, were it not that the particular reservation or purchase is stated in initials with every lot mentioned, thus:—Lot No. 24 of G & S. T., (Gospel and

School Tract,) which can be distinguished on reference to a map from Lot No. 24, 2 M. S., (Two Mile Strip.) The Oneida Reservation, (designated on records as O. R.,) originally embraced the whole of this town, and was named in conveyances many years after its cession to the State, as the "northwest part of the Oneida Reservation." From the year 1797, to the date of its purchase by the State, the south boundary of the town was the south line of the Reservation. The "Two Mile Strip" was purchased of the Oneidas from this Reservation. It contains twenty-four lots, in four tiers, two tiers lying in the west part of Lenox, and two tiers in the east part of Sullivan; its south border is a part of the south line of both towns. To the west of Two Mile Strip was a tract of six lots, commonly designated as "West of 2 Mile Strip." At a very early date, part of this tract was conveyed to the following persons:—"Lot No. 1 to John Van Epps Wemple; Lot No. 3 to Conrath Klock; Lot No. 4 to John Klock; Lot No. 5 to Charles Kern; Lot No. 6 to Arnold Ballou." North side of Two Mile Strip was a tract of eight lots. In a conveyance registered in the Chenango County Clerk's office, date of May 18th, 1803, John Wollaber is named as the purchaser of Lot No. 1; also at the same date, John Klock of Lot No. 4. Each of the lots were 250 acres. Other purchasers of this tract were John Schuyler, Lot No 2; Sylvanus Seeber, Lot No. 6; Michael Day, Lot No. 7; Joseph Alcott, Jr., Lot No. 8. The "Bell Tract," lying each side of the Central railroad, extending from the Canaseraga to the Chittenango Creek, containing fourteen lots, was purchased by an Englishman named Bell. Citizens of Sullivan, desiring to purchase this land, sent Dr. Beebe to England for that purpose, who bought the whole tract, and it became the farms of different individuals. North of the Bell tract lay the "40 Rod Strip," purchased of the State by Dr. Jonas Fay. Old maps point out several other tracts, one of them known as the "Varrick Location," purchased of the State by

Richard Varrick,* of New York city, all of which are designated on Evan's map of 1853, by the letters A B C &c.

But a few years after the pioneers proper had come in, the central part of Sullivan, which the State road had opened, was settled by the families of John G. Moyer, John Walrath, Capt. Timothy Brown, Solomon, David and Joseph Beebe, Peter Ehle, Timothy Freeman, David Burton, Wm. Miles, John Lower John Keller, Peter Dygart, Ovid Weldon, Nicholas Picard, Philip Dayharsh, John Matthews, Zebulon Douglass, and Martin Vrooman, of the family of Capt. Vrooman.

The first birth in town was Peggy Schuyler; the first death, a child of David Freemayer. John G. Moyer built the first saw mill and grist mill about a half mile south of Chittenango village, near the old distillery. Jacob Schuyler kept the first tavern after John Dennie.

Incidents connected with the above named families and of their pioneer life have come to our knowledge, which well illustrate the state of the country and some of the experiences of the inhabitants at that day :—

Zebulon Douglass came from Columbia County in March, 1796. On his way he stopped at Utica at the house of Clark & Fellows, who were keeping store in a little hut. The Seneca Turnpike had not been worked all the way as yet, though the line had been laid to Oneida Castle. West of the Castle the State Road was exceedingly poor and in that month so bad as to be nearly impassable. Douglass had been advised to take up land, soon to be in market, which lay a mile and a half east of Dennie's; but being discouraged on account of bad roads he retraced his steps to Westmoreland, stopping there at a friend's for the summer. A few months later he decided to again look at the lands of Sullivan. Going over the footpath of the Oneidas he found the country much dryer than in March, and decided to lo-

*Richard Varrick was mayor of New York in 1789.—Probably the same.

cate. Obtaining board at John Dennie's, he erected a house on land east of Canaseraga, and leaving it for a friend to finish, returned east for his family, returning with them in 1797. On reaching their abode they found a floorless and chimneyless tenement, Mr. Douglass' friend having neglected to finish the dwelling as agreed on ; however, Mr. Douglass soon made it habitable, and in the clearing he made around it got in some early spring crops. His daughter, Appalona, was born here in 1799, and was the first white child born in this district. In the fall of '99 he opened tavern keeping here. He added to his farm also from time to time until it embraced 365 acres of valuable land. He kept the first post office at "Oak Hill." He was also chosen Captain of Militia and passed through several grades to Colonel of the regiment, by which title of distinction he was afterwards known. The Colonel was an energetic, ambitious man and devoted himself largely to the improvements of the country.

John Owen French, from Williamsburg, near Northampton, Mass.* settled between Canaseraga and Chittenango in 1805.

Jacob Patrick settled in the immediate vicinity before 1800. He discovered the first plaster bed—between Canaseraga and Chittenango—in digging a well, which led to the finding of others. This one, it is said, was worked as early as 1810 ; to bring it into more extensive notice the discovery was advertised, the advertisement being endorsed by the names of Benjamin Drake, Robert Stewart, Gilbert Caswell and John Lewis, vouching for the truth of the statements made. This advertisement is found in the "Cazenovia Pilot," date of August 22d, 1810.

Among the early settled families of Chittenango was that of John H. Walrath, who came in the year 1808, from Rome, Oneida Co., his native place being Mindon, Montgomery Co. Himself and son, Henry I., had contracted to

* See close of this chapter.

construct a section on the Seneca Turnpike in this district, which was the direct inducement bringing him here. In the autumn of this year he brought his family and was domiciled for the winter in a small house located where the parsonage of the Reformed Church now stands, on the hill road leading to Canaseraga; there is a conspicuous landmark to designate this spot.* Mr. Walrath only occupied this house during the winter; in the spring he moved to a farm of 100 acres that he had purchased across the creek, which is still known as the "Walrath farm," and is owned by his grandson, Abram Walrath. It was mostly forest, but he immediately opened clearings and began improvements. He had a large family when he came, with whose combined energies the farm developed and flourished, and abundantly rewarded their labors. Mr. Walrath died in 1814, when only 48 years of age. His widow with characteristic energy went on with her life work, reared her family to industry and usefulness, and with the help of her boys, paid for the farm and established a home of competence. Five sons and two daughters grew to man and womanhood, most of whom and many of their descendants became citizens of Sullivan. The names of these sons and daughters were:—Henry I., John I., Abram, Daniel, Fred-eric, Mary and Elizabeth. John H., the father, was born October 12th, 1766; Magdalena, the mother, October 9th, 1764. They were married February 11th, 1787.† The mother survived till April 9th, 1853, dying at the ripe age of 88 years. When Mr. Walrath came, there were but three or four houses where the village of Chittenango stands. The land through the north part was mostly a quagmire;

* In front of the parsonage grows a pine and oak *rain tree*, apparently from the same root so interlaced are the roots of the two. Their bodies are joined at the base as one, but the oak, growing straight, asserts its individuality and has compelled the pine to bend to its own unyielding nature. In accommodating its fibres to the other, the pine winds diagonally partially around it and then shoots upwards like its twin mate, their branches interlocking, while the crown of the pine stands well above the other. The two, so intermingled, present a peculiar and interesting appearance.

† See appendix Note q.

the streets here have been filled up in some places three feet, in others as much as six. The "Park" and the land about it, when the "Bethel" was built, was a mud pond; and the school house, situated in the midst of it, is well remembered by the oldest inhabitants (who were school children then,) as standing upon stilts, having a long plank leading from the dry ground up to the elevated door, and as having a most uninviting play ground.

Canaseraga was the first village of the town, and yet it had but few white families before 1805. Capt. Timothy Brown before mentioned, settled there that year. He was from Williamsburg, Mass. Hiram Brown, who lives on Lot No. 2. is the only one of his family left here. Isaac Holiburt had been a merchant in Canaseraga but had failed. Besides the tavern of John Dennie, there was one kept by a Mr. Drake, in 1805. On account of the turnpike, taverns abounded. The first frame house, as before related, was built by Dennie; the next was built on the front of a log house by Solomon Beebe. This log house had been occupied by Cornelius Doxtator, an Indian, in which he had also kept tavern. David Burton came in 1806, and built the next frame house. The next store after Holiburt was kept in this house by Samuel Chapman; it is still standing (1869,) owned and occupied by Mrs. Sarah F. Frederick. John Klock built a house, also for a tavern, which is yet standing and now owned by Thomas French, Esq., son of John Owen French. This village in 1810, was the central point for all the country west of the circle of Quality Hill; town meetings, general trainings, and other public meetings were held here. Settlements pushed on into the wilderness in various directions; at a point on the present line of the Erie Canal, a number of Massachusetts people formed a settlement and called it "New Boston."

In 1810 the census gave Sullivan 318 heads of families, with a population of 1794 inhabitants. This census report adds:—"The Chittenango Hill, known to travelers as the

"Canaseraga Hill," over which the Seneca Turnpike passes, is near a mile on that road, from the base to its summit, and is of considerable magnitude. The creeks, Canaseraga and Chittenango, furnish good mill seats in abundance; there are three grain mills, six saw mills, and some carding machines now erected, besides several other buildings. There are three school houses and a meeting house now building." Canaseraga had 35 to 40 houses and two stores, while New Boston was stated to be a "handsome, compact settlement, two miles north of the turnpike."

In 1823, Canaseraga was incorporated as "Sullivan Village;" but Chittenango had begun a substantial growth and Sullivan Village remained stationary. The N. Y. S. Gazetteer of 1840 states that "there is no attention paid to the act of incorporation now." It contains about one hundred and fifty inhabitants, twenty-five dwelling houses, one free church, one tavern, one store, one grist mill. This place again took on its name of Canaseraga.

CHITTENANGO.

This village had many natural advantages in its favor; a beautiful location, rich soil and an unequaled water power; besides it was the point where the Cazenovia road intersected the Seneca turnpike. The village commenced about 1812, when Judge Sanger and Judge Youngs, of Whites-town built the saw mill and grist mill, the latter being on the spot where stands the mill of Ransford Button.

In 1815, Robert and David Riddle built the tannery, which materially added to the prosperity of the place. In 1814 or '15, Elisha Carey built a large and fine hotel, which afterwards became the Polytechny building. Not far from 1815, came Dr. Samuel Kennedy, James Kennedy, Dr. Samuel Fuller, Thomas Livingston, John B. Yates and others, all of whom were enterprising men, and added the stimulus of wealth to the rising village. John B. Yates was especially conspicuous, being a man of great wealth and largeness of heart; he became in a decided sense the

patron of the village of Chittenango. He built a plaster mill about 1818, from which he sent out large quantities of plaster; subsequently he manufactured water lime on a large scale.

The Erie Canal became emphatically the means of prosperity to Sullivan, as it opened to the great markets the wonderful resources of this region. The discovery of water lime, the first in the State, was brought about accidentally in the efforts of contractors on the Canal to furnish lime in sufficiently large quantities for the masonry work required in its construction. It was the purpose of contractors to make use of common quick lime on account of the great expense of hydraulic cement. Mason Harris and Thomas Livingstone, of Sullivan, entered into a contract to furnish a quantity for the middle section, and opened quarries on the land of T. Clark, Esq. It was found the lime thus obtained lacked the usual characteristics of caustic lime. Canvass White and Judge Wright, two engineers taking an interest in the matter, examined it. Dr. Barton, a scientific gentleman of Herkimer, was called to experiment and if possible ascertain what it was. He broke a quantity in the trip-hammer shop of J. B. Yates, of Chittenango, burned some, pulverized it in a mortar, and after mixing it with sand rolled a ball and placed it in a bucket of water for the night. In the morning it had "set" and was solid enough to be rolled across the floor. It was pronounced to be equal to the best Roman cement. Mr. White obtained a patent for making this cement, but his rights were evaded for many years; builders in their ignorance permitted prejudice to warp their judgments; and though used on the canal structures, it made its way to public favor very slowly. Great exertions were made to invalidate Mr. White's patent, which was eventually (in 1825) compromised by legislative action of the State, paying to him \$10,000 for his right and throwing it open to the people.

In 1824, Mr. Yates built the woolen factory, a stone struc-

ture, which was merged into the "Broadhead Factory;" this, (afterwards greatly improved,) was burned in 1865, causing a loss of \$60,000. In 1866, James Broadhead had rebuilt the factory (again of stone,) on a highly improved plan, and put in cotton machinery. He sold the property in 1867 to "Hintermister Brothers."

While manufactures, mechanics, and mercantile pursuits flourished under the influence of the growing wealth, there were men and means at hand to elevate the standard of education and religion. With this high purpose in view Mr. Yates, in 1824, or '25, purchased the inn of Elisha Carey and established therein the Polytechny, an institute of learning, under the presidency of Dr. Andrew J. Yates. This school was famed far and near for its generous plan and excellent management.

Before the last named date, the school house in Chittenango had been conveniently arranged for holding religious services, and all societies used it; hence its name, "The Bethel." Perhaps the oldest religious society was the Presbyterian, of whom in 1816, there were about twenty members. These obtained preaching irregularly from a minister by the name of Johnson. The Reformed Dutch Church, however, was originated soon after, and immediately became prominent. The Presbyterians joined them and built a church about 1828; the latter however, increased, and in 1833, they formed a separate body and built their own house of worship.

The first Fourth of July celebration in this village took place in 1828, which, as we now read it from the worn pages of the "Madison Observer and Recorder" of that day, is invested with a charm which only time can give. We copy:

"The fifty-second anniversary of our national independence, was this day for the first time celebrated in the village of Chittenango. A large number of the neighboring inhabitants, together with the villagers, assembled upon the occasion, to pay due respect to the day which gave us birth as a nation, and to express our gratitude for the happiness and prosperity which we enjoy under our republican institutions.

The day was ushered in as is usual on such occasions. At 10 o'clock in the morning the line of procession was formed in front of the Polytechny, under the direction of Col. Sage, Marshal, and Adj't Dunham, Assistant Marshal. The procession then moved through the village to the green in front of the church, where a spacious arbor had been prepared by the committee of arrangements for the exercises of the day. After an appropriate and impressive prayer by Rev. Mr. Sherman, and martial music by the Cazenovia band, the Declaration of Independence was read by Daniel B. Cady, Esq., and an oration, written in elegant and classic style, happily portraying the situation of our country, was delivered by Andrew J. Yates, Esq., of the Polytechny ; after which, a set piece of sacred music was sung by a number of the students of the Polytechny, and a benediction pronounced by Rev. Dr. Yates. The procession then returned to the village, and at 2 P. M. about two hundred sat down to a dinner prepared by Col. George Ehle, in a style befitting the occasion. His table was filled with the choicest productions of the country; and his dinner was served up in a manner satisfactory to his guests. After the removal of the cloth, a set of patriotic toasts were drank, accompanied with music and firing of guns. At 5 o'clock P. M. the company dispersed, and thus closed the first celebration of our National Independence in the village of Chittenango, impressing upon the minds of all the virtue of republican institutions and the inestimable value of liberty."

At this period, prominent among Sullivan's citizens were Judge John B. Yates, Rev. Andrew J. Yates, Dr. Samuel Fuller, William K. Fuller, A. T. Dunham, Judge Sylvester Beecher, Dr. Samuel Kennedy, James Kennedy, Thomas Livingston, George Ehle, Henry H. Cobb, Robert Riddle, Daniel B. Cady, Jarius, Thomas and Samuel French, Peter Collier, Abram Walrath, John Adams, Zebulon Douglass, Henry Anguish, Judge Knowles. The influence of these men was felt in various directions. Some of them were legal and political gentlemen, who exerted their influence in correcting many abuses which had crept into the administration of law in the country. Sunday mails were protested against and finally abolished ; and imprisonment for debt so long continued after the law was abolished, was inquired into, and the wrong stayed. No men labored more earnestly to correct the last named evil than some of the prominent men of Sullivan.

In 1832, the first newspaper of the town, the "Chittenango Herald," was established by Isaac Lyon, who continued it many years.

During the intervening years, from 1827 to 1836, the first projects were up for railroads in this county. At the time of the agitation for the Chenango Canal, the question of a railroad from the north line of the County to the Chenango was discussed. Its route was to follow the Chenango valley, so as to obviate the necessity of a canal, and its western or northern terminus was to be at Chittenango. This proposed road was considerably advertised*; and the exports of Sullivan from the gypsum beds, and the hydraulic and limestone quarries, besides the convenient point from which to transfer salt from Syracuse and Salina, were made items of no inconsiderable importance in favor of the road. The canal, however, was pushed through, and the project dissolved. But still a road was felt to be needed through from the Erie canal to the southern towns, and prominent men of Chittenango, Cazenovia and DeRuyter, entered upon the preliminaries of such a work with earnestness. The names of John B. Yates, Perry G. Childs, Robert Riddle, J. D. Ledyard, John Knowles, George K. Fuller, Benjamin Enos, and others, appear foremost in the enterprise. Railroad meetings were held along the proposed route, which it was desired should extend from Chittenango to DeRuyter, and further as soon as practicable. A company was formed, subscription books opened, and \$70,000 was subscribed. Judge Yates agreed to build the first mile from his own private means. The preliminary surveys were made and the work of grading commenced at Chittenango in 1836, when Judge Yates was taken ill and died. The work ceased, and the road was ultimately abandoned. Had Judge Yates lived, quite probably this road would have been a success, and the present C. & C. railroad might not have been. In 1839, the Syracuse & Utica railroad

* Madison Observer and Recorder, March 29, 1828.

was opened, and thus a new source of prosperity was given the town. The increased activity in trade was marked.

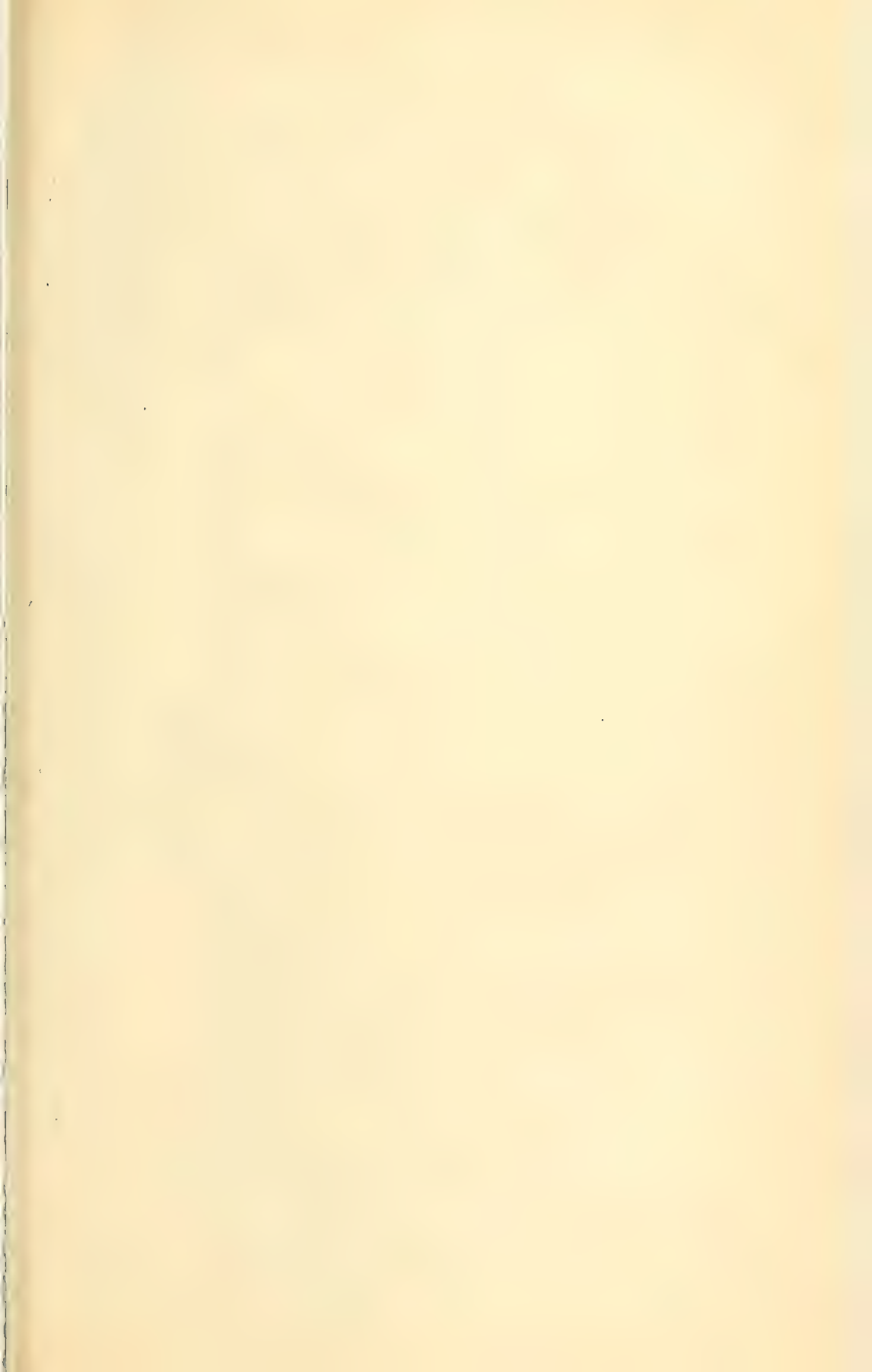
In 1825 the population of Sullivan was 3,130; in 1830, 4,048; in 1840, 4,390. Chittenango village contained in the latter year, 1,000 inhabitants, one hundred and eighty dwellings, three churches, a large woolen factory, two large water lime factories, one flouring mill, three taverns, ten stores. The Gazetteer thus gives its location, etc.:—"It is situated one mile south of the Erie Canal, with which it is connected by a side cut.* The Syracuse & Utica railroad has a depot near the village. The Chittenango Sulphur Springs, one mile south of the village, is a place of great attraction. The Polytechnic Institute is situated in this village."

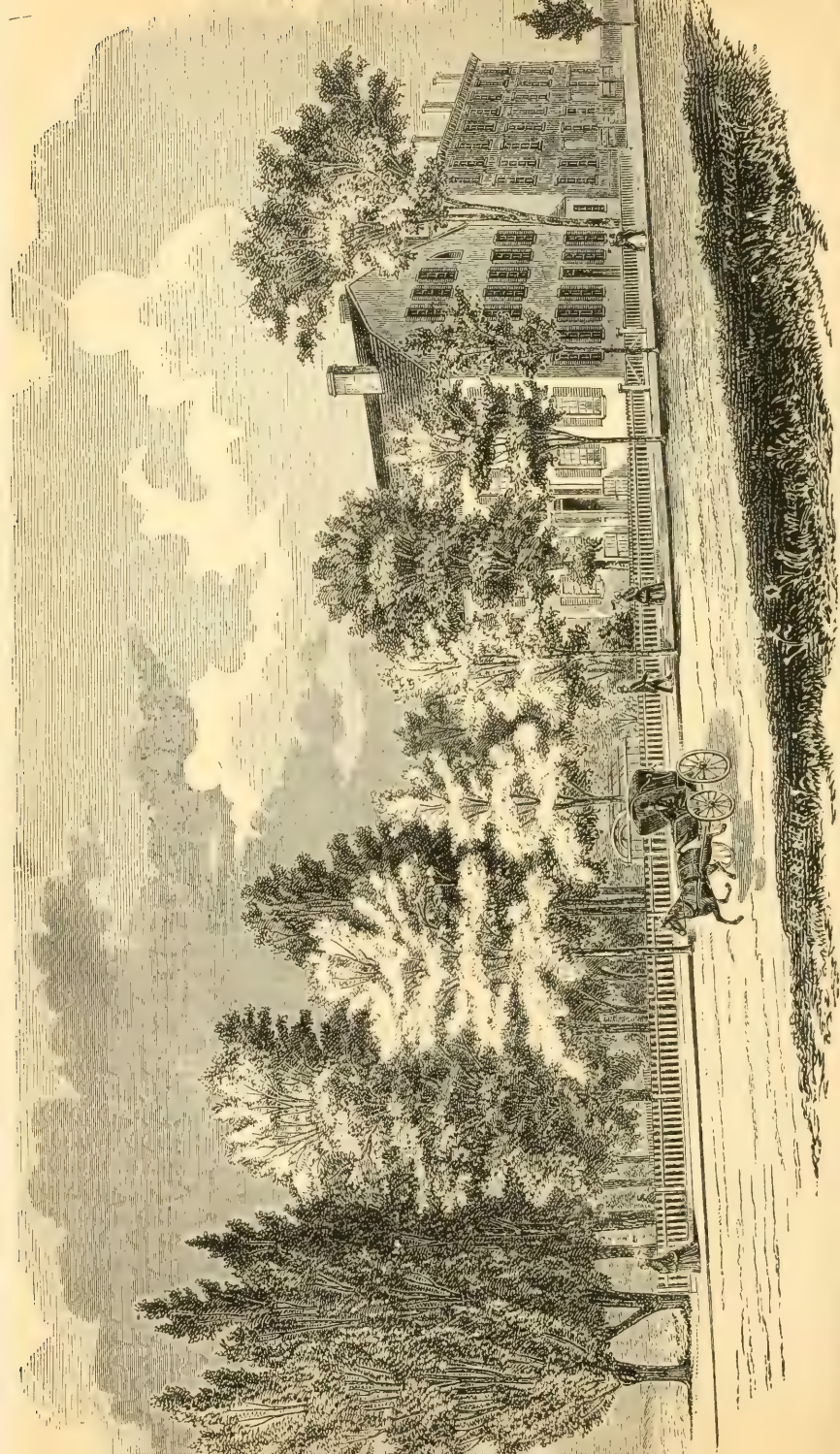
Chittenango village was incorporated March 15, 1842. The first village officers were:—Robert Riddle, Alfred Bellamy, Daniel Walrath, George R. Fuller, James Crouse, Trustees; Abner P. Downer, Edward Sims, Hiram Curtis, Assessors; Daniel F. Kellogg, Joseph P. Plank, Alonzo Bishop, Fire Wardens; Oren A. Thompson, Collector; Geo. Grant, Treasurer, Henry H. Cobb, Clerk.

The iron foundry and machine shop was built about 1833, Daniel Walrath, proprietor. The paper mill was built by Paddock, about thirteen years ago.

The Chittenango Bank was originated by Abner P. Downer and Jeremiah Gates, (both now deceased,) in the year 1852. It received its charter April 1st, 1853. Original capital, \$105,000. Its first officers were:—Geo. Crouse, President; Geo. Grant, Vice-President; David H. Rasbach, Cashier. In 1864, it was changed to the "First National Bank, of Chittenango," with a capital of \$150,000. Present officers, Robert Stewart, President; Peter Walrath, Vice-President; B. Jenkins, Cashier. This is one of the most reliable banks of Madison County. Its capital has been largely increased.

*The Episcopal church now stands where was once the canal basin.





NEWSPAPERS OF CHITTENANGO.

The *Chittenango Herald* was established in 1832, by Isaac Lyon, and was published successively as the *Chittenango Republican*, the *Phoenix*, and the *Democratic Gazette*, until 1856, when it was discontinued. The *Chittenango, Madison County, Times*, was established in 1870, by Mr. A. White.

THE YATES POLYTECHNIC INSTITUTE.

This institution was founded by John B. Yates, in 1824. The building was purchased by him of Elisha Carey, it having been built in 1814 for an inn. Rev. Andrew Yates, brother of John B., was first President, and continued in that position till 1832. It was a very popular school, having students from all parts of the Union. Judge Yates sustained the school with its corps of six professors, giving to students the most liberal advantages, at a great pecuniary sacrifice to himself. In 1832, it was closed for want of adequate substantial support to maintain its generous plan. On the death of Mr. Yates, in 1836, when his estate came in process of settlement, the building was bought by Henry Yates, who deeded it to trustees for school purposes, the name being changed from "Polytechny," its original name, to "Yates Polytechnic Institute." Between the years 1832 and '37, it was used again as a hotel, Samuel M. Rowell, proprietor. In 1837, it was re-opened as a school under the supervision of Rev. George W. Thompson, and continued for five years with varied success. In 1843, it passed into the hands of William Velasko, who continued as principal until 1861, the students numbering most of the time from 150 to 200, with from 40 to 80 boarders. During Mr. Velasko's term with the Institute, he had 3,200 different scholars, who were from all parts of the States. Since 1861, four different principals have carried on the school, with a degree of success not always satisfactory pecuniarily. The last Principal, J. W. Hall, endeavored with unremitting care and effort to restore it to the high standing of its better days, and in a

good degree succeeded, though pecuniarily unprofitable. In 1871, it closed as an Institute, and opened under the arrangement of a graded school, having four departments. It has a fine library and philosophical apparatus, and has been furnished with all that pertains to an institution conducted on the College plan. About \$12,000 has been expended during 1871, for repairs, improvements, and arrangements made for the several departments. The accompanying engraving represents the Polytechnic Institute as it was in 1844, while under the supervision of William Velasko.

CHITTENANGO SPRINGS.

This place is situated upon land first taken up by a Mr. Diefendorf, who sold to Peter Collier. Mr. Collier located here and obtained a deed of the land directly from the State. In 1824 or '25, he cleared the land around the springs and opened a wagon road to the place, it being previously accessible only by way of a foot path over the pinnacle of the ridge. West of the creek was a poor wagon road, which was improved at the same time, as it connected with the new one penetrating to the springs. Milton Leach lived there in a small house in 1826, and kept a grocery, and also opened a shower bath house for the benefit of visitors. Mr. Collier erected a good building about 1831 or '32, part of which is incorporated with the present springs buildings. He kept boarders and a few invalids, and improved the shower house. Judge Horatio G. Warner purchased the property of Mr. Collier, and after a time sold it to Holmes & Richardson; then Richardson sold his interest to his partner, and the latter brought the Springs into extensive notice not far from 1840. New and improved buildings were then erected; the springs made attractive; drives, promenades, arbors, bathing rooms, in short every thing in vogue for pleasure and comfort, was instituted to make the place an attractive resort.

The Springs are situated two miles south of Chittenango village, and are of easy access by way of an excellent macadamized road direct from the depot. Since the first building up of accommodations about 1840, they have been from time to time improved till the present admirable appointments were attained. It is a popular watering-place, with every convenience for promoting the comfort and amusement of the invalid or devotee of pleasure; hot baths of the mineral waters with efficient medical supervision; charming drives, boating, fishing, bowling, billiards, croquet, music, &c.

The water has been critically analyzed by the best chemists in the State and pronounced equalled by only one other spring in the country—the “White Sulphur Springs,” of Virginia—in medical qualities. The following is a statement of an analysis of one pint of water from each of these Springs:—

	WHITE SULPHUR	YATES.
Carbonate of lime,	1,33	0,88
Sulphate of lime,	8,22	
Sulphate of magnesia,	3,11	12,75
Sulphate of soda,		1,66
Chloride of calcium,	trace	0,14
Organic matter,	trace	trace.

Their curative properties are greatly recommended by medical men.

A new mineral Spring, the water of a bluish color, has more recently been discovered near the hotel; the water has a remarkably tonic effect.

At different dates the patronage of the Springs has been very large; in 1870, under the management of C. W. Reicks, the number of guests during the year was upwards of 10,000.

BRIDGEPORT.

Messrs. Isaac and John Delamater made a settlement at the Chittenango Rifts, or Rapids, as the place was then called, in 1802. Judge John Knowles, John Adams, Esq.,

and others, settled in that neighborhood about the same time. There is a sudden fall in the Chittenango Creek here of about ten feet, which yields an immense water power, which is very little employed. It is a famous place for taking suckers and other fish, early in the spring, and from this circumstance has been denominated the sucker bank. It was once a great place for taking salmon. It was not uncommon to take them from the nets weighing from twelve to twenty-five pounds. Before dams were erected, they were taken as high up as Chittenango Falls, twenty miles above the outlet. Schooners of two hundred tons have been built and launched for the lake trade at Bridgeport, previous to the building of the canal.*

From a sketch in the Madison County Directory the following extract is made :—

“The first settler in the vicinity of Bridgeport, was Capt. Rosel Barnes, now living in Illinois. He built the first framed house having previously kept tavern in a log one. Mr. Rector, father of Capt. John Rector, of Bridgeport, was among the first settlers, his son having resided here for sixty years. Barrels were manufactured there at an early day, taken down Chittenango Creek, through Oneida Lake and Three River point, thence to Salina, where they were exchanged for salt. * * *

Mrs. Cuppenoll, an aged lady living at Bridgeport, and daughter of Mr. Carter, relates that when she was first married, her husband used to change works with a friend at a distance, leaving her alone sometimes for a week. On one occasion, before he left home she prepared for their supper a dish of thickened milk. It being late, she deferred washing the kettle, but filling it with water, set it outside of her cabin door and retired. This door was only a ‘rag rug’ hung up temporarily. During the night she heard what she supposed to be the fighting and scrambling of dogs over her kettle, and only wondering where they all came from, she gave herself no further trouble and went to sleep. Early in the morning she was awakened by the hallooing of her nearest neighbor, who having heard the howling of a pack of wolves near her dwelling in the night, and knowing the frail character of her door, fully expected to find that she had been devoured by the ravenous beasts. Her kettle was licked clean but no damage was done. Afterwards, until her husband’s return she slept in the loft.

* Clark’s Onondaga makes the above statements.

In addition to the pioneers already named, we may mention the following, who came at a late date, and whose descendants are scattered throughout this region:—Briggs, White, Eastford, Owen, Crownhart, Dunham, Hosley and others.

At Owen's Point, are several Indian mounds, supposed to contain the remains of Oneida Chiefs. Near one stands a large beech tree, hollow and open at one side, from which it is said the skeleton of an Indian was once taken."

Although the numerous wild beasts kept the settlers in venison, yet bears in their depredations destroyed more than their carcasses profited the hunter. Flocks were often decimated by wolves. Fifty-three years ago at Brigg's Bay, from a good sized flock of sheep, seventeen were killed in one night by wolves. They were troublesome all over the town. Mr. French states that in 1809 Elisha Swift, of Canaseraga, had five calves killed by wolves in one night. He became instrumental in getting a law passed whereby a bounty of forty dollars per head for every wolf killed, was granted. Deer have been known to feed with the cows in the wood, and when the latter was driven up at the close of day, lie down for the night, and as the cows returned in the morning, join them again for the day. Hunting became a lucrative business.

The customs of that day were quite different from those at present. The people went much in batteaux on the lake and streams. There were Indians everywhere. Fleets of as many as thirty canoes were often seen crossing the lake, laden with Indians.

Rev. Austin Briggs, originally from Connecticut, in 1812, was the pioneer minister of this region. He first settled in Manlius on his "soldier's right" but soon found he had a spurious title. On discovering this he took his family and effects and came to Sullivan, on the shore of Oneida lake, and there lived in a log house. He afterwards built a house about two miles east of Bridgeport. Rev. Briggs belonged to the M. E. Conference; was for a time local and then ordained minister. In his clerical labors he traveled through out the northern part of this and Onondaga Counties, where

he was well known. He traversed the new country on horseback, and often on foot, on account of bad roads, and sometimes in canoes on the lake and rivers. Austin P. Briggs, Esq., of Bridgeport, is a son of Rev. Austin Briggs.

NORTHERN SULLIVAN.

Some considerable progress had been made in settling the central and southern portions of Sullivan, while the northern part, bordering on Oneida Lake, was yet a wilderness. Chittenango and vicinity was settled several years before the woodman's ax was heard along the lake shore. Sometime during the year 1811, a man by the name of Fogger came and built a cabin on what is now familiarly known as "Randall's Point," about a half mile northwest of Lakeport. At that time there was no regularly laid out road along the lake shore. Fogger stayed about three or four years, and then disappeared from the scene, leaving no other memento to those who should come after him, than his name as associated with the Point, now known as we have just said, as Randall's. Tradition, however, if nothing more, will keep alive the name of Fogger, and that point of land to the northwest of Lakeport, extending out into the lake, in conjunction with a similar point on the east, forming what is familiarly called "the Bay," by the inhabitants, will be associated with his name, regardless of what may have been his life's career elsewhere.

About this time, the settlement of the country round about the place known as Lakeport, may be said to have actually commenced. Reuben Spencer, who had been a sea-faring man in his younger days, and who was of good Connecticut stock, arrived on the scene accompanied by his wife, and set himself down to make a permanent settlement. He purchased a large tract of land, beautifully situated on the lake, through which ran a creek of considerable volume and rapidity at the time, and on which, subsequently, was erected the first saw mill in the vicinity of Lakeport. Mr. Spencer, who lived to be an old man,

and to see all of his numerous family of children married and settled in life, with children of their own, departed this life some ten years ago. Those who knew him best have always spoken of him as an excellent man. His wife was greatly respected, and was in all respects a "strong woman." She had considerable knowledge of medicines and nursing; hence was a *useful* woman withal, in those early times. She died a few years before her husband. Mr. Spencer was a great story teller, and during the last few years of his life, lived almost entirely in the past, paying but little attention to passing events around him. He could tell a story to the last, and tell it well, and no one delighted more than he, when the apple harvest was over, and his cellar well supplied with the rich juice and the delicious fruit, to treat with good stories and good cheer, all who called upon him. Mrs. Spencer was an eminently pious woman, attaching great importance to a public profession of religion. She was a member of the M. E. church at the time of her death.

The same year that Mr. Spencer came, there arrived also two others from Connecticut, Mr. Zina Bushnell, and Mr. William Williams, the former, from Saybrook, the latter from Brandon. Several others from other parts came about the same time and settled farther east on the lake shore, on what is now known as the "Tract." Deacon Reuben Bushnell and Mr. Cadwell may be mentioned as among the most prominent in settling and in shaping the early history of their section of Northern Sullivan. They, with others, came, fully imbued with New England ideas, and when they became sufficiently numerous to form a religious society, they adopted the religious doctrines of Jonathan Edwards, and lived them in the full faith and simplicity of their day.

Mr. Zina Bushnell purchased a farm on the east side of the bay, and being strong and enterprising soon made considerable improvements. About this time the State Road

was surveyed and laid out by authority of the Land Office Department at Albany. Richard Chapman, now living, and one of the early settlers, and also one of the most intelligent and reliable of men, dates the survey of this road at 1810 or '11. It was a section of the main road from Albany through the State, and when laid out there was little else than a dense wilderness on its route. For years the road along the lake shore was but a mere trail or foot-path. Mr. Wm. Williams, who is still living, (1871,) and remembers with vivid distinctness the hardships incident to his pioneer life, is authority that bears and wolves were often met with in the woods and seen crossing this road by the inhabitants, when on their way and back from Bridgeport, then a rude settlement consisting of not much else than a grist mill and tavern.

As early as 1818, Zina Bushnell erected a brick house, the first brick building in northern Sullivan. The brick were made by himself on his own farm. About the same time the creek, known as "Douglass Ditch," was dug as a necessary outlet of the immense quantities of water, that accumulated on the great swamp, or "Fly," to the lake. This ditch drained some eight or ten thousand acres of low, swampy land lying south of Lakeport; 8,400 acres were made to contribute towards defraying the cost, by being taxed \$2 per acre by act of the Legislature. The whole of this original swamp was a vast area extending east to Rome. Mr. Bushnell, in order to accommodate a portion of the men employed on this ditch, and also meet the wants of such travelers as found their way through that section, turned his house into a tavern, and kept it as such some five years. Mr. Bushnell had his brick house, but this was the era of log houses, sawed lumber being difficult to procure. A saw mill was erected at Bridgeport, however, several years before, where small quantities could be obtained for finishing purposes; but it was not till 1835, that the first saw mill was built in the vicinity of Lakeport,

on a little stream called "Spencer's Creek," near the lake shore. This enterprise was accomplished by the joint efforts of Zina Bushnell, Reuben Spencer, Merrit Kelsey and Jacob H. Spencer. The location, however, was bad, and the water power insufficient; it proved to be a poor investment pecuniarily, but it was operated some five years and supplied considerable much needed lumber to the steadily multiplying settlers. In 1839, Richard Chapman and Julius Bushnell erected a saw mill on Douglass' Ditch. For some time it was run successfully, but at last, getting into litigation with the State, the proprietors became greatly embarrassed, and like the saw mill last mentioned, this went down, its owners being heavy losers. In 1816, William Williams, and brother, built a tannery at or near the mouth of Douglass' Ditch. It was operated some seven or eight years and then abandoned.

Ridgeville.—This is an old settled locality. At this place was organized one of the early churches of the town—Presbyterian. At one time this Presbyterian society was strong in numbers and wealth. About 1828 they built a good church edifice.

Bolivar, a landing place on the Erie Canal, is located one mile west of Chittenango landing. It is an old settled place. The first Sunday School in the town of Sullivan was held by Abram Walrath, in the house of Mr. Lincoln, in Bolivar, about 1820. Mr. Lincoln's son William now (1870) resides in the same house.

Fyler Settlement is a pleasant little place, located about two and a half miles north from Chittenango Depot. At this place there is a steam saw mill and a stave and heading factory, owned by Mr. Fyler, from whom the settlement takes its name. A Methodist Church was lately built here.

The murder of Robert Barber, of Coleraine, Mass., by Lewis Wilbur, a native of Saratoga, N. Y., on August 30,

1837, transpired in this town near the canal, at a point about half way between Lee's Bridge at New Boston, and Chittenango Landing. The murder was committed for Barber's money. Wilbur was arrested, convicted and hung in Morrisville, Oct. 3d, 1839. The intense and wide spread excitement at the time, cannot be forgotten by the people of that day.

In concluding these sketches of Sullivan, we give, by way of recapitulation of its first thirty years, an extract from a communication to the author, dated April 15, 1872, written by the still firm hand and in the yet graphic diction of the venerable Hon. Wm. K. Fuller, now of Schenectady, who, when he penned it, was within a few months of eighty years old :—

"More than three-fourths of the territory of Sullivan up to the year 1816, was a wilderness frequented by bears, deer and other wild animals indigenous to the forests of this State. Its principal settlements by white people were along and near the line of the Seneca Turnpike Road, which was opened to public use in the year 1800. Before the opening of that road many immigrants from the east had found their way to the 'Military Tract,' which was brought into market not long after the conclusion of the revolutionary war; but the improvement of the adjoining Indian reservation, of which the northern portion of Madison County formed a part, did not commence till some years after many settlements had been made by white people within the limits of that tract and west of it. Such settlements could only be concurrent with the extinguishment of the Indian title, which in Madison County was held by the Oneida Indians and ceded by them to the State in limited parcels whenever impelled by their necessities, or by outside influences of less credit to humanity. The last cession was made about 1830, and the remnant of the tribe (with a few exceptions,) removed, at the expense of the State, to a tract of land near the Winnebago Lake in Wisconsin."

Mr. Fuller adds the following just tribute :—"The rapid increase of the population and wealth of the town of Sullivan subsequent to 1816, was in a great measure owing to the enterprising spirit of Hon. John B. Yates."

John Owen French, who died in 1808, in the 40th year of his age; had four sons—Horatio, Jarius, Samuel and Thomas

—all of whom were born in the town of Williamsburgh, near Northampton, Mass., and came to Sullivan with their father. They spent their long and useful lives here, living within a mile of each other near Canaseraga. They became men of standing and influence ; they were self-made men, hence were strong in character and fit to lead in many worthy enterprises ; they helped to establish order and good society in the town of their adoption, and in turn were honored by the confidence of the people ; numerous official trusts were committed to their care. Jarius French was made Justice of the Peace by the Council of Appointments, and afterwards by the votes of the people of Sullivan. He served in this office with great ability and to the satisfaction of his townmen for near fifty years.

Samuel French was Census Marshal for Madison County in 1830, and Sheriff for the County from 1844 to 1847. In these and other positions of trust he acquitted himself with credit.

Horatio French, besides holding many places of trust in his town, was for many years Under Sheriff, an office which was held also by his brother Thomas for many years. The latter held this position on the decease of his brother Samuel, whose term as Sheriff of the County he filled out ; he was also Under Sheriff under Gen. Messenger, and on the latter's decease filled out his term.

Dr. Samuel Kennedy the pioneer physician of Chittenango, was from Coleraine, Mass. He became a graduate of Fairfield, Herkimer County, Medical School. He commenced practice in Herkimer, where he married Mary Ann Livingston in 1815. He soon removed to the town of Sullivan, settling first at Canaseraga, and afterwards at Chittenango, where he devoted the remainder of his life to the practice of his profession.

Dr. Kennedy was emphatically the physician of the people ; his ready sympathy for suffering made him eminently the poor man's friend. Always obedient to the calls

of duty, he served the public in his professional capacity, whether he was paid or not, consequently his large practice did not bring an adequate recompense. Quiet, unassuming, and unselfish, he pursued his own course, obeying the convictions of his conscience without fear of the opinions of others. He had also great energy, perseverance and strength of character, with great liberality of views, and quietly though firmly acted upon his principles. He was one of the early Abolitionists, and voted for James Birney in 1844. He died in 1849, aged 59 years.

Charles L. Kennedy, County Judge and Surrogate of Madison County, is a son of Dr. Samuel Kennedy.

HON. JOHN B. YATES.

He was the youngest child of Christopher and Jane Yates, and was born in Schenectady, N. Y., in 1784. His father, an officer in the revolution, died during his infancy. In the year 1802, at the early age of 18, he graduated at Union College, and soon after entered upon the study of the law with his brother, the Hon. Henry Yates. In 1805, he was admitted to the bar, and during the seven years following addressed himself with unremitting diligence to the labors of the profession he had chosen. In the war of 1812, he was commissioned a Captain by Gov. Tompkins and raised a volunteer company of horse artillery. With this company he joined the army of Gen. Hampton, and served under that General during the unfortunate winter campaign of 1813, in the northern woods of this State.

At the expiration of the war he was elected Member of the 14th United States Congress from the 13th (Schenectady and Schoharie) District, term of 1815 and '16, in which he took a prominent and active part. After the close of his Congressional term he removed to Utica, where he resumed the functions of his legal profession. Soon, however, he changed his home to Chittenango. The Governor, on retiring from office in 1817, to assume the duties of Vice-President of the United States, appointed him sole

manager of the "Literature Lotteries" of the State, confidence in which had been lost by the misconduct of the managers who immediately preceded him. In consequence of the acceptance of this trust, it became necessary for him to remove to the city of New York, which he did, and did not resume his residence in Chittenango till 1825 ; but during his residence in the city he frequently visited Chittenango, to examine and direct the conduct of those in charge of his large estate, which consisted of about 2,000 acres of land, flouring mills, saw mills, oil mill, lime and plaster mill, woolen factory, stores, dry dock and yards for building and repairing boats, Polytechnic school, and various residences and other buildings. At times, as many as 150 men were in his employ. The result of his management of the lotteries was, that he brought them to a successful termination before the expiration of the time limited by the Legislature.

He also became interested in the commercial importance of the Welland Canal, at a time when its stock holders were nearly sinking for want of funds, and invested to the amount of \$137,000.

In Madison County and particularly in his adopted town, his services were of incalculable value. He cast his influence in favor of the Erie Canal, as well as other enterprises, already enumerated.

In 1828, he received the appointment of Judge of the County Court, which position he held for a short period and resigned. He was, however, subsequently appointed first Judge of the County, which office, together with being a Member of the Assembly, he held at the time of his decease. Although he seemed especially fitted for public stations, he studiously avoided political preferment and place ; and it was only by the partiality of his fellow citizens that he was raised to those stations of public trust which he so nobly adorned.

Hon. John B. Yates died at his residence in Chittenango

on the 10th day of July, 1836, aged 52 years. His death was felt as a great public calamity, and every incident connected with his sickness, which was brief, was published at every issue of the press of the country; and when his death was announced, it was received with heartfelt expressions of sorrow and regret, and a large proportion of the newspapers of the country were draped in mourning, for a great and good man had fallen.

The following extract from one of the newspapers of the day, but adds one of the many high eulogies upon his life :

“In his death, community at large have sustained a loss. His influence was felt throughout the length and breadth of at least our State, if not of the country, during the last session of the Legislature. The place of his residence must necessarily feel the severity of the stroke of Divine Providence in this bereavement. The whole community is agitated under its influence—its shock is universal—their loss cannot be repaired. Not only his influence, but his public spirit was felt in his efforts to elevate their moral and intellectual condition, and in devising and executing schemes of public improvement, for their temporal and eternal prosperity. He descends to the grave, it is confidently believed, not only without an enemy, but enjoying the esteem of all his acquaintances, and the unqualified love of all who had the happiness of becoming his friends.

In his decease, the wife has been bereaved of a tender and affectionate husband—the relatives a generous and benevolent brother and friend—the widow and fatherless of a benefactor—the poor of one whose charities were profuse—and the cause of Christ an able defender and generous supporter.”

As he devoted his mind and his means with such assiduity, he effected for the village of Chittenango a greater prosperity than any other person; hence he was regarded as the founder of the village. In fact the history of Chittenango is everywhere marked by his munificent deeds.

His desire for the advancement of education induced him to found, at his own expense, the Polytechnic College in Chittenango, which was ably conducted for nearly ten years.

His financial operations, in connection with his partners,

raised Union College from a state of comparative insolvency to that of opulence and distinction. To carry out his views in regard to the proper conduct of institutions for a thorough practical and literary education, as well as an elevated moral training, he made careful arrangements in his will for the bestowal of a large amount of his property to this end.

Had his views been carried out by our State Legislature, as has since been done for Cornell University, an institution like that would have been established, and in successful operation thirty years ago. Chittenango might have had the advantage of its location, and one generation more at least have been blest with its fruits ; whereas, that sum designed by him for this noble use, has realized little of its intended worthy purposes, although his trustees used their utmost endeavors to bring the Legislature to concur with his plans.

In Walnut Grove Cemetery, south of Chittenango village, can be seen the monument erected to his memory. Carved upon the stone is the noble face of one whose numerous good deeds are inscribed in the enduring marble.

In the Reformed Church there is also placed a neat memorial tablet, which has the following inscription:—

To Sacred The

Memory of the
Hon. John B. Yates,
Who Died
July 10th, 1836.

He was eminently possessed of the characteristics of a great and good man, ever distinguished for his philanthropy and benevolence.

As a friend he was generous and changeless. By this society his name is deservedly cherished with grateful and affectionate remembrance.

In the erection of this house of worship, he was deeply interested, and toward the completion of the object was the most liberal benefactor.

The memory of the just is blessed : Prov. 10 : 7. The liberal deviseth liberal things and by liberal things he shall stand : Isa 32 : 81.

HON. WM. K. FULLER.—He was born in Schenectady, N. Y., on the 24th day of November, 1792. His father, Jeremiah Fuller, on his father's side was a lineal descendant of Samuel Fuller, one of the Puritans who landed from the ship Mayflower, at Plymouth Rock in 1620; and on the side of his mother, of one of the Holland families that founded Schenectady. The mother of Wm. K. Fuller, Mary Kendall, was born in Yorkshire, England, and came to this country with her father and brother about the year 1787. Mr. Fuller was educated in the schools of his native place; he graduated at Union College, studied law in the office of Henry and John B. Yates and was admitted to practice in the Supreme Court in the year 1814. Shortly after his admission, he entered into partnership with John B. Yates. In the summer of 1814 they moved to Utica, Oneida Co., opened an office and practiced law there until the spring of 1816, when they removed to Chittenango, then a village of about 100 inhabitants. During his residence in Utica he was appointed Master in Chancery, Attorney for the Oneida, Stockbridge and Brothertown Indians, and Quarter-master of a regiment of Militia. While a resident of Chittenango, he was appointed to and executed the duties of the following offices and trusts, namely:—Justice of the Peace twice, Town Clerk, Postmaster, Aide-de-Camp to the General of Brigade with the rank of Captain, Brigade Judge Advocate with the rank of Major, Division Inspector with the rank of Colonel, Attorney for Madison County, Adjutant General of the State of New York, Commissioner under the acts to drain the great Canaseraga marsh, Supervisor twice, Commissioner of Highways, Judge of the Madison County Court of Common Pleas, School Trustee, Member of Assembly twice in succession, (1829 and '30,) and twice in succession a Member in Congress from the Twenty-Third District, composed of the Counties of Madison and Onondaga. He gave up the practice of law in 1823. Early in that year he was ap-

pointed Adjutant General by Gov. Yates, serving through his administration and six months under Gov. Clinton, his successor in office being unable to assume its duties. Gov. Clinton issued "a General Order" complimentary of his services as Adjutant General and caused it to be published in the State paper. His last term in Congress ended March 3d, 1837. Since that date he has paid very little attention to matters of public concern. Up to 1852 his time was given to his own affairs and to the settlement of the large estate of his deceased friend and former partner, Hon. J. B. Yates, of whose will he was one of the executors. Soon after the settlement of that estate, he became interested in property in Canada, and thenceforth his time has been divided between that country and his native State.

Judging from the present state of politics, one might imagine from the foregoing, not knowing his character, that he had not only been an office-holder, but an office-seeker. Such a conjecture, however, would be far from the truth ; not one of the whole number was conferred through the least effort, solicitation or expenditure of money on his part.

Judge Fuller was one of the directors of, and a stockholder in the Madison County turnpike road,* which passed through Peterboro and connected the Seneca road at Chittenango, with the Cherry Valley road at Madison. He was also one of the directors, and the secretary and treasurer of the "side cut," from Chittenango to the Erie canal, which was completed under his superintendence, simultaneously with the middle section of the Erie, at a much less cost than the capital subscribed.

Judge Fuller has for many years been a resident of Schenectady, his native place. Although he has reached the advanced age of eighty years, and is somewhat infirm physically, yet his heart is still young, his spirits buoyant, his well cultivated mind remarkably clear and strong.

* Since this road was abandoned as a toll road, for want of adequate receipts to meet the expense of keeping it in repair, and surrendered to the towns through which it passed, Hon. Gerrit Smith has very greatly improved it at his own expense in the vicinity of Peterboro.

We append here a brief notice of the three brothers of Judge William K. Fuller,—Samuel, George K., and Edward,—all of whom were natives of Schenectady, graduates of Union College, and eminent men :—Samuel completed his medical studies in the city of New York, and established himself as a physician and surgeon in Chittenango about the year 1818. Edward, who also completed his medical studies in New York, became a partner of Samuel in 1824. In the course of their joint practice, each acquired an excellent reputation for skill and integrity. Edward ceased to practice his profession about the year 1834. Samuel continued to practice until 1866, when with his family he moved to New York city, where he died the year following, in the 73d year of his age. George K. came to reside in Chittenango about the year 1820. He had not resided there long before Mr. John B. Yates constituted him his general agent, and superintendent of his farming, mercantile and manufacturing concerns at Chittenango. He acted in that capacity until the decease of Mr. Yates in 1836. As an acknowledgment of his faithful services, Mr. Yates left him by his will a legacy of \$5,000, and appointed him one of its executors. He was engaged in the trust thus confided to him till the final settlement of the estate, which from unavoidable circumstances did not occur till 1852. Possessed of sound judgment, clear perceptions, great moral courage and generous temper, he was well adapted to the positions allotted to him in life. He was a liberal patron and trustee of the Polytechnic school at Chittenango, and though much averse to holding public office, he was once or twice induced to serve as supervisor of the town. He died at Chittenango in the year 1858, in the 59th year of his age.

CHURCHES.

The Presbyterian Church of Chittenango Village was organized as early as 1816, with about 20 members. On the formation of the Reformed Dutch Church, the Presby-

terians joined with it. About 1830 the society was again revived prospering greatly under the ministrations of Rev. Mr. Smith. About 1833, they resolved to build a church, although the pecuniary responsibility rested on a few. Dr. Samuel Kennedy, Mr. Hall and Mr. Thomas Livingston, were the building committee. Heavy debts rested on those who became responsible, and when the society declined, about 1840, the building was sold to the Baptist society. The Presbyterians again joined themselves to the Reformed Dutch Church.

The Reformed Dutch Church of Chittenango, was organized in 1827. There had been previously religious meetings held in the Bethel, and in the Polytechny, but the needs of the village required better accommodations for religious services. John B. Yates, who was a member of the Reformed Dutch church, obtained assistance among the churches of that denomination, which with subscriptions among the citizens, enabled them to erect in 1828, a fine substantial building at a cost of between eleven and twelve thousand dollars. The first pastor was Rev. Andrew Yates. The following pastors have served since:—Rev. Wm. H. Campbell, Stephen Alexander, James Van Vost, James Abell, the latter pastor seventeen years. Also Rev. Mr. Talmadge and Rev. J. H. Enders.

The M. E. Church of Chittenango.—This society was organized September 9th, 1833. Its originators were J. I. Walrath, Daniel Walrath, J. B. Knowles, William Metcalf and A. Comstock. Its first pastor was Benjamin G. Paddock. The old Church was built in 1836, and was burned in 1862. In 1862 and '63 it was rebuilt.

Baptist Church of Chittenango.—This society was organized previous to 1840, and purchased their meeting house of the Presbyterians. The first pastor was Elder Houston. In the course of time the society declined and sold their house to the Roman Catholics in 1862 or '63. Since the latter date, however, the society has revived and has become

a strong and influential body. A fine new church edifice has been erected.

The Canaseraga Church.—This edifice was built about 1828, by the Universalists and Methodists. It was then called the "Free Church." The property was deeded in the beginning to the Universalists, but the Methodists continue to occupy it and keep it in repair. There was a time when the Episcopalians chiefly occupied it.

Churches at Bridgeport.—The Baptist Church was originally built by the Baptists and Methodists, and was used alternately by each. Difficulties, however, grew out of the joint ownership, and in 1869, the M. E. Society built a new house. Its erection was due to the perseverance of the Rev. Mr. Lyon, pastor in charge. Mr. Russel Adams, of New York, formerly a resident of Bridgeport, donated largely for the building of this Church.

Episcopal Church of Chittenango.—In the year 1850, arrangements were made with Rev. A. P. Smith, Cazenovia, to hold regular religious services here, who continued his services from year to year. The parish was organized about 1856, at which time Mr. Sandford Cobb and Mr. Joseph Sanger were constituted first wardens. The church edifice was built in 1866, at a cost of about \$5,000, and was the same year consecrated by Bishop Cox. Through the instrumentality of Mrs. Kellogg, wife of Hon. Charles Kellogg, and the young ladies of the village, the funds were raised with which the church was built. Rev. Mr. Smith has been the officiating clergyman from the beginning to the present time, with the exception of one year when the Rev. Geo. Southwell was pastor.

CHAPTER XV.

SMITHFIELD.

Boundaries.—Geography.—New Petersburg Tract.—Adventures with Indians.—Original town of Smithfield.—Pioneer Families and Early Settlers.—First Enterprises.—Peterboro in 1806.—Execution of Mary Antone.—Panther incident.—Notices of Citizens.—The Evans Fund.—Peterboro Academy.—Orphan Asylum.—Biographical Sketches; Judge Peter Smith; Hon. Gerrit Smith.—Siloam.—Churches.

Smithfield is an interior town lying north of the center of the County. It is bounded north by Lenox, east by Stockbridge, south by Eaton and Nelson, and west by Fenner. It was formed from Cazenovia March 13th, 1807. Fenner was taken off in 1823, and a part of Stockbridge in 1836. It is now the smallest town in Madison County, having but 15,246 square acres of land. It is the only town in the county not traversed by a railroad, but in the matter of wagon roads it excels. The second turnpike of this County, the "Oneida Turnpike," passed through Peterboro from Oneida to Cazenovia; it was a famous road in its day and is now a well kept highway. The "Peterboro Stone Road," which passes through this town on its way from Morrisville to Canastota, is no doubt the best road of its class in the County.

The surface of this town as a whole is a hilly, rolling upland. One of the largest branches of the Oneida creek rises in the large swamp lying west and northwest of Peterboro. From here the stream courses southerly past the center of the town, then turns to the southeast and finds its

way to the valley of the main creek through a deep gulf in the southeast corner of the town. On the ridge bordering this creek to the northward rise a few springs, the united waters of which form the origin of the Cowassalon, which passes northerly through Siloam and thence on out of the town. The general character of the soil is a sandy and gravelly loam, well adapted to the culture of grain. Limestone and gypsum are found in the northeast part. The most extensive marl bed in the county is found on the land of Gerrit S. Miller, in the swamp before mentioned, where at least four hundred acres are underlaid with a shell deposit of unascertained depth.* This swamp was apparently once the bed of a lake. Mineral waters are found in various parts of the town; near Siloam is a spring possessing mineral properties of great strength.

Smithfield was the tract of land obtained of the Oneida Indians in 1795. While living in Utica in 1794, Mr. Smith obtained of this tribe the lease of the "New Petersburg Tract," (thus named from Peter Smith,) comprising an area of 50,000 acres, embracing a large part of Augusta, Oneida County, a portion of Stockbridge, and nearly all of Smithfield, Fenner and northern Cazenovia. This he divided into four allotments. At this time a law had been enacted in Congress which forbade the Oneidas selling their lands to the white settlers. There was, however, nothing in the act to prevent their leasing their lands for any length of time; therefore Mr. Smith obtained posses-

* Believing marl to be of inestimable value as a fertilizer, Col. Miller submitted a portion of this marl to the examination of Prof. Norton, agricultural chemist of Yale College, who gave his decision in the following words:—"This earth is a marl, and I have no hesitation in pronouncing it one of excellent quality; the carbonate of lime, you will observe amounts to about eight-tenths of the whole; the very small quantity of carbonate of magnesia and the trace of phosphoric acid, adds materially to its enriching qualities, although it is present in small quantities.

Marls are seldom richer in lime than this is, and if it abounds on your farm, you have a most valuable source of fertility, unless you are a limestone formation and well supplied."

In accelerating the chemical changes of redeemed swamps, the Professor recommended the application of lime—more particularly quick lime—and decidedly in this form of marl;—he says: "It not only supplies a want in the soil, but ameliorates the chemical condition."

sion of this tract by a lease extending for a term of 999 years. The Oneidas were then divided into two parties, known respectively as the "Christian" and "Pagan" parties. The Pagan party was strongly opposed to the leasing to Mr. Smith, while the Christian party, with the chief of the Oneidas, the celebrated Skenandoah at their head, upheld him in the rights they had given him. Skenandoah was Mr. Smith's warm personal friend. Immediately upon the arrival of the surveyors upon the tract, there arose a great commotion among the Indians. The Christian party were stationed at the foot of Stockbridge hill, near the site of the old house known as "five chimneys," and by their presence were felt to be a protection by the surveyors. However, the wily Pagans, to avoid any arbitration with their peaceably disposed brethren, eluded their vigilance, and secretly taking a circuitous route, came down in warlike attitude upon the defenceless party, surveying at the time, in and about the present village of Peterboro, then a dense wilderness. Here the attack was made by the Indians, near the point where Elias Sager now lives, in the north part of the village. A hatchet was thrown by an Indian, which struck and severely injured the hand of Joseph Annin, one of the surveyors. The compass and chain were then broken and the surveying party driven from the tract. Being out-numbered, unarmed, and far from the habitations of white men, they were glad to seek safety in flight. Col. Thomas Cassity,* then of Canajoharie, but a

*This old pioneer of Augusta, and most able and useful man of the day, (1795) in company with Peter Smith, built the first grist mill at Oriskany Falls. He was also the first justice of the peace, and the first supervisor of the town of Augusta. On being elected to the latter office, there was no other justice in town, and he swore himself into office *before himself*. As this qualifying was not strictly legal, its legality was never questioned.

Col. Thomas Cassity, was in his youth at Detroit, then a British military post, taken a few years previously from the French. His father, Capt. James Cassity, was a British officer stationed at that point. When news came to this then far off fort that hostilities had commenced between the colonies and the mother country, and that the troops there were expected to fight for King George, Capt. Cassity and his son Thomas (the latter then 17,) rebelled; they were American born and would not bear arms against their countrymen. Matters soon culminated; the

little later of "Cassity Hollow," (named after him,) now Oriskany Falls, whose thorough knowledge of Indian character, and intimate associations with the Oneidas gave him great influence among them, assisted Mr. Smith in adjusting his difficulties with the Pagan party, and his proceedings were no further interfered with by them. His operations however, were watched by Congress, and this body deputed Timothy Pickering to come to Oneida to arrest Mr. Smith's influence over the Indians. Mr. Pickering on arriving addressed them at a great meeting held at "Butternut Orchard," near Oneida Castle, his speech being given through an interpreter. Mr. Smith, having acquired the Indian language, and being able by long custom to speak it fluently, replied to Mr. Pickering in a speech in the Indian dialect, reminding them of their long and intimate acquaintance and extensive business relations, calling upon any or all present to say if, in all their dealings or intercourse he had practiced deception or fraud, or had ever attempted to wrong them in any manner whatever. The speech was remarkable for its force and clearness, and appealing as it did to their understandings and sense of justice, he sustained himself triumphantly, and re-established his influence over both parties of the Indians.

Captain's superior officer was informed of the fact, and an altercation ensued, in which the officer either threatened, or actually attempted violence upon the Captain. Young Thomas stood by with a loaded musket; quick as thought he brought it in range of the officer and shot him down, then turned and fled with the swiftness of a wild animal, deep into the Michigan woods, and was effectually lost to all pursuers. His face was not again seen in civilized life till many years after, when he appeared suddenly among his friends, in the lower Mohawk country. He had been adopted by, and all that time resided with the western Indians. He was himself ever reticent as to the experiences of those years of self-banishment, only saying that he had lived with the natives; but tradition has it that he had a native wife during those years and furthermore, that he was the father of the renowned Chief Tecumseh.

Col. Cassity, after reaching the great age of nearly 80 years, met his death about 1835, by accident; he took from a shelf a bottle which he supposed contained spirits, and drank from it hastily a large swallow; it proved to be sulphuric acid! He died in great agony a few hours after.

Capt. James Cassity after being so effectually defended by his son, was taken a prisoner to Lower Canada and kept there several years. Subsequently he resided with or near his son at Oriskany Falls. The remains of father and son rest in the "Dug-Way Cemetery," in South Augusta, the locality of their graves being unmarked and now past identification.

In 1795, in a treaty with the Oneidas, the State purchased a large share of their Reservation, which purchase embraced Mr. Smith's tract. He had leased much of the eastern part of his tract, before this purchase, to white settlers, for a term of 21 years; but the State thus coming into ownership, the Legislature, in 1797, passed an act providing that those who had obtained leases of Mr. Smith, should have a patent from the State, upon their paying \$3,53½ per acre. The large proportion not leased before the treaty, Mr. Smith was required to pay the State for at the same rate, in order to obtain his own patent. The State, however, compromised with him by allowing a certain sum for his original lease of the Indians, which reduced the price actually paid by him for the land to about \$2 per acre. Thus he acquired title to all that portion not leased by him to the white settlers, amounting to 22,299½ acres.

In accordance, therefore, with the said act of the Legislature, these settlers accepted the terms and became purchasers of the State. Their lands lay in Augusta and Stockbridge, being of the "New Petersburg 1st allotment," and with the exception of a strip about a mile wide extending across the southern part of Stockbridge and into Augusta, to the amount of six lots in the latter town, was no more included in the New Petersburg tract. This "strip," of the 1st Allotment is that portion of those towns retained by Mr. Smith, and forms what is denominated the "L."* The sales to those settlers under Mr. Smith's twenty-one year leases, therefore, reduced the 1st Allotment to the dimensions of the L, and the New Petersburg tract was, thereafter, composed of that and the 2d, 3d and 4th Allotments.

The original town of Smithfield included within its limits a few tiers of lots at the west end of the first Allotment, the whole of the second and third Allotments excepting the

* The 1st Allotment was composed of 74 lots; 55 in Augusta, 14 in Stockbridge, and 5 in Smithfield.

west tier of the third—which west tier and the whole of the fourth Allotment were in Cazenovia—together with that part of the “Mile Strip Tract” lying east of lots 28 and 29. The present town embraces the two western tiers of the first Allotment, the whole of the second excepting the two western tiers and that part of the Mile Strip lying north.

Settlement commenced early in New Petersburg. Jasper Aylesworth, the first settler of Smithfield, came in 1795, and opened a clearing in Peterboro. He had no family, and therefore was sole inhabitant for a short time. Oliver Trumbull came in with his father's family (who settled in Fenner a short time after) and took up a farm about half a mile south of Peterboro. Seth Griffin came the same year.

We remark here that in 1795, Utica (Old Ft. Schuyler) was the nearest market, and thither through the woods, guided by marked trees to the old Genesee road, the sparse population of all this section of Madison County wended their way to market. At that time John Post, a clever Dutchman, was merchant and postmaster at Utica for all this region, and Jason Parker carried the mail between Albany and Utica. The arrival of half a dozen letters for people of this far off section was a remarkable incident which sometimes happened—as we find indicated by the following advertisement of “Letters remaining in the post office at Fort Schuyler,” published in the “Western Sentinel,” Sept. 23d, 1795, the oldest issue of that paper known to be extant:—“Jedediah Jackson or Asahel Jackson, Clinton; Stephen Burton, 2, Whitestown; Oliver Trumbull, Fort Schuyler.” These men were then or soon after residents of this and adjoining towns.

From the Madison County Directory of 1868 and '69, the following, from the pen of Hon. A. A. Raymond, is extracted:—

“The Trumbulls and Griffins had families, and all of them located on lot 33, Second Allotment, being the first lot south of No. 26, on which is Peterboro. Aylesworth was unmarried, and came as the hired man of Judge Smith, and in that capacity

felled the forest trees on the village plat, then an untouched wilderness which had never before been made to echo to the sound of the axman's blows and the hourly crashing of falling trees. How long he continued in Judge Smith's employ is not known; but at an early day in the history of the town he married a daughter of John Taft, Esq., another early settler who lived in town. Mr. Aylesworth endured the privations incident to the early settlers. On one occasion he brought a five-pail kettle *on his back* from Utica, to make maple sugar! Some of his first supplies and provisions he brought from Utica in the same manner. He became a permanent resident of the town and was an enterprising and successful farmer. One only, of the large family he reared remains in town.

Ithamar Bump settled on lot 41 in 1797, where he continued to reside until removed by death, Aug. 14th, 1815. Soon after his first settlement in town, he was joined by his father, Ichabod Bump, and in the course of a few years, Moses, Nathan, David, Jonathan, Gideon and Jacob, brothers of Ithamar, and a sister named Hannah, the wife of Ebenezer Bronson, all became residents of the town. In their physical characteristics this was a peerless family. The brothers were all large, well developed men, averaging six feet in height, with great muscular power, and as wrestlers and for personal prowess (qualities highly prized in those days,) were a terror to the athletes of the county. Some of them were enterprising and successful farmers, among whom Ithamar, especially, was an industrious, upright and esteemed citizen. His descendants to the third generation still live in town, and include some prominent business men. The old patriarch, Ichabod, died Dec. 22d, 1823, in his 90th year.

Capt. Joseph Black came in about the year 1798. Where he first located is not certainly known, but in the fall of 1802, he was on lot 59, N. P. second Allotment, and in 1803 or '04 he became a prominent contractor for the construction of a large section of the old "Oneida Turnpike," which was made under his immediate supervision. He was proverbially upright and reliable, insomuch that to this day the question is sometimes asked by those who knew him and still remember him, whether this generation furnishes any specimens of such unswerving integrity. His memory is precious, and 'though dead he yet speaketh.'

Between the years 1798 and 1805, many valuable men came in and settled as farmers in different parts of the town, but chiefly on the two southern tiers of lots on the Mile Strip tract. On this Mile Strip tract and contiguous thereto were Jacob and Samuel Walker, Allen Bill, David Shipman, Solomon Merrill, sen., and sons, Robert Streeter, Gideon Wright, Jabez Lyon, Shadrach Hardy, David Tuttle, Ezra Chaffee, Mrs. Moody and her sons David and Samuel, Mrs. Matteson and her sons John,

Abraham, Eli and Nathan, Barzilla and Amos Northrup, Sylvanus Matthewson and sons Winchester and Stephen, Stephen Risley, Moses Howe, Salmon Howard, and Francis Dodge. On the two southern tiers of lots were Edward Bliss, Wright Brigham, John Lucas, Rodman Spencer and sons, David Blodget, Alpheus Thompson, John Ford, Reuben Rich, Andress Loveland and others. Most of these, with many more not named in the list, settled permanently, became prosperous farmers, and valuable men and citizens, and were equally worthy of more than this passing notice, as were those before referred to at greater length."

A few additional particulars of early settlers we give in this connection:—John Taft emigrated from Connecticut, and located on Lot 33. Shortly before his decease he sold this farm to John Pray. During his last illness he expressed a desire to be buried in an orchard he had planted on the farm. His wish was complied with, and for many years the traveler who passed along the adjacent highway could distinguish the marble slab in the northeast corner of Mr. Phipps orchard, (a subsequent owner,) which marked the grave of John Taft, one of the original settlers.

Elder John Pray was an eccentric "Six Principle" Baptist minister, well remembered by the oldest inhabitants for his odd speeches and peculiar ways. He was from Rhode Island, and lived with his sons John and Jonas Pray, on the old "Pray farm," to a good old age. He died in 1830, leaving numerous descendants.

Stephen Risley came from East Hartford, Conn., in 1801. He was a soldier of the revolution during the most of the war; was in the battles of Long Island, Brandywine and Monmouth, and was a sergeant in Washington's Guard. He was present and on duty at the execution of Andre.

Daniel Petrie,* another early settler, and connected with the Bellingers, served a clerkship under Van Epps. He learned the Indian language, which gave him influence among the natives. In 1808 he was a Captain of Militia.

David Shipman, before mentioned among the settlers of

* In 1808, the Smithfield Artillery Company was formed. Daniel Petrie was instrumental in raising it and was chosen its first Captain.

the Mile Strip, was a native of Clinton, Livingston Co., N. Y., and came to this town in 1800.

Many of the farms taken up and brought under cultivation by these sturdy men, still remain in possession of their descendants.

James Livingston, a brother of Mrs. Peter Smith, was the first merchant in Peterboro—in the year 1801. The building in which he carried on his business was a fine one for those days. It is still standing at the east end of the public green, near its former location, having only been set back a few yards. It was the first frame house of the village—built in 1800. It is now owned by Eliphalet Alesworth, son of Jasper Aylesworth, and occupied by him as a dwelling. Livingston was followed in the mercantile business by a Mr. Eggleston. Later, Captain Daniel Petrie established a store, which he kept many years. This was situated on the corner now owned by Mr. Miller. A portion of this original building is embodied in the house where Mr. Bridge now (1869) resides. Capt. Petrie was the first postmaster of Peterboro.

The first school was taught by Miss Tabitha Havens, in Peterboro, in 1801. Her school consisted of some half a dozen children—all there were in the sparse population. Smithfield thus early evinced her proclivities in favor of education, which proves to have been sustained in her later history. We remark here that the same year Miss Havens taught this school she was married to James Tucker, of that part of Smithfield now Fenner.

“The earliest marriages referred to by old settlers were those of John Matteson to Hudassah Bliss, and Elijah Trumbull to Abigail Carey, both of which are believed to have occurred in 1803.

Emmons Downer, Esq., still a resident, was born in Peterboro, in September 1805. No reliable account of an earlier birth has been given, and he is therefore believed to be the oldest *native* resident living.

Elijah Pratt was the first physician of Peterboro,—in 1801 or '02; he was also the first *male* school teacher. Rev. Joshua Johnson, Presbyterian, was the first resident preacher—in 1806;

Nehemiah Huntington was the first lawyer—in 1807 ; Captain Daniel Petrie was the first postmaster—in 1807 ; John Downer and Peter Weber were the first blacksmiths—in 1802 ; and Reuben Long built the first grist mill and saw mill in 1802.” —[From A. A. Raymond's sketches.]

Dr. Phineas Lucas was the next physician after Dr. Pratt; he was located on the old road, about midway between Peterboro and Morrisville, where he died April 27th, 1806, at the age of 32 years. Dr. Dourance, from Windham Co., Conn., was in Smithfield at the time and attended the funeral ; he decided to remain and commence practice where his brother physician had left it. Accordingly he did open an office immediately and succeeded well in business. He will be remembered with respect for his good qualities by many of the oldest citizens. Dr. Rivera Nash commenced practice in this town in 1807.

Dr. Joel Norton succeeded Dr. Nash in 1814. He was not only a successful physician, but was highly respected as a citizen through the lustre of his inherent private virtues. For twenty-seven years he was a favorite physician in Smithfield, a devoted christian, and a valued and steadfast friend of the Presbyterian church.*

Mrs. Olive Raymond, widow of James Raymond, of Windham County, Conn., with two children, and accompanied by her three sisters, the Misses Downing, came to Smithfield quite early in this century. Mrs. Raymond sickened and died three days after her arrival. A. A. Raymond, Esq., of Peterboro, and his sister (now dead,) were the children thus orphaned. The sisters of Mrs. Raymond continued the home until their death by the “ epidemic,” elsewhere noted, in 1813.

John Forte,† an early settler of Lenox, became one of

* Dr. Norton died at the age of 54 ½ years, June 30, 1841, at Newport R. I., whither he went a very little time previous for the benefit of his health. As he neared the boundry line between time and eternity, like the true christian and physician he gave testimony of his feelings, and the state of his mind. Had we space we would gladly record this remarkable testimony of the dying christian as he passed step by step over the mysterious river. It was published at the time and has been preserved by his friends.

† Changed to “Fort” by some one of the family.

the long ago citizens of Smithfield. The late Allen H. Forte,* of Cazenovia, Avery Forte, of Peterboro, and Mrs. Myron H. Bronson, (mother of the Bronsons famous in musical circles,) are of John Forte's family.

The Bronson family so well known in Smithfield, are of the family of Deacon Simeon Bronson, (formerly "Brownson,") who settled on the Mile Strip in Fenner, 1802. Deacon Bronson's wife, Lucinda Gleason Bronson, died, leaving him with a family of eight children. He subsequently married Lucretia Stewart, by whom he had nine children. The youngest of the first family is the father of the above named Bronson singers, viz :—Lorenzo, Aurelia, Willie and Mellie Bronson.

Moses Rice came early and settled, probably in the Fenner part of Smithfield. He afterwards removed to Quality Hill, served in the war of 1812, came home on a furlough and died of camp fever. His eldest son, Billings Rice, is the only one who remained in this part of the county. The celebrated Rice vocalists, viz. :—Warren, Moses, Henry, Simeon, Sarah, Florence and Maria, all distinguished as public singers of rare talents, are children of Billings Rice, of Smithfield. Mrs. Avery Forte, one of his daughters, resides in Peterboro.

In the winter and spring of 1813, sickness of a type previously unknown, prevailed throughout Central New York, and it is believed in all parts of the State. Having no other name for it, physicians called it "the Epidemic," by which name it came to be generally known, and whenever referred to or spoken of from that day to this, it has been called by no other. Its victims were prostrated at once and sank rapidly to utter helplessness and delirium, from which no stimulant or manner of treatment could arouse them. In numerous cases, persons attacked with it, though in the prime of life and previous vigorous health,

* Father of Irwin A. and Irving C. Forte, former publishers of the Cazenovia Republican, the latter the present editor of that paper.

sank away and died in from four to ten days ! In the town of Smithfield there were probably more than one hundred cases, a very large per centage of which proved fatal. Its first victim was an interesting youth of some sixteen years, who died on the 12th day of January. Thenceforward till late in March, funerals occurred throughout the town almost daily, sometimes several on the same day in different sections. In one instance, on March 14th, four adults were buried in the old Peterboro cemetery, all within a few hours. These four were all advanced in life. Three of them were maiden sisters by the name of Downing, who had always *lived* together, and in their death were almost literally undivided, all dying within thirty hours. The fourth was an aged man, an early settler in the town, living but a few rods from the residence of the Downing sisters. It is believed that there were other burials in town on this same day. Early in April the sickness abated ; new cases became of less frequent occurrence and of a milder type ; and, as the season advanced, the mysterious visitation wholly disappeared.

In 1806, there were ten buildings in Peterboro,—Judge Smith's house, since re-built and enlarged by Gerrit Smith ; the Aylesworth house, then the Livingston store ; the grist mill and saw mill ; the rest dwellings.

After the organization of the town in 1807, the first town meeting, in April of the same year, was held at the school house near Fenner Corners. The spirited efforts of the eastern Smithfield voters to secure the election of their officers, and of the adjournment of the meeting to Peterboro, is noted in the Fenner Chapter. Peter Smith was elected Supervisor, and Daniel Petrie, Town Clerk. In June of this year, Peter Smith, who had been one of the Associate Judges of the County Court, was appointed first Judge, and the office of Supervisor became vacant. Consequently, a special town meeting was held July 18th, at

which Roswell Glass was chosen to fill the vacancy. At the second annual town meeting, Asa Dana was chosen Supervisor.

At this period the county began agitating the question of the county seat. Cazenovia and Smithfield put forward their claims for the permanent location. A forcible argument in favor of Smithfield by her citizens was the fact that the town was more central than Cazenovia, Hamilton and some other points. The question however was not decided for a number of years, and Madison County had no jail or court house when the second criminal offence came before the courts. Even when it seemed settled, by the erection of the court house in Cazenovia, like Banquo's ghost the mooted question would rise again in the form of "centering," and would not "down" until it had finally been located at Morrisville, in the year 1817.

The above mentioned second instance of capital crime had its denouement in Smithfield, the murderess, Mary Antone, (daughter of Abram,) being executed in Peterboro in the autumn of 1814. The Indians disputed the right of the white-man authorities to interfere with their customs, or to exercise jurisdiction over them in criminal or other cases where the parties were of their race, and it was feared that there would be trouble at the execution, as Abram Antone and one of his sons, Mary's father and brother, came over from Siloam painted and equipped in warrior style a few days before the consummation of the fatal decree; and there was also a report afloat that Antone had said that "the man who hung Mary should die." Thus forewarned, Capt. Daniel Petrie signified to the members of his company that they must hold themselves in readiness, for they would be called on in case of any disturbance. The Indians were quite numerous in the village on the morning of the execution, and Capt. Petrie, having a good knowledge of the Indian language, took the occasion, as they lounged about his store, to make it plain to them that

Madison County officers in carrying out the laws were not responsible for the execution of Mary Antone; that the laws must be obeyed, and also that order must be maintained. In their bearing, he directed some of his men present to have their arms in readiness to protect the officers. The gallows was erected on the flat due west from the grist mill, and some twelve or fifteen rods from the channel of the creek. Abram was there, grim, restless, silent; sometimes moving about on the brow of the ridge above the flat, scanning the multitude with a keen eye. There is a statement given the author that he was heard to make the ominous threat, as he pointed to Sheriff Pratt, "Me kill him! Me kill him!" and that the Sheriff, before performing the final act, called for Antone to come forward and take a last leave of his child; that the latter's sinewy arm soon appeared upon the scaffold, and without moving a muscle of his stoical features, took the hand of his daughter and then turned silently away, neither betraying a sign of emotion. The fatal moment came and passed, justice was vindicated without even a whispered utterance or move of opposition from the natives. It is said, however, that Antone afterwards sought Sheriff Pratt's life and that the latter settled his affairs and moved west. Be this as it may, those who lived at that time know how surely Antone executed his threats, and how long he cherished and finally wreaked his vengeance on John Jacobs, the principal witness against his daughter.

In the earlier days of Smithfield, the forests were dense and the swamps dismal, from abundance of foliage. Game was abundant, and it is said that wolves and bears were quite plenty till 1827, about which period there was a great wolf hunt in this section. Panthers were occasionally seen till the years 1815 to '18. A panther incident worthy of record and well authenticated, occurred about 1818, on the old county Road between Peterboro and Clockville, at the entrance of a piece of thick forest through which that road

passed for a distance of half a mile. For the information of those who have the curiosity to locate the spot we will say here, that the incident took place within the bounds of the farm then owned by Aaron Crary, and afterward by his son. This farm, it is believed, lay chiefly on the north side and adjoining the present north line of Smithfield, which would be in the town of Lenox. The adjoining farm on the Smithfield side, and which may have included a strip of this half-mile forest, was owned by Ebenezer Lathrop. Moses Howe lived on the same road, not far south of Lathrop's, about one mile from Peterboro.

One morning in haying time, Mr. Howe called his boy Stephen, a lad of some eight or nine years of age, and told him he must take a horse and go to Clockville to mill—the mill at Peterboro being then out of repair—and told him also that he must wait for his grist that time, as he wanted the horse to draw in hay the next day, and the flour was needed for use in the family. So the boy started off on the horse's back, with two and a half bushels of wheat under him on the saddle. It being late when the grist was ground, he started homeward as speedily as possible, and reached the border of the woods just at dusk, being then over a mile from home. Almost the first tree on entering this half mile of thick, dark forest road, was a gigantic elm, with one huge limb some twenty-five feet from the ground, shooting far out horizontally over the traveled path.

The horse suddenly pricked up his ears as he neared and came under this limb, and hearing as he thought a slight noise, the boy looked up, and there, poised upon the limb with glaring eyeballs, bared teeth, feet rapidly lifting and gathering for a spring, while every nerve and muscle seemed ready to burst with their fearful tension, was an enormous panther, apparently fully prepared to leap, and sure of his defenceless prey. Indeed it would seem that only a direct interposition of Providence could save that boy from the terrible doom staring him in the face ! But the very sudden-

ness of the appalling danger, and the quick instinct which is often the offspring of a sudden and fearful peril, yet which would have probably and at once, either paralyzed a man with fear, or caused him to pause for the encounter, gave the boy a ready, almost superhuman keenness of sense and strength of nerve. He cried out to the horse in a quick, sharp tone which the noble animal, now all alive with fear, from his own instinct seemed to understand, and away he sprang with his double burden of flour bags and juvenile rider at a flying speed, which was heightened and intensified by what instantly followed. The fierce and undoubtedly hungry panther being thus suddenly and unexpectedly foiled when so sure of his victim, gave vent to his rage in the frightful yells peculiar to his species, which it is said are so frightful and appalling that no human being, when heard under such circumstances, is ever able to shake off the terrible sense of fear they arouse. The mad animal sprang instantly from his position, and then from limb to limb, and from tree to tree, howling, yelling, crashing through the dense tree tops after his escaping prey, and thus he followed 'till the horse and young rider swept triumphantly out of the forest into the clearing beyond, and left the wild brute to what we may well believe a bitter disappointment. Yet on, on, dashed the horse, the boy by this time almost overcome with terror, fearing the awful danger was still pursuing him, and permitted no slack of speed till he reached his father's door, himself and horse dripping with perspiration.

"You are late home," said the father, "and I guess you have rode pretty fast, hav'nt you?"

"Yes sir, I have," replied the boy caressing the horse, "and I think you would if you had been in my place. It will be a good while before I will go through those woods again after dark!" and here the boy was obliged to yield until he had recovered composure, when he briefly related what had happened. The father was astonished. There stood the boy quaking with the thought of what he had just passed

through, and the horse close by him, with drooping head, panting and dripping with sweat. His little son had run his horse over a mile, with the flour and bran of two and a half bushels of wheat under him. "Till this day," says this then boy, Stephen R. Howe (now Justice Howe of Oneida Co.) the awful fear I then experienced affects me sensibly when I recall the circumstances, and I never afterwards passed the spot without experiencing it." He further says that he did not again pass over that road till he was eighteen, when he was teaching school in Sullivan. On one occasion, when going home he found himself on the same road, at the same place, before he was aware of it, and just at dark. Said he, "I never ran faster than I did through those woods."

The large town of Smithfield was destined to become the smallest in the county. The project to divide it was long agitated; it was finally accomplished in 1823, and the new town of Fenner formed of its western half. Again, in 1836, a large portion was shorn from its eastern part to help form Stockbridge. The first town meeting after the division, in 1823, was held at the house of Harry Nichols. In 1824, Nehemiah Huntington was elected Supervisor, and Thomas Beekman, Town Clerk, both of whom were eminent men in State and Nation.

Smithfield has in one sense suffered from her habits of generosity; for after giving most of her territory to other towns, she gave her men of talent and enterprise to the world; to the cities of the east, the west, the north, the south; and consequently trades, arts, manufactures and professions in the course of time languished within her limits.

At a former period, considerable business was transacted in Peterboro. At one time there were two glass factories, one distillery, one tannery, a grist mill, a saw mill, a carding and fulling mill, five stores, three taverns, and various

mechanic shops, all together giving a supply of work to many people, and contributing to sustain a much larger population there, then, than exists at present. Years since the glass factories were metamorphosed into dwellings; the fires of the distilleries *also* were long ago extinguished; the grist mill was superseded by a better structure for the same business, and the tannery and some of the stores are among the things that are not, and the temperance reform, and the changes in the traveling world have disposed of two of the three hotels. Here was kept one of the first, if not the very first, temperance hotel,* properly so called, of the world! Some of the first anti-slavery meetings in the United States were held here, and here from pulpit and forum has the tocsin of reform been repeatedly sounded during the last third of a century. The poor were ever kindly cared for in Peterboro, and the down-trodden, hunted slave found here a refuge from his pursuers and persecutors. Undoubtedly the first school in the United States established especially for colored children, was kept in Peterboro, which, however, was soon done away with, as caste on account of color was ruled here to be out of place in common schools, and poor black children were thenceforth allowed equal rights with the white.

The first movements of the county in literature began simultaneously here and at Cazenovia. In 1808, the *Madison Freeholder* was started in Peterboro, Peter Smith, proprietor, and Jonathan Bunce, editor. It was after a time changed to the *Freeholder*, and continued till 1813, when it was changed to the *Madison County Herald*, and continued under that title several years. The early efforts in the cause of temperance brought into existence the *Forunal*

* We learn later that this temperance house was kept by David Ambler, Esq., about 1830. He was one of the early settlers of the south part of Augusta, but changed his residence for a few years about that period to Peterboro. We learn further that he kept a temperance house as early as 1825, at the small hamlet near the north line of Madison, known in early times as Hurd's, Bartlett's, Ambler's, and lastly Newell's Corners. Squire Ambler died in Madison, at the residence of his son-in-law, Dea. Francis Rice, about 1860, aged 86 years.

of *Madison County Temperance Union*, a monthly, edited by Wm. B. Downer. The latter was changed to the *Maine Law Journal*, and was discontinued after an existence of something over a year. *The Christian & Citizen*, was published at Peterboro, in 1854, by Pruyn & Walker.

It is somewhat remarkable that Peterboro, an unimportant inland village, having no railroad or other great artery of communication with the outer world, should have been and should still be the scene of so many great public gatherings, such as temperance, anti-slavery, political, religious, reform and free speech conventions, &c. Probably no village of its size in all our great country has equalled it in this respect. But we have an explanation at hand: It has ever been favored with the citizenship of distinguished and progressive men; hence, though but a small village, the prevailing atmosphere of the place has been steadily genial and attractive to those striving for a higher plane.

Peterboro has furnished public men as follows:—Greene C. Bronson, Chief Justice of the Supreme Court and Court of Appeals; Thomas Beekman and Gerrit Smith, Members of Congress; Henry A. Foster, State Senator for several terms, United States Senator in 18—, and Justice of the Supreme Court in 1863; J. S. T. Stranahan, Representative in Congress from Brooklyn, N. Y., in 1855; Daniel G. Dorrance and Asahel C. Stone, also State Senators. Peterboro is the native place, or was for some years the home of five of the Sheriffs of Madison County, viz:—Elijah Pratt, John Matteson, Joseph S. Palmer, John M. Messinger and Asahel C. Stone. Nehemiah Huntington and James Barnett, once Member of the Legislature, and Henry M. Rice of the United States Senate, are also Peterboro men. We might extend this roll of honor were certain dates and data, which we have failed after much effort to obtain, at our command. We however record a few brief sketches:

Nehemiah Huntington belonged to the early years of Smithfield's history. He came to Peterboro in 1807, and became the first lawyer of the place. He was a graduate of Dartmouth College, being there a classmate of Daniel Webster, and was aged thirty-one when he came to Smithfield. He entered into every good enterprise which concerned the prosperity of his adopted town. His generosity and goodness of heart was conspicuous. His liberal education and good abilities fitted him for a wide field of usefulness, but he was too modest to aspire to distinction in his profession. He, however, encouraged and assisted young men to make their way in the world, and several young lawyers received their first help from him ; his kind instructions and fatherly guidance, aiding them in their first steps toward after success. His life was long and eminently useful, and at his death in 1855, aged 79 years, he was greatly missed.

James Barnett succeeded to a position of usefulness, from the time of his commencing in the mercantile business in Peterboro, in 1838. He became successful in that business, which he followed there for many years. He stood high in the confidence of his fellow citizens, and was often called to official positions in his town and county, and in 1859 was elected from this county to the Legislature. In 1865 he was elected to the State Senate from this, the twenty-third, Senatorial District. During the late war he gave largely of his time and means, actively and effectively encouraging enlistments ; two of his sons volunteered, and one, the eldest, bravely met his death at Antietam. Mr. Barnett removed to Oneida some few years since where he still resides.

Asahel C. Stone came to Peterboro with his father's family in 1808. He struggled with poverty in his youth, but gradually arose by his own efforts to a position of influence. He was a well known and able lawyer. He held many prominent and responsible offices, in all of which he

proved himself to be a man of superior ability, well sustaining the confidence reposed in him. He was State Senator from the 23d District in 1850, and at the time of his death, in 1866, he held the position of High Sheriff of Madison County. It was said of him, that, although esteemed and respected for his abilities, yet it was the kindness of his heart, his strong sympathy for human suffering which had most endeared him to all. He passed away at the age of 61 years.

THE EVANS FUND.

In 1848 William Evans, Esq., of Boston, deposited a fund of \$10,000 in the hands of Gerrit Smith to endow a "Home" for the poor of the town of Smithfield. He appointed Gerrit Smith first Treasurer, designating that at each subsequent annual town meeting the legal voters should elect a suitable and responsible person as Treasurer. The provisions he made were, that the principal shall be loaned in sums of not over \$1,000 upon good bond and mortgage security; and that as soon after 1862 as the accumulated interest amounts to a sufficient sum, a farm of not less than fifty acres, within one and a half miles of Peterboro, shall be bought, and suitable buildings erected thereon as a home for the needy; where under the most favorable auspices they shall be made to forget the necessities of their condition, and where habits of self-respect, self-reliance, industry, prudence and economy, the underlying principles of success, shall be nurtured, while the healthy comforts of life are being enjoyed.

The day which Mr. Evans set apart to execute his errand of love—the formal presentation of his gift—was Friday, September 3d, 1858, the forty-seventh anniversary of his birth. The day was one of festivities and rejoicing, a "red letter day in the calendar of Smithfield."*

William Evans was born in Smithfield of very poor parents,

* See Evans Memorial.

September 3d, 1811. His earliest days were spent in poverty and privation ; but he inherited a good constitution and all the elements of physical and mental health. Trained to habits of industry, economy and morality by one of the wisest of mothers, the foundation of a grand and successful manhood was laid. He went into the world very young and very poor. In the course of years his name became coupled with the great enterprises of the day,—a heavy and successful contractor on public works. He amassed wealth, and devoted much of it to benevolent enterprises in various ways.

The Evans Fund in care of Gerrit Smith, who has continued Treasurer, has increased from ten to fifteen thousand dollars. The proper establishment of the "Home" is under consideration, but in the mean time its benefits are felt by the destitute, for the trustees pay over three hundred dollars a year to a committee of three responsible ladies, to be used by them as their judgment shall dictate for the relief of the needy of the town. For a time the Evans Fund was, with his consent, used to endow the Peterboro Academy, which then had its name changed to "Evans Academy." This building is now (1872) used for the purposes of the Home for orphan children, it having been donated for that purpose by Gerrit Smith ; and by the consent of Mr. Evans the use of the Fund has been appropriated to establishing the Orphan's Home.

Peterboro Academy was incorporated January 23d, 1853. In 1860 a report states that it had 42 students, 14 of whom pursued classical studies. The value of its lot and buildings at that time was \$4,528 ; its library \$207 ; apparatus \$174. Total revenues \$334 ; total expenditures \$319. Number of volumes in the library 184.

At a subsequent period, the Evans Fund became an endowment for the Academy and it was then called the "Evans Academy." In 1870 the Academy building was donated for the Orphan Asylum, and the Presbyterian Church has been transformed into the Academy.

The Orphans' Home in Peterboro village, was established here in 1870. The old Academy, a building of goodly proportions, three stories high, appropriately fitted up, was placed at the command of the Supervisors of the County, for the Home, by Gerrit Smith. Mr. Charles Blakeman and wife were appointed to take charge. Twenty children from the County Poor House were placed in their care. They are comfortably situated and resources for their advancement are constantly being multiplied.

PETER SMITH.

Peter Smith, the proprietor of the celebrated New Petersburg Tract, was born in Rockland County, N. Y., in the year 1768. Of his advantages in early life we have no data, but infer they were fair; therefore we find him at the early age of sixteen (1784) entering as clerk in the counting-house of Abraham Herring & Co., of New York. For three years he served in this capacity, and where he was characterized for his brightness and activity, and his aptness in acquiring knowledge. From here, at the age of nineteen, with a supply of goods for a country store, he removed and settled himself in trade at a small place called the "Fall Hill," about two miles below Little Falls. He remained but a year here, and then went to Old Fort Schuyler, where he put up a log store, nearly on the site of the Bagg Tavern. He continued in the mercantile business in Utica several years, and also built two fine residences there, the last of the two having a farm of 150 acres attached to it.

Mr. Smith's unusual success in trading with the Indians and in dealing in the fur trade, attracted the attention of other men of enterprise among whom was John Jacob Astor, who became a partner with him in the trade in furs. At a later period they were united in buying lands. By a dextrous improvement of every sale of public lands, Mr. Smith early acquired a large fortune, having become the possessor of extensive tracts in various parts of the State.

In 1794, he obtained the New Petersburg tract of the

Oneida Indians, the history of which is given in the foregoing. In 1802, he removed to Whitesboro, where he resided until his removal to Smithfield in 1806. Here he built the family mansion, which has since been much changed and is now (1871) the home of Hon. Gerrit Smith.

Upon the organization of Madison County in 1806, Mr. Smith was chosen one of the Judges of the County; in 1807, he was appointed first Judge, and continued to hold that position till 1821. It was said by the lawyers of that day that he made a most excellent magistrate, that although his school education was limited he wrote a bold and free hand, and expressed himself well; that his knowledge of human nature was profound, and few words were spoken by him in conversation that were not worthy of recording.

All matters in his care received minute attention. He was known as a man of extensive knowledge, of careful habits and unceasing industry. Even among the Indians he was noted for those qualities, and in consequence they gave him the *sobriquet* of "Sawmill," meaning, "the man of incessant activity."

The following anecdote, entirely characteristic, is related of Judge Smith:—A poor man entered the office of the Judge and took a seat. After witnessing in silence for some time the ease and rapidity with which the Judge handled his papers and dispatched his business, he drew a heavy sigh and burst out with the abrupt question:—"Judge Smith, what must I do to become a rich man?" Dropping his pen and drawing down his spectacles as he raised his head, the Judge replied at once, yet deliberately, "Mr. Lawson, you must be born again."

Sagacious and shrewd, he was also active and untiring in his efforts to accumulate, yet he was a man of his word, and too wise to be dishonest. Independent and fearless, he was at the same time modest and unassuming, and held himself as no more than the equal of those of lesser means. Excessively plain in his dress and equipage, and

frugal in all his ways, he was even lavish where his feelings were enlisted; for these feelings were deep, and his affections ardent. In person he was five feet and eight inches high, and rather stout. The most striking features were his curved nose and hawk eye, which latter was keen and penetrating. His readiness of resource, and his promptness to circumvent a rival are well illustrated in a story that has already appeared in print, which is as follows:—He was lodging one night at Post's Tavern, at the same time that Messrs. Phelps and Gorham were also guests. Mr. Smith occupied a room which was separated from the other land speculators by a very thin partition. In the night he heard them whispering together about a certain valuable tract of land which they were on the point of buying. Rising from his bed and summoning the landlord for his horse, he was soon on his way to the land-office, at Albany. When Messrs. Phelps and Gorham had finished their night's rest, and taken their breakfast, they jogged on leisurely to the same destination. What was their surprise when near the end of their journey, to encounter on his way back, Mr. Smith, whom they had so recently seen in Old Fort Schuyler, and how much more astonished to learn on reaching the office at Albany, that the coveted prize was his. Messrs. Phelps and Gorham paid Mr. Smith a handsome bonus for his bargain.

Skenandoah, the "white man's friend," was regarded by Judge Smith with warm friendship, and he was frequently visited by the aged chief. So harmonious was their intimacy that Mr. Smith named one of his sons, Peter Skenandoah Smith, in honor of this last chief of the Oneidas and in memory of their friendship.

Four children were born to Mr. and Mrs. Smith, all during their residence in Utica. Cornelia, wife of Capt. Cochrane, Peter Sken. (Skenandoah,) Adolphus, who died at the age of 45 years, and Gerrit. In his marriage, Mr. Smith connected himself with the Livingston family, so well and

honorably known in the early history of New York State. His wife was the daughter of Col. James Livingston of the revolutionary army, and sister of the wife of the late Hon. Daniel Cady, of Johnstown, N. Y. She was a woman esteemed for her piety, for her rare intellectual gifts, and all the graces that adorn the true lady. She died August 27, 1818.

Up to the year 1819, Judge Smith resided in Peterboro, attending to the various duties of his public office, and the arduous labors connected with the management of his large estate. At this period he conveyed his estates to his son Gerrit, and spent many of his last years in traveling. He finally settled in Schenectady, where he died April 13, 1837.

Peter Skenandoah Smith, who died in 1857, was the eldest son of Peter Smith, born in 1795. The noble and generous qualities of his mind and heart made him greatly beloved by all who knew him. He died in Oswego, N. Y., at the age of sixty-three.

HON. GERRIT SMITH.

Gerrit Smith was born in Utica, March 6, 1797. He received his education at Clinton, graduating at Hamilton College with the highest honors of his class in 1818. In the language of Rev. Albert Barnes, once a fellow student with him, "his high social position, warm, generous nature, and acknowledged talents and scholarship, led to a universal expectation of a high career of honor and usefulness." His life has more than verified these expectations, but quite likely in a direction least expected. The intellectual world was, perhaps, best acquainted with his qualities, yet it knew little of the individuality of the man, and little foresaw the career he would mark out for himself.

In the year 1819, Gerrit Smith married Miss Wealtha, only daughter of President Backus, of Hamilton College. Seven months of happy wedded life followed, and then



Your friend
Gerrit Smith



death bereaved him. With his affectionate and impulsive nature, thus thrown back upon himself, he redoubled his vigilance and energy in the care of the large estate, conveyed to him by his father, (Nov. 1st of the same year,) and thus bore up manfully under his early affliction. In January, 1822, he was again married to Miss Ann Carroll, daughter of Colonel Fitzhugh, formerly of Maryland. Of a family of seven children born to them, but two lived to the years of maturity. These are Mrs. Charles D. Miller, residing at Geneva, N. Y., and Greene C. Smith of Peterboro.

With a heart full and overflowing with sympathy for all classes of unfortunates, and with abundant means at his command, Mr. Smith early identified himself with the benevolent enterprises of the day. In 1825 he connected himself with the American Colonization Society, with the hope that its projects and efforts would be successful and lead to speedy emancipation. He gave largely for its interests, but in 1835 he withdrew and connected himself with the American Anti-Slavery Society, as a surer prospect of accomplishing the desired result.

Though by inheritance and purchase from fellow heirs a large land-holder, he nevertheless became strongly opposed to land monopoly and practically illustrated his sentiments by the distribution of 200,000 acres of land, in part amongst institutions of learning, but mostly among poor white and black men. His largest gifts in money have been in aid of emancipation and to assist the poor in buying homes. He made it a rule to give all he could spare.

Mr. Smith was never a regular student of law, yet he was admitted to practice in State and Federal Courts in 1853. He had been a student of men, measures, and statutes during a third of a century, and became a lawyer of rank through a steady, healthy growth of intellect.

In 1861, and at intervals all through the war of the rebellion, he made public speeches in favor of a vigorous and

uncompromising prosecution of the war, and from time to time wrote and published circulars in the interest of the Union cause.

For many years he had advocated by public speeches, published essays and appeals, a larger liberty of opinion and freedom from what he believed to be the bondage of sect. In 1856, a volume of his speeches in Congress was published ; in 1861 another volume was issued, entitled "Sermons and Speeches ;" in 1868 "Letters of Rev. Albert C. Barnes and Gerrit Smith" appeared.

Mr. Smith's religion is as comprehensive as his principles of freedom. It is essentially a religion of love. "Do unto others as you would they should do to you" is the religion of his life, taught by him in precept and by example. It fills his heart with the deepest sympathy and the broadest philanthropy ; and yet, from convictions which have settled themselves in his mind after the maturity of years of study and reflection, it is emphatically a religion of reason, which discards all statements not based upon proofs which can be substantiated by the essence of truth ; it must be taught by facts, and not fancies. But in throwing away all that he cannot reconcile with his ideas of truth, he might remove the foundation upon which another's reason would stand. Let him place a broader, firmer stepping stone, not too high, before removing the rock on which the millions have rested their faith ! He holds that the religion of reason is tolerant and patient, because men are conscious that reason, mixed as it is in the human breast with ignorance, prejudice and passion, is not to be relied on as an entirely infallible guide.

Against Slavery, Land Monopoly, Intemperance, and *for* Woman's Rights, he launched the force of his master intellect, always telling with powerful effect wherever directed

In 1852, when elected to Congress, in defining his political position he thus gave a few of the "peculiarities," as he terms them, of his political creed :

"1st, That it acknowledges no law and knows no law for slavery ; that not only is slavery not in the Federal Constitution, but that by no possibility could it be brought either into the Federal or in a State Constitution." It seems, that having defined his principles he went to Congress with no other aim than to defend and enforce them on every occasion when they were legitimate, or pertinent in debate. His memorable, speech on the Nebraska Bill brought up again the ever recurring question of Slavery ; and here he seized the opportunity to enlighten the Honorable Body, the House, in his view of the laws of God and humanity.

"2d. The right to the soil is as natural, absolute and equal, as the right to the light and air." The "Homestead Bill" called forth his masterly appeal for "homes for all," yet when the bill came up amended so as to limit the grant of land to *white* persons, he voted against it, "and that to" he says "notwithstanding I have for so many years loved, advocated and acted upon, the great essential principles of the bill." He adds :—"The curse of God is upon the bill, or there is no God. There is no God, if we have liberty to insult and outrage any portion of His children."

"3d. That political rights are not conventional, but natural, inhering in all persons, the black as well as the white, the female as well as the male."

Witness this defense of a theory unpopular now, scarcely thought worthy of respectful notice then—"Woman's Suffrage."

"4th. That the doctrine of "free trade," is the necessary outgrowth of the doctrine of human brotherhood ; and that to impose restrictions on commerce is to build up unnatural and sinful barriers across that brotherhood."

"5th, That national wars are as brutal, barbarous and unnecessary, as are the violence and bloodshed to which misguided and frenzied individuals are prompted, and that our country should, by her own Heaven-trusting and beautiful

example, hasten the day when the nations of the earth shall "beat their swords into ploughshares and their spears into pruning hooks; when nation shall not lift up sword against nation, nor learn war any more."

"6th. That the province of the Government is but to protect persons and property; and that the building of railroads and canals, and the care of schools and churches, fall entirely outside of its limits and exclusively within the range of the 'voluntary principle.' Narrow, however, as are these limits, every duty within them is to be promptly, faithfully, and fully performed:—as well, for instance, the duty on the part of the Federal Government to put an end to the dram-shop manufacture of paupers and madmen in the city of Washington, as the duty on the part of the State Government to put an end to it in the State."

"7th. That as far as practicable, every officer, from the highest to the lowest, including especially the President and Postmaster, should be elected directly by the people."

In his speech on the then late war with Mexico, also that on the Pacific Railroad Bill, his letter to Senator Hamlin on the Reciprocity Treaty, and his speech on the bill making appropriations to the naval service, he availed himself of the privilege to defend and enforce his views of each subject. How heroically he battled for his principles of right the reader of those speeches will readily feel. In the bill making appropriations for the naval service, he endeavored to introduce the following clause:—"but no intoxicating liquors shall be provided as a beverage." In a speech glowing with earnestness and anxiety for our national welfare he insisted on its adoption,—only to see it fail. This was in July, 1854. He still persists in his arguments and entreaties to the people—finding that the government fails—to do away with all dram-shops and liquor selling. Just so persistently he fought against slavery, wisely directing his forces, until he saw the huge superstructure of evil crumbling before him. The crisis came in a manner he had

not sought and sooner than he had presumed to hope ; "he had builded better than he knew."

One cannot rise from the reading of his speeches in Congress without beholding the man, as with the interior sight, in all the grandeur of his high manhood, standing alone, surrounded by opposing forces, boldly declaring most unpopular theories, defending with the might of a Hercules the rights of the down trodden slave. His cool, clear brain was never confused ; God-given power inspired utterances of God's truth ; he wrought under the illumination of the fires he had kindled upon the altars of truth, freedom, and universal brotherhood ; the weight of justly balanced arguments convinced ; his comprehensive mind weighed nation against nation, excusing not our own national sins more than those of others. He was a patriot, but more, a philanthropist. If he erred, it was in the way of according too large liberty to the people ; for he advocated the principle that "the less a people are governed the better they are governed."

But Gerrit Smith never loved the arena of political warfare ; his deep sense of the wrongs which have been allowed to exist with no voice of authority lifted against them, has been all that has drawn him from the peaceful rural life he loves so well. Having been the manager, as well as the possessor, of the extensive landed estate inherited from his father, his general tastes and habits were of the more quiet and retired class. Amid the surroundings of nature, his great philanthropy and the wonderful sympathy for his fellow-men has been in great part developed. Much of the vast property gathered by the shrewd management and thrifty enterprise of the father, has been judiciously and wisely distributed by the son, in obedience to the holy lessons learned.

In his home, wealth has been expended for the cultivation of all intellectual tastes and domestic virtues, and everything is in keeping with the largest hospitality. Harmony and

affection preside. Mrs. Smith is a lovely woman. Her devoted and religious character is conspicuous, and her fine and elevated mind grasps the beautiful and the pure, and worships the noble and the good.

SILAM.

This small village is located in a deep valley, through which the Cowassalon Creek flows. On the east rises the ridge, or rather stretch of highland, which separates the Oneida Creek, or Stockbridge valley, from the Cowassalon valley. Westerly rises another range of the water-shed. The old Peterboro Turnpike passes through this village. As one descends the steep hills from the westward, at a curve in the road he is suddenly surprised at the sight of the little "ville" nestled so cosily at the base of the hills in the narrow, deep valley. He sees first—and conspicuously from his standpoint—on the pretty landscape, the round, or octagon building painted white, Mr. Hardy's apiary. It is constructed on the most modern or scientific plan for bee-keeping. He sees at least two large buildings, which were once taverns, one of which is converted into a cheese factory; and then the old Baptist church, somewhat hoary with age, not a large building, and without a steeple—an appendage it never had—in the rear of which is the old burial ground, with many old, and some new headstones. This last was built about 1820. Silam has now, (1872,) some fifteen or twenty dwelling houses, some of them not in the style of to-day, and wearing the aspect of age, though they were reckoned pretty cottages in the day of their erection.

This place was settled about 1803. Its first pioneer is said to have been John or George Gregg. The next were Capt. Joseph Black, a Mr. Cowen and a John and Jacob De Mott.

Capt. Joseph Black kept the first tavern of the place, in a log house, about 1804 or '05; the next was kept by his son, John Black, and the third by J. Ellenwood, about 1808, in a small house built by himself. This building was demol-

ished in the summer of 1871, thus obliterating a rather old landmark. The first grist mill of the village—the one in operation now—was built in 1810, by Jeremiah Ellenwood and Elijah Manley, and the first saw mill, in the same year, by Ellenwood and David Coe. The present owner of this grist mill is Hosea W. Holmes. The first store was kept by Alexander Ostrander and John Black, in 1821 or '22, but it started on a small scale as is illustrated by the following:—A few days after it was opened, one of the proprietors seeing a citizen that lived a mile or so out of the village, invited him in to see his store. The citizen walked in and apparently surveyed its contents with some degree of surprise, and then exclaimed, “Nice! very nice! just such an establishment as every man wants for his own convenience.”

Benjamin Palmer was the first physician located in Siloam.

In addition to the business of this place as above mentioned, there were built at a later day a brewery and a distillery, by J. Ellenwood, another distillery by Daniel Dickey, (once a Member of Assembly,) and the third by Wilbur & Wales. These distilleries furnished whisky enough for the whole surrounding country. For some years before the Chenango Canal was completed, the two taverns of the place dealt out at retail about one hundred barrels yearly, there being in those years a large business done by teams, which furnished them patronage, hauling plaster through this section to the southern counties of the State. After the canal was opened the resident population refused to sustain these institutions by dram-drinking patronage, and they went down. There is now no inn in the place; but any respectable appearing traveller is able to obtain comfortable entertainment of the well-to-do citizens.

The village was first known as “Ellenwood’s Hollow;” but Elder Beman, of Peterboro, gave it the Scripture name of Siloam, on account of the medicinal qualities of a spring

of water here which was resorted to, to some extent, by invalids. This water has proved very beneficial. It doubtless contains as many medicinal qualities as any other mineral spring of the many in this section of the State. It is still occasionally visited, but no improvements are made around it.

The Baptist Church of Siloam.—The church edifice was built in 1820. Among the first members are Phillip P. Brown and wife, David Coe and wife, William Sloan and wife, John Warren and wife, Nathan Parkhurst and wife, John Stewart and wife, Capt. Joseph Black and wife, and Miss Fannie Wood. The church society was organized January 5th, 1820, with forty-five members. Elder Dyer D. Ransom was the first pastor. Elder P. P. Brown, now of Madison village, was pastor some ten years. When he closed his labors the church members numbered two hundred. After he left these dwindled away; in a few years but a small percentage was left.

The Presbyterian Church of Peterboro was instituted at an early day. Its early membership was not large. The meeting house was built about 1820. It was built on an extensive plan at great cost, the work being largely aided pecuniarily by Gerrit Smith. It has recently been changed into the Peterboro Academy.

The Baptist Church at Peterboro was organized about 1810. Meetings were regularly held in school houses and private dwellings until 1820, when the Baptist meeting house was built.

The Methodist Episcopal Church at Peterboro.—This society was first organized as a class on Mile Strip in February, 1830, by Rev. Isaac Puffer, assisted by George Butler, a local preacher. Meetings were held in the school house. About sixty persons were connected with this society. Subsequently this society was transferred to Peterboro where they held meetings in the Presbyterian Church. In 1853 the society was reorganized and the same year built their meeting house.

CHAPTER XVI.

STOCKBRIDGE.

Boundaries.—Geography.—Home of the Oneidas.—Evidences of an Extinct Race.—Indian Relics.—Early Settlers.—Incidents.—Indian Neighbors.—The Oneida Stone.—Prominent Families.—Cook's Corners.—Munnsville.—Stockbridge.—Enterprises.—Churches.

Stockbridge, lying upon the east border of the county north of the center, is bounded north by Lenox and Oneida County, east by Oneida County, south by Madison and Eaton, and east by Smithfield and Lenox.

This town was named from the Stockbridge Indians, and was formed from Vernon and Augusta, Oneida County, and Smithfield and Lenox, of this county, May 20, 1836, which makes it the youngest in the sisterhood of towns. It has an area of 18,721 acres. It embraces a large part of the "Six Mile Tract" granted to the Stockbridge Indians in 1784, and a portion of the Peter Smith Tract. Previous to the forming of this town, the bounds of Madison County did not extend west of Oneida Creek.

The surface of this town is broken by two high ranges of hills extending from north to south, the summits of which are from 500 to 800 feet above the valley of the Oneida Creek. The chief branch of this creek has its source in Smithfield, and enters the valley in the southeast corner of the town. Its course is marked by the wildest scenery. Before entering the valley it pours down a series

of cascades, low falls and rapids, which for beauty are not surpassed by anything in this part of the country. Numerous visitors are attracted to this romantic spot, which is about one and a half miles south or southwest from Munnsville.

Another branch of the Oneida rises to the southward in among the convolutions of the northern hills of Eaton. These form a fair stream, upon which are many mill sites.

Oneida Valley, deep, and narrow at its head, gently widens as the lofty ranges recede, and at the northern extremity of the town begins to spread out, and merges into the open level country of Lenox. From the low valley the forest capped hights, broken by rugged ledges and rocks white with lime deposits, appear magnificent. The valley, nestling far down at the foot of the hills, seems to rest in perfect quietness and seclusion. In the grand convulsion of nature, which ages ago rent these mountains asunder, there was formed a refuge, a haven of peace, for the races who first sought it for its seclusion.

The soil of this region is a clayey and gravelly loam. Near the falls hydraulic limestone is quarried, while there are other considerable limestone quarries among the hills. Gypsum is found near Cook's Corners. East of Munnsville, on the hill road leading from the depot, limestone rock abounds. Where the road winds around the high point,* it forms a wild and picturesque scene,—rocks overhanging the base of the cliff hundreds of feet, wide fissures, rough indentations, citing the mind to a period when great commotions of nature agitated this region. Caves, which have never been explored to any great extent on account of noxious gases, are found in this range. Upon the top of this ridge, near the roadside, runs a small stream which falls down among the rocks. Its bed, which shows the stream to have been once much larger than it is now, is full of large flat rocks of different kinds. In one variety there are plainly defined tracks, evidently made when they were in a

* Musquito Point.

state of clayey consistence,—tracks of the feet of animals walking across, and of persons stepping about and standing upon them. There are the plain and quite deeply indented footsteps of a woman, and of the foot of a man—we judge from the appearance—and those of a child about eight years of age. The woman's shoes were of a marked fashion—narrow round toe, broad across the ball, shapely and small instep and heel, of a size perhaps number four. A slipper we have seen, worn one hundred years ago, is of similar shape. The larger boot, or shoe track, shows a similar fashion, nothing near so comely in shape, however, and of middling size for a man. There are several impressions, two or three inches deep, as if made by the unshod feet of horses, some of them, however, very large. There are tracks of the parted hoofs of cattle, and some easily distinguished tracks of deer. The rocks in which these are imbedded are dark brown, and are of fine grain. Of course the impressions were made when this was soft, and the petrifying process could not have been slow, or the action of rain and other causes would have effaced the indentations. We are led to conjecture that these now broad rocks were argillo-calcareous deposits, with an infiltration of silicious earth, which, by some change in the small stream, were but recently left bare when those footprints were made; or, even those very persons by removing some obstructions might have slightly changed the channel of the water, leaving these deposits exposed to the air, and which, as they dried, became hardened.

Stockbridge is an old Indian town, older than is generally supposed. There are evidences that the whole range of high hill east of Oneida Creek was once thickly peopled with a race of men, many of whom were very large in stature. Their burial grounds have been discovered in several places from the south line of the town to the north, on this range. On the farms of Taylor Gregg and Ichabod Francis, many graves have been found upon which large trees

were standing, when the country was new. Indian relics were so abundant, and graves were so numerous that it is believed there must have been a great battle fought here in the ages past. Beads could be picked up here and there in considerable quantities ; hatchets, axes,* and many other curious relics, are scattered about, having been covered with the accumulating soil of ages, and which the husbandman's plow brings to the surface. Curiosity seekers have carried off many of these relics, but there is, however, now and then an instance where they are allowed to remain. More than a mile on the road northeast from Munnsville Depot, in the woods, there is an Indian's skull, lying partly exposed among the rubbish of the woods. Several individuals are now living who noticed this same skull thirty years ago. It being in an out-of-the-way place, it has remained undisturbed till the present time.

Some of the skeletons found in these burial grounds are of extraordinary size. One gentleman remarked that he took one of the large jaw bones and found it sufficiently ample to cover his own lower jaw. Another person stated that he took one of the skulls from which the base had decayed, and found he could place it with ease over the outside of his own head.

In 1869, before the "Cardiff Giant,"† humbug had been exposed, and while the public were holding "a court of inquiry," individuals having important facts in their possession gave them publicity. Among others, Mr. A. Somers, of Vernon, Oneida County, published the following :

"There are rumors that the Indians have a tradition that there has lived in this country a race of tall men unlike themselves ; but said traditional rumor might or might not be true. Good

* One man has a log chain which he had manufactured from axes found in this vicinity.

† A large statue which was dug from the bed of a swamp in Cardiff, Onondaga County. It was at first supposed to be a petrified human body of an age pre-Adamite, or at least of the age when giants existed. It was, however, discovered to be an ingenious work of art placed there by some mercenary individuals, an adventure in which they were successful, so far as hoaxing the public to the amount of large sums of money was concerned.

evidence, however, exists that this tradition is entitled to some credence. About twenty-five years ago, Mr. John Dunlap (since deceased,) father of Edward Dunlap, of Oneida, informed me that when the ground was being prepared for the barn on said Edward Dunlap's farm, which he now owns, in the northeast part of the town of Stockbridge, discovery was made of a deposit of human bones of extraordinary length and size. One of the leg bones was compared with his own by resting it on the ground beside his foot, and said leg bone extended four inches above his knee. Mr. J. Dunlap was a man not over medium height, but allowing the framework of the body of which said leg bone was a part, to be in proportion to it, it would equal or more than equal the height of the Cardiff Giant. The narrator of the above did not speak so much of extraordinary size as length. He spoke of one skull being examined in which was an ounce leaden ball. From evidences that were quite reliable, information was drawn that said deposit of human bones were the remains of men killed in battle, many human bones having been unearthed by the plow from time to time on various parts of the farm, and quite frequently in years past war implements not found or known among the Indians, when the country was settled by Europeans, have been plowed up. Some of those war implements are much like those used by civilized nations a hundred or two hundred years ago, and some were of a much ruder pattern.

L. H. Warren, Esq., of Augusta, Oneida County, writes upon the same subject under date of Dec. 17, 1869:

"We add another bit of the same class of information, also indicating that a gigantic race, long since extinct, preceded us here in Central New York. Twenty and more years ago there was a strip of old forest included in the farm of the late William Smith, Esq., of Stockbridge, along the east side of which was a singular formed ridge, being long north and south, only a few rods wide, and oval. On the centre of this ridge for some distance, in a nearly straight line, numerous graves were formed at an early day, each being distinctly indicated by a little mound, some of them with a forest tree standing over the center, and many others with a tree intruding more or less upon one side. On opening these mounds, those parts of the human anatomy which are said to endure the longest—the skull, jaw, teeth, and the leg and thigh bones—were found well preserved; sometimes a skeleton would be exhumed nearly entire. The rings of the trees over the graves counted from three to four hundred, indicating at least as many years since the remains were deposited there. The Oneida and Stockbridge Indians, so long in

possession of the same soil, knew nothing of the people who gave these relics sepulture. The place was visited from time to time by mercenary as well as curious people, and the mounds dug open and plundered of other contents than mortal remains, for the mere sake of the plunder, which consisted of small brass kettles, iron hatchets, and various metallic ornaments. The bodies were found to have been buried in a sitting posture, as seems to have been the custom with the Indian tribes long before the advent of white men among them; and the most of the bones exhumed whole and perfect were found very large as compared with corresponding bones of our day. Some skulls were said to be larger than the living head of the present white race. The indications are that these were really Indian graves and that the people to whom they belonged lived and flourished more than four hundred years ago—before the discovery of America by Columbus. This statement can undoubtedly be verified by many individuals still living in Stockbridge, and the evidences are that some time in the past, a people more formidable than we are as a race, existed in our section at least of the American domain.

“How lived, how loved, how died they?”

There is evidence in the writings of the ancient travelers, and of the Jesuits, to prove that those remains of unusually gigantic proportions, were of a race who existed in Central New York full three hundred years ago, and who were called the Neuter Nation. Charlevoix, a French writer, says, that in the year 1642, “a people larger, stronger and better formed than any other savages, and who lived south of the Huron country, were visited by the Jesuits, who preached to them the Kingdom of God. They were called the Neuter Nation, because they took no part in the wars which desolated the country, but in the end, they could not themselves escape entire destruction. To avoid the fury of the Iroquois, they finally joined them against the Hurons, but gained nothing by the union. The Iroquois, like lions that have tasted blood cannot be satisfied, destroyed indiscriminately all that came in their way, and at this day there remains no trace of the Neuter Nation.” The same author tells us that the Neuter Nation was destroyed about the year 1643. La Fiteu another French writer, in his “*Maeurs des Sauvages*,” published at Paris in 1724, writes concern-

ing the quarrel between the Senecas and the Neuter Nation, which he had from the authority of Father Garnier, a Jesuit Missionary.

Mr. Schoolcraft assumes that the Senecas warred upon and conquered the Neuter Nation, and came in possession of their territory, twenty-four years before the advent of La Salle,* upon the Niagara River.

Father L' Allemand, a Jesuit Missionary in 1645, wrote that:—"According to the estimate of these illustrious fathers, [Jean De Brebeuf and Joseph Marie Chaumonot,] who have been there, the Neuter Nation comprises about 12,000 souls which enables them to furnish 4,000 warriors, notwithstanding war, pestilence and famine have prevailed among them for three years in an extraordinary manner.

After all, I think that those who have heretofore ascribed such an extent and population to this nation, have understood by the Neuter Nation, all who live south and southwest of our Hurons, and who are truly in great numbers, and, being at first only partially known, have all been comprised under the same name. * * * They were named by the French, Neuter Nation, and not without reason, for their country being the ordinary passage by land, between some of the Iroquois nations and the Hurons, who are sworn enemies, they remain at peace with both; so that in times past the Hurons and Iroquois meeting in the same wigwam or village of that nation, were both in safety while they remained. Recently, their enmity against each other is so great, that there is no safety for either party in any place, particularly for the Hurons, for whom the Neuter Nation entertain the least good will.

There is every reason for believing that not long since, the Hurons, Iroquois and Neuter Nation, formed one people, and originally came from the same family, but have in the lapse of time, become separated from each other, more or less in distance, interests and affection, so that some

* La Salle came in 1678.

are now enemies, others neutral, and others still live in intimate friendship and intercourse. The food and clothing of the Neuter Nation seem little different from our Hurons. They have Indian corn, beans and gourd in equal abundance." The writer also speaks of their fruit ; chestnuts and crab-apples such as Hurons have, only somewhat larger. They differ from the Hurons in being larger, stronger and better formed. "They also entertain a great affection for the dead, and have a greater number of fools or jugglers."

Father I' Allemant also speaks of the contest between them and the other nations, and thus adds :—"The war did not terminate but by the total destruction of the Neuter Nation."

From what is derived from these statements it is probable that this nation was once in possession of the soil occupied by the Iroquois till a late period ;* that they dwelt in great numbers in this immediate vicinity, and that in their wigwams the fierce Huron and the relentless Iroquois met on neutral ground. The evidence is strong that one of the great battles which obliterated the race from the face of the earth, transpired upon the very ground where the white man to-day, in wonder pauses to pick up a splintered arrow, a broken pipe or a quaint ornament, and with strange sensations of awe, discovers those fragmentary parts of massive human beings once clothed with flesh and blood, and endowed with life and intelligence.

We have lately come in posession of a tradition which was current among the Oneidas when the first white settlers came. It is related as follows :—Many generations ago the Indians dwelt near Canada and having a difficulty with the Canada Indians fled to this region with the hope that this secure retreat would not be discovered by their persecutors. For a time they lived on East Hill, but fearing the smoke of their wigwams would betray them should their enemies come up

* One writer believes that the Kah Kwas spoken of by early travelers, are one and the same as the Neuter Nation.

the Mohawk Valley, they subsequently removed their families to Stockbridge Hill. Upon East Hill they left a few men to watch the eastern country, who made a huge pile of brush, which, in case of the enemy's approach, they were to set on fire to warn the warriors out.

In time, their wary antagonists, by some curious art or instinct peculiar to themselves, tracked these Indians to their hiding place; the great brush heap was fired, and the warriors rushed to the rescue of the few left on guard. On East Hill a fierce battle ensued in which all were destroyed. Even the women and children, who had rushed to the spot, fell victims to the fury of the Hurons. Here their bodies found interment, and probably the very graves we look upon with so much unsatisfied curiosity to-day, are the sepulchers of those unfortunate Indians of whom this tradition tells us.

In 1812 and '13 the Tuscaroras removed here and located mostly in Oneida Valley and vicinity. The Oneidas, who were their immediate predecessors upon the soil, had then mostly congregated at Oneida Castle, when they offered the Tuscaroras a home. These Tuscaroras it is believed planted the large orchard in the southwest corner of Vernon, adjoining Stockbridge, which was a very old orchard when the first white inhabitants came to Oneida County.

From documents preserved in the State archives we get now and then a faint glimpse of this region and of its inhabitants. Although dim are the views we gain thereby, yet these have their charm.

We learn how the missionaries sought to educate the Tuscaroras, at the Lebanon School for Indians, in Massachusetts, and were not generally successful on account of the homesickness of the Indian youths, who pined for their native air. To obviate this difficulty a school was established at the Tuscarora village and Edward Johnson was sent on as school-master. We have only one of his letters to tell us how he fared among the natives. It is dated from Tus-

carora Castle, April 10th, 1782, and is written to Sir William Johnson, asking for pecuniary assistance, and describing his trials and dangers. He speaks of two classes among the Indians, one for, and the other against religion, the latter always striving to injure him, sometimes showing a disposition to take his life. He remarks of having a class of eighteen scholars at Oneida, besides his school at Tuscarora. At this school was David Fowler, a Montauk Indian, and Samson Occum, a Mohegian both, afterwards, celebrated as preachers among their race, here and elsewhere.

There is a tradition among the Indians which refers, undoubtedly, to Edward Johnson. It is averred that one day a company of Pagans come down upon the quiet Indian settlement where the white missionary lived, and captured him, hurried him into a canoe on Oneida Creek, and pushed off, telling him that he did not know how to worship God, and they would now take him to their council and teach him the true way. Presently they were discovered by the Christians, who followed in pursuit along the river bank. A trial of speed ensued, in which the men on foot outstripped the canoes, and succeeded in getting into the river and heading off the boat. A struggle followed, in which the white man was rescued, though not without his life being greatly endangered.

The Tuscaroras became quite numerous in the Oneida Valley, and also had settlements on the Susquehanna and at Canaseraga. In 1736, their numbers were estimated by the French to be two hundred and fifty warriors, or one thousand two hundred and fifty souls. In 1763, Sir William Johnson estimated them at one hundred and forty warriors or seven hundred souls. During the Revolution a considerable number of them with the Oneidas joined with the colonists in the contest. After the war the Senecas granted them lands within the present limits of Niagara County to which they removed, leaving the Oneida Valley and the hill sides for the Stockbridges who had purchased a six mile tract of the Oneidas.

Their removal from here occurred in 1784, the Stockbridges coming on the same year. Soon, all this tract was again peopled with red men, although the Stockbridges were not, at first, so numerous as their predecessors, numbering the first year only four hundred and fifty souls. Rev. John Sergeant came with them, and as a first step toward planting right institutions, formed a church. He built a meeting house which was located at what is now Cook's Corners, and which is yet standing. From its unassuming exterior one may readily judge it to be what it is, a house of antique origin.

Here, Rev. Mr. Sergeant taught the natives to perpetuate the name of God, and induced them to further take interest in such arts as benefited white men.

About 1794, they built a grist mill and saw mill, nearly on the site of the present grist mill at Cook's Corners.

The Stockbridge Indians increased in numbers, and by the time the first white settlers came to this region, their cabins dotted the whole valley of the Oneida. The productive sheltered valley was, however, tempting to white settlers, and many came in and rented farms of the Indians. By 1812 these renters began to increase in considerable numbers, particularly in the hill sections, as the Indians were loth to part with the valley lands. West Hill, along Oneida Turnpike, was quite thickly settled before the Stockbridges made their first sale.

In 1818, the State purchased of this nation a tract comprising 4,500 acres, for which, together with some other lands, they received \$5,380, and an annuity of \$282.49. West Hill was included in this sale. In 1822, in 1823, in 1825, in 1826, in 1829 and in 1830, treaties were held in which the Stockbridge Indians sold to the State other portions of their reservation, usually receiving a part of the sum due at the time of the treaty, the remainder to be paid subsequently under conditions agreed upon. The tracts purchased at these different sales are variously named in

documents as, West Hill Tract, East Hill Tract, Mile Strip, Oneida Creek Tract, New Guinea Tract, &c. As late as 1842 and 1847 agreements were executed between the Commissioners of the Land Office and the Stockbridge Indians of Wisconsin, relative to certain lots in Stockbridge.

After the State had obtained possession of these tracts they were purchased by white settlers, many of whom had previously rented. We have the names of some of the purchasers on those tracts ; how many were early settlers we are unable to tell. They were :—Oliver Robbins, Nathaniel Hurd, Michah Higley, John J. Knox, Northeast part of Stockbridge ; Heman Grover, Jonathan West, Moses Wheeler, Tnaddeus Muzzy, Joel Smith, Wm. H. Smith, Nathan Marvin, Erastus Brewer, Fancis Greene and David Manchester, East Hill Tract ; Justus Durkee, Philo Chapel, Thomas Hart, Chapin Kelly, George Gregg, Thomas Reilly, Joseph Tucker, Michael Carr, John Murray, James Moon, Cornelius Patrick, James Newkirk, Lyman G. Sloan, Sylvester Pettibone, and Herman Knox, West Hill Tract ; James Burleson, Harvey White, Varnum Jaquay and David Powers, Mile Tract, New Stockbridge ; also, on the purchase of 1813, Abijah Reed and Myron Guthrie. On the purchase of 1825, Asa McDoel, Alonzo Paige, John E. Waterman, William Paige, Mary Paige, William T. Gregg, Cyrus Gregg, John Carter, and William Wright. On the New Guinea Tract, Nathan Pendleton and John Baldwin.

John Hadcock was one of the earliest white settlers of the valley. His father, Daniel Hadcock, removed from Vernon in 1811 and located on the farm now owned by the son. When quite young John Hadcock obtained a permit from the government to trade with the Indians, and set up a small store on the east limits of his farm. This was probably the first store in Stockbridge. He, however, spent but a short time in this vocation. He interested himself in indian affairs, learned their customs and acquired a knowledge of their language. In the settlement of some difficulties in

reference to the claims of members of the Sergeant family on the "orchard" lands, John Hadcock rendered efficient service, for which, he was for a period constituted Indian agent. He married a daughter of Angel De Ferriere, and settled on the farm he still owns, one of the best of Oneida Valley.

The Hadcocks were of English ancestry, established in America before the Revolution. Three brothers, one of whom was Daniel Hadcock the pioneer, were in the battle at the taking of Burgoyne, having volunteered just previous to the battle for the patriotic purpose of fighting and taking that General. One of the three brothers was wounded unto death. When peace was restored, Daniel Hadcock, with Michael Kern and Hiram Moyer, who had been sent to Chittenango on some official business, picked out farms in the vicinity of Oak Hill in that town. Hadcock lived there in 1794, and afterwards moved to Vernon from which place he came to Stockbridge, as above stated.

In the north part of the town, the Peterboro and Oneida Turnpike invited white settlers, to whom the Indians leased their lands. Farms were laid out in one hundred acres each, which were only sixty rods wide on the turnpike. This gave the street a compact settlement, and had a tendency to induce emigration. When the farms were all occupied on West Hill in School District No. 19, (lying jointly in Stockbridge and Smithfield,) there were seventeen houses more than there are now, and there were upwards of ninety scholars to draw public money, while at present there are not more than thirty, all told.

When settlers first came, the Turnpike had several gates and numerous taverns. Before 1818, however, the gates were removed and the turnpike was thrown open as a public highway. One of the earliest settlers on this street was Joel Baker, who came in from Augusta, and for a while lived with the Indians, then took a farm just in the edge of Smithfield.

The *first* settlement in the town, however, was on what became the Smith purchase, and was made in 1791. Those who settled here were Oliver Stewart, Calvin, Barney, John and Alfred Edson, William, Elijah and Joseph Devine, William Sloan, Benjamin House, Amos Bridge, James Tafft, Aaron, Matthew and Jarius Rankin, Jonathan Snow, Isaac Chadwick, Talcott Divine, Watrous Graves, and Daniel Thurston. The first marriage was that of John Devine and Polly Edson, in 1793. The first death was that of widow Anna Hall, in 1795. The first school was taught by Edward Foster, in 1797.

Among other early settlers of the town were John Gasten, Waterman Simonds and Austin Carver. These were of the old substantial citizens, who, with others who have been named, were deeply interested in public prosperity.

David Wood was an early settler on West Hill. James Cook was an early settler at Knoxville; also Anson Stone. William Powers, Philander Powers, William Bridge, Chauncey Beach and Isaac Richmond came early. Dr. Aaron Rankin was the first physician of Stockbridge. He was greatly respected for his skill in his profession, and honored for his good and noble qualities as a man. On his death, James Rankin succeeded him, and worthily filled his place.

Thaddeus Camp and Lebbeus Camp were early settlers; also William Sloan, at Knoxville, Benjamin House further north, James Tafft on West Hill, J. Snow on the "Strip"; also a Mr. Chadwick and Thurston on the hill north of the "Strip." The above statements are from widow Mary Freeman, who, with her husband, Philip Freeman, removed from Goshen to Stockbridge sixty-one years ago. She is now eighty-six years of age, and has remarkably well preserved powers of body and mind. She has sound teeth, good hearing and eyesight, and frequently walks to Knoxville to church, a distance of two miles.

John Gregg came from Augusta in 1812, and leased one of the Indian lots on West Hill. His son, Absolom Gregg,

subsequently settled on the Mary Doxtater farm, at the foot of the hill on the west side of Oneida Valley. This farm was famous for having on it "Council Spring," where the Indians used to meet in open and secret conclave. David Gregg, a son of Absalom, lives on the farm, and near his barn the old spring can yet be seen. Absalom Gregg died here July 3, 1871, aged seventy-two years. He was a man extensively known in business circles all through this region. He was for several years an active Director in the Oneida Valley National Bank.

Taylor Gregg, also from Augusta, a cousin of the above, settled on the hill east of Munnsville. The old Indian council ground was situated on his farm, and from here Council Rock was removed in 1846. The sons of Taylor Gregg have been prominent citizens of Stockbridge.

The Greggs were originally a noted family who came to America in 1719, when more than one hundred families from the north of Ireland emigrated and settled in the town of Londonderry, New Hampshire. This company introduced the foot spinning wheel, the manufacture of linen and the culture of potatoes. From these Greggs originated all the Greggs of this country, some of them coming from Londonderry to Stockbridge. Major Samuel Gregg, of Revolutionary fame, was grandfather of John Gregg, the above named early settler of Stockbridge.

The family have preserved their "Coat-of-Arms," which is handed down from generation to generation. Its origin dates back to a period coeval with Robert Bruce, their forefathers being Scotch. The name was then spelled Gragg.

Abner Warren, son of John Warren, came from Augusta, Oneida Co., to Stockbridge West Hill in 1816, then a youth of 17 years. Under an arrangement effected by the father, the farm now owned by Abner Warren was leased of the Indians, he paying for the "betterments" made by the former occupant, and in addition, \$60 on the 100 acres for a three years' lease. Afterwards he leased the same land at

\$30 per year, till the State purchased the tract upon which it is situated, of the Indians, when he purchased it of the State. The "betterments" consisted of four acres cleared land, which was all the clearing made when the family of John Warren came upon the place. By degrees the father and son cleared and developed one of the handsomest farms in Stockbridge. The old log house, occupied by the family for many years, stood a few rods north of Abner Warren's present residence, which the latter built in 1831, having previously come into possession of the farm. In this house John Warren and his wife died many years ago, he, at an advanced age. Abner Warren, now 73 years of age, has lived in the same home since he was 17. His beautiful location, from which he has a splendid view of the Oneida creek valley far to the north, and of an immense range of country reaching into Oneida and Lewis counties, has always pleased him. In 1825, fifty acres were added to the original homestead, which now consists of 135 acres.

Abner Warren married Miss Polly Percival, a daughter of Roswell Percival who came from Vermont, and was a later settler in Stockbridge. We remark here that the Percivals of Stockbridge, are of the same family of the late poet of that name.

Abner Warren has long been a prominent citizen of Stockbridge, esteemed for his candor and practical judgment as well as for his abilities in matters of public interest. Rev. O. H. Warren, of the M. E. Conference, now (1872) pastor of Baldwinsville Church, and L. N. Warren, one of the useful and influential citizens of Stockbridge are his sons. (Note *q*.)

David Dunham, one of the first itinerant ministers of the new settlement, came with his father from one of the eastern States, to Westmoreland, and from there to this town to live. In that day Methodist ministers traversed large circuits, and that which was in Mr. Dunham's care, was a four weeks' circuit. David Dunham died about 1852,

aged 77 years. His daughter Mary, wife of William Nelson, of Bennett's Corners, has in her possession the bible he carried on his journeys for thirty years. It was printed in the old style type, and is remarkably well preserved.

Thomas Rockwell settled on East Hill in 1813. He bought the "betterments" of a previous settler, and purchased the land of the State for seven dollars per acre. His was one of the earliest settled farms of this section. On this farm was situated the Council Rock, this being what was known as "Primes Hill." Fifty acres of this farm which included the Council ground, was obtained by a subsequent settler, and Mr. Rockwell lost it. Thomas Rockwell resided on his farm till his death at the age of 63 years. Two sons, substantial citizens and farmers, are yet living in this vicinity—Hiram and T. B. Rockwell. The name of Rockwell, occurs frequently in town and county official matters.

One of the first purchasers who settled, and cleared a farm, upon the Indian lands in the east part of the town was Stephen Hart, whose father was one of the early settlers of Augusta. Stephen was, in some respects, one of the most remarkable men of his day. Nature had endowed him most bountifully with the rougher elements essential to pioneer life—vast physical strength, sound health, great endurance, an unconquerable love for hunting, and wonderful skill as a marksman. Our informant who knew him well forty years ago, describes him as having been five feet six inches in height, deep chested, singularly sound in body and limb, and muscles as hard as iron. His weight was over two hundred pounds. We give an illustration of his superiority with the rifle:—On one occasion he presented himself at a "turkey shoot" in a neighboring town, and joined in the sport. The turkeys were tied to a stool thirty rods distant from the shooters. When he arrived, fifty shots had been fired and not a feather ruffled. The dozen men who had been trying their skill ceased their efforts.

Hart took the position prescribed in the rules, raised his rifle to his face, and holding it at arm's length, fired. The turkey swung from the stool, dead. Another was put up, and at his next shot, met the same fate. Then another, and another was put up, and as summarily dispatched, till six good fat turkeys were piled at his feet, the trophies of just so many shots in succession. The peals of laughter, and the loud calls on the owner by the crowd to "bring on your turkeys!" totally failed to produce them. He flatly refused to allow him a single shot more.

When the forests were cleared away, and population began to thicken around him, he said it was "getting too thickly settled and game too scarce." He sold his farm, and with his family went to Michigan, into a section beyond the abodes of white men, and there built himself a new home. Fifteen years later, when that spot was too populous, he sold, and like the true frontiersman, fled from civilization to the wilds of northern Iowa, where he thought immigration would not reach in his day. In ten years, however, he was again hemmed in "with the hum, the busy shock of men," but he had become an old man. Though paid the compliment of being elected the first Judge of his county, he refused to serve, and after his retirement, he at last met with an accident resulting in the amputation of an arm, from which he never recovered. He died in this last named western home in 1866.

COOK'S CORNERS is a station on the Midland. It contains a church, a plaster mill, a grist mill, cheese factory, and fifteen or twenty houses. The church was the old Indian meeting house built by Mr. Sergeant, now belonging to the Baptist society. The plaster works and grist mill are owned by A. B. Smith, Esq. The first grist and saw mills of the town were built by the Stockbridge Indians about 1794, nearly on the site of the present grist mill. There was once a tavern here built by Cook from whom the place was named.

MUNNSVILLE.

The first frame house in this place was built by Jacob Konkerpot, an Indian. Before he finished his house, he cut his limb with a broad ax, and died from loss of blood. A white family purchased the house, finished it and moved in. It stood on the very pleasant location of the residence of Ephraim K. Gregg.

This village lies near the Midland railroad and has a depot here. It was named from Asa Munn, who came from Augusta about 1815. Assisted by W. H. Chandler of Augusta, Mr. Munn built up the mercantile business in this section. The store he built is that in which Frost & Lillibridge now trade. He built the dwelling connected with the store also. Eventually the whole premises passed into the hands of Mr. Chandler. It is now owned by William Sumner, by whom the store is rented to Frost & Lillibridge.

Three Parmalee brothers, Sheldon, Horace and Solomon, built the grist mill. Horace also kept tavern at Stockbridge. While the grist mill was being built, a Mr. Doolittle, resident of this place, fell from the top of the building and was instantly killed.

Barney Cook built the tavern at Munnsville about 1825. It has been enlarged, improved, and fitted up in a style to meet the requirements of the present period. Where the grocery store is now, Oscar Bird used to keep tavern about 1835.

Robert Turner first started a small woolen factory where the present cheese factory is. This was burned down, when he again built on the site of the present factory. Mr. Turner was again unfortunate in losing his mill by fire. Blakeman & Whedon built on the same site the present Munnsville woolen factory. A large amount of goods were made here for a time. During the war, Broadhead made army goods in this mill. It has since run irregularly, and at present is not in operation. Several dwelling houses, and a boarding house belong to the premises, and when in operation, about forty hands were employed.

Half a mile west of the village Asa Munn built a distillery about 1825.

Stringer, Barr & Co's Agricultural Works are located in this village. Their buildings were first made for a scythe factory, by Asa Runnels, about forty years ago. It was afterwards run by Daniel Holmes, (now of Fort Atkinson, Wis.,) who made axes and other edge tools till about 1850. Holmes, Stringer & Co. (S. Van Brocklyn, now of Rome, was one of this Company,) after that period went into the manufacture of agricultural implements. About 1858 Van Brocklyn went out of the firm, and in 1863 Holmes removed. The firm continued under the co-partnership of William Stringer & R. S. Barr. It is now operated under the firm name of Stringer, Barr & Co. The company run a saw mill, machine shop, foundry, and a mill for planing and matching. Every variety of first quality agricultural implements are made here, besides a great variety of castings, &c.

The Stockbridge Academy was founded by Asa Munn and Thaddeus Muzzy, the school commencing in 1829. It was taught by Rev. D. M. Smith, in 1832. The school was attended with flattering success for a time. It was located on the west side of the village, on the rise above the meeting house. The building was taken down a few years after the decline of the school.

KNOXVILLE.

This village, known also as Stockbridge, is a pleasant little village, lying mostly on the west side of the Oneida valley. It was named from Herman Knox, who came to this valley about 1822, and built up the mercantile business at this point. Herman Knox was from Augusta, where himself and brother, John J. Knox, had been engaged in the mercantile business, the latter being the founder of Knoxboro of Augusta.

Herman Knox bought much land for sale in the Oneida Valley, and built up the village. He first put up a small store and then encouraged enterprise by selling out village

lots, giving his purchasers most generous opportunities, often to his own disadvantage and loss. He built a grist mill on the site of the present one ; built the first store, which is still standing, and, being converted into a dwelling house, is now the residence of Mrs. Lyman G. Sloan. He also built a saw mill and a distillery. During Mr. Knox's stay of about a dozen years, the village grew to nearly its present size.

David Wood came into Knoxville about 1825, and purchased part of Mr. Knox's store. The latter, after a time, sold out his interest in the store to Mr. Wood, and built another, which is the present store of Amideus Hinman. Mr. Wood subsequently bought that, and finally purchased all of the Knox property here, and Mr. Knox moved to one of the Western States.

Herman Knox was regarded with great respect and affection by the inhabitants. He had a generous and noble heart. He was the life of business in this part of the valley ; but his generosity exceeded his desire to accumulate.

The tavern of Knoxville was built by Horace Parmalee, about 1830. There have been three churches built at Knoxville, the Universalist, Congregational and Methodist.

The Midland depot is a short distance east of the village.

Five Chimneys is a tavern on the Peterboro and Oneida Turnpike in the northern part of Stockbridge. It stands at the foot of West Hill. It was originated by Charles (?) Leland who came from Wooster County, Mass. to this place in 1826. He was enamored with the beauty of this valley, and believed that if enterprise could be brought to bear at this point, a village could be easily built up. He commenced the project by building his famous tavern with its five stacks of great brick chimneys, that year. He also built a small store and bought a stock of goods. He, however, soon failed and then went to Oneida Castle, where he again went into business, and again failed. He next removed into one of the Western States where he again built a

tavern, and was successful, and where he died. "Five Chimneys" is now an old weather beaten house, rather dilapidated, and wearing an air of grandeur in decay.

CHURCHES.

The Church at Cooks Corners was built in 1796 by Rev. John Sergeant, for an Indian meeting house. When the Stockbridges moved away it was used by various religious societies. Subsequently the Baptist society obtained the house, and for several years it has been used for their place of worship. Rev. Mr. Bainbridge was an early minister of this society.

The Methodist Episcopal Church of Knoxville was organized as a class about 1830. The church was built in 1832, Herman Knox being prime mover in the enterprise, donating largely for the purpose. Meetings were held by circuit preachers for some years. Henry Halstead was first pastor. There were nine or ten classes on this charge for many years. The church edifice has been enlarged once since it was built. It will seat an audience of about five hundred, and is neatly finished and furnished.

The Presbyterian Church of Munnsville was organized in 1829 at the house of David Goodrich. The society was soon quite numerous. Rev. D. Smith was pastor in 1832. Meetings were first held in the Academy. The meeting house was built about 1833.

The Universalist Church of Stockbridge was built about 1834. First meetings of this denomination were held by Rev. Mr. Wooley during two or three years previous to the building of the church. Rev. D. S. Morey was first regular pastor, who organized the society. Pastors who have served in this church are Revs. John Potter, Mr. Cargill, Robert Queal, Hughes and Manly. Rev. A. H. Marshall, of Madison, is the present pastor.

There was a Congregational Church built at Stockbridge about 1834, which was a fine, well finished building for its day. It stood on the lot next west of the tavern.

APPENDIX.

Note a.—ABRAM ANTONE was born in the year 1750, on the banks of the Susquehanna. His father was an Indian of the Stockbridge tribe—his mother, the daughter of an Oneida chief.* When quite young his parents removed to the county of Chenango, where for the most part he has since lived.

Bold and adventurous, having been bred in the true spirit of his savage ancestors, he took up arms in favor of the Americans in the year 1776. It has been asserted that he was a British Indian, which he altogether denied. "I was," said he, "in three battles. I fought for the Americans, and fought bravely." On being asked how many of the enemy he had slain, "More than that," he replied, holding up both hands with the fingers spread, and then added that he could not tell exactly how many, "because," he said "though I often pointed my rifle, yet on account of much smoke, I could not always tell whether I had killed or not." He asserted that he had once been employed by Gov. George Clinton on a secret mission, and observed that he was a great friend to him. If this is true, it shows him to have been perfectly trustworthy, even if bloodthirsty and revengeful.

The first murder of his which was well attested and to which he assented, was committed at Chenango Point about 1798. The Indian whose duty it was to distribute the government allowance to the different tribes, defrauded, or was believed by Antone, to have defrauded him of some part of the money. He consequently declared his intention to kill him, which he effected in the following way: At the raising of an Indian house near the Point, Antone, as usual on such occasions, was present.

* It is said he descended, by way of his mother (through which line all Indian genealogy is traced), from "Thick-Neck," a savage chief who held dominion in Chenango, and who ruled the Indian village at Oxford many generations ago. Thick-Neck was subdued by the Oneidas, and the remnant left of his tribe were adopted into the Oneida family.

The Indian whom he had threatened was also present, though not without the precaution of being armed. Antone did not assist much, but sat on a piece of timber within the frame. He continued sitting there, till the house was raised, and the people assembled together to the number of fifty, for the purpose of drinking, when Antone suddenly taking aim, fulfilled his promise by shooting the Indian directly through the heart. He then arose and walked deliberately off. The Indians buried the body and here the matter ended, Antone paying a sum of money to the tribe for a ransom. But the most atrocious deed of all, is one at which humanity starts with horror—a crime at which nature revolts, and which is almost without parallel—the murder of an infant child, and that child his own! The circumstances of this event are almost too horrible to relate. It appears from the account of his wife, that returning from an assembly of Indians one evening to his wigwam, he found his little infant of four or five months old vociferously crying. Impatient at the noise, the monster snatched the child from its mother's arms, and raking open a hot bed of coals, buried the infant beneath them. It might be hoped for the honor of humanity that this account were not true, but the fact was allowed by his wife, and well attested by others, so that no doubt can remain as to the truth of it.*

"To look at the old warrior," writes his historian, "one would scarcely suppose he could be guilty of so enormous a crime. He has a noble countenance in which there is not the least expression of malice. On the contrary there is something placable and bordering on serenity in his features. His eye is penetrating but yet expresses no cruelty. His voice is somewhat broken by age, but pleasant and sonorous. In short, no one has seen him, but has gone away with a more favorable impression than when he came."

The next thing of any consequence which occurs in his life is his removal to Canada. This appears to have been ten or twelve years before his death. While residing in that country, in a removal from one encampment to another, he was overtaken by a company of men on horseback, one of whom insulted the squaws in Antone's company. On his resenting it the other struck him with his whip calling him an Indian dog, and rode off with his companions, laughing at the Indian's threats of vengeance, which would probably have been executed on the spot had not the offender been surrounded by a number of well-mounted cavaliers. The indignant warrior left his friends to seek their encampment alone. Armed only with his knife he determined to follow his enemy till an opportunity should occur of dispatch-

* Liquor was, no doubt, the cause of his frenzied madness in this instance.

ing him. For many days he pursued the travelers without success, closely dogging them. Grown desperate he at length determined on a bold step. Disguising himself by painting his face warrior fashion, he entered a public house where the horsemen had put up. He was not recognized. Gaining the favor of the landlord by his peaceful demeanor, he was permitted to lodge before the fire. The observing eye of the Indian had noticed where the bed room of the doomed man was situated. He arose in the night and with a noiseless step, entered the room and finding where he lay, struck him on the left side ; the blow needed not repeat ; and the groan of the victim was lost in the exulting yell of the savage, who burst from the house before the family, terrified by the demoniac whoop, could oppose him. The particulars of this murder were received from a civilized Indian of the Stockbridge tribe, who probably heard them from Antone himself. Antone confessed to the murder of a white man in Canada.

The next occurrence in order was the murder for which he was indicted. It will be necessary, however, to briefly mention a few events which took place previous to it. In 1810, Mary, the daughter of Antone,* formed a connection with a young Indian, it is said, of the Stockbridge tribe ; however, the connection was soon broken off, and the young man left her for one more agreeable. This so enraged Mary that she determined to kill her rival, which she effected by stabbing her with an Indian knife.† When arrested and on her way to prison she manifested a remarkable indifference as to her fate, justifying herself concerning the murder of the squaw, by saying that "*she had got away her Indian and deserved to die.*" She was executed in Peterboro, in this county. John Jacobs had been the principal evidence against her. He had also been very active in her arrest. In short, he was considered by Antone as the principal cause of her death, and before and after her execution, he openly threatened to kill him. Jacobs (who was also an Indian, or half-breed,) left the country and did not return till Antone sent him word that he would not molest him. Relying upon Antone's promise, he returned and engaged in his usual avocations. He was hoeing corn in a field with a number of men, when Antone came up in a friendly way, shaking hands with each one, and while grasping the hand of Jacobs in apparent friendship, slipped a long knife from out the frock sleeve of his left arm, pronouncing, "How d'y'e do, brother?" and quick as lightning plunged it into the body of Jacobs, striking him three times under the

*Mary Antone was a handsome, bright Indian girl, yet, having much of her father's revengeful disposition.

†This occurred in Middleport, on the Chenango, south of Hamilton village.

short ribs. He fell at the first blow. Antone, giving a terrific yell, bounded off before any one had recovered presence of mind sufficient to pursue him. That night he was pursued by a number of Indians and was surprised in his hiding-place, but by his fleetness he escaped. He went constantly armed with a rifle and knives, accompanied by dogs, and his sons daily ministered to his needs while concealed in the forest. He was often surprised by officers in pursuit of him, but he managed to escape.

There was an attempt to take him while encamped on a Mr. John Guthrie's land, in the town of Sherburne. Two large and resolute Indians having obtained information that Antone was alone in his camp, went with the full determination of securing him. They went to his wigwam and discovered him alone, making a broom; but the ever-watchful Indian, hearing a rustling noise, seized his rifle, and, as they suddenly entered, pointing at the foremost, declared if he advanced a step further he would shoot him dead. His determined manner appalled the pursuers, and after parleying with him a short time, they withdrew, very much mortified at the result of their enterprise. Antone grimly smiled as they turned away, for his trusty rifle was *not* loaded, a circumstance of which he frequently boasted afterwards. He at length grew so bold and fearless that he marched through our towns and villages in open day, without any fear of being taken. It is said that in the village of Sherburne he entered a store in which there were about twenty men, and drank till he was intoxicated.

Antone was finally betrayed into the hands of a posse of officers, by a man who won his confidence by professions of friendship. He decoyed him by getting him out of his cabin to have a trial with him in shooting at a mark. As soon as Antone had discharged his piece, the officers, who were stationed in secret a few steps away, rushed upon and secured him, though not without a desperate struggle, for the old veteran fought manfully, exhibiting exceeding strength and agility, and was considerably bruised in the conflict.

During Antone's confinement several pious people endeavored to explain to him the principles of the Christian religion. But he either could not or would not understand them. He had no idea of a Saviour. He mentioned through the interpreter that he put his trust in God, or more properly the Great Spirit. He was then asked if it was the God of the Christian, or the spirit which was worshiped by his fathers. The eye of the warrior sparkled as he readily replied, "THE GOD OF MY FATHERS!"

Until toward the last he nourished a hope of being reprieved, but when this hope failed he expressed a willingness to die, and only complained of the manner; the mode of execution he regarded as degrading. "No good way!" he said, putting his

hands about his neck. "No good way to hang like a dog!" then, pointing to his heart, observed that he should be willing to be shot. He was, moreover, very anxious about his body, fearing it would be obtained for dissection. He made no lengthy confession, but assented to having committed the murders herein related, and only these. Several other atrocious murders had been attributed to him, which he utterly denied.

The jury in his case, according to the facts elicited by the testimony, and agreeable to our laws, rendered a verdict of "guilty," and according to his sentence he was executed in Morrisville, on Friday, the 12th day of September, 1823. A large delegation of his own race were present. The execution was a public one, and a great concourse of people witnessed it.

Note b.—Charles, Job, Naboth, Amos, Jonathan, Nathan, Catharine, Sally, Lewis, Nancy, Mary, Polly, and Phebe Welch were the names of the Welch family of the pioneers of Brookfield.

Note c.—DEATH OF LEDYARD LINCKLAEN—In Cazenovia, April 24th, 1864, Ledyard Lincklaen, Esq., in the 44th year of his age. This sad announcement will awaken feelings in this community and elsewhere which are seldom so stirred by an obituary notice. Mr. Lincklaen was an extraordinary man, and his loss a public one of no ordinary magnitude. But a few years since he came forward endowed with a finished education, enlarged by foreign travel, and possessing a mind peculiarly fitted for the investigation of the popular branches of natural history, in which he soon made such progress as to challenge the attention and acquire the respect of many of the foremost men of science in that department. With ample leisure and means to prosecute his favorite course of study and investigation, his friends indulged the reasonable expectation that at the proper time of life, and, indeed, much earlier than usually happens, he was quite sure to take his place among the leading scientific men of the land. But these fondly cherished hopes were doomed to be crushed by the prostration of his hitherto vigorous health, which commenced a few years since and has finally stricken him down in the prime of life and in a manner almost if not entirely inscrutable to the best medical minds of the country. But what are the blighted prospects of public usefulness to the more deadly blight with which this bereavement falls upon his family connection, and a whole community of friends?

Mr. Lincklaen was born, and has always lived in this place; and it may be said with truth that he has lived an unblemished life in all the relations of the family, the neighborhood and of

society. He was a rigidly just man, a strict conscientious man, and a habitually kind and benevolent man. These leading characteristics never bent to outward circumstances, and were never influenced by considerations of a personal nature. Selfishness formed no part of his character, and duty never was surrendered to fear, favor or partiality. Sincerity, both of word and action, was one of his marked characteristics, and so strong was its influence that he never became what the world terms a polite man, though his intercourse with others was always kind, genial and inoffensive, and his expressions heartfelt and friendly. He despised everything which we denominate sham. It was loathsome to his uprightness of disposition ; and much of what is deemed policy in the business and intercourse of the world, he looked upon with disgust. His habits of life were simple and unostentatious, as befitting a refined, sincere, straightforward man as he was, and his loss will be intensely felt by all classes of our community, as well as by those to whom it is irreparable and enduring. It would ill become the writer of this to speak of the religious character of the deceased. Suffice is to say, that he was a regular attendant at and a liberal supporter of the Episcopal church of this place, and is confidently regarded as a man who did justice, loved mercy, and walked humbly before God.— [From Cazenovia Republican, April 27, 1864.

Note d.—LUCY DUTTON, or "Crazy Luce," as she was called, the subject of a number of romantic love tales, lived in Cazenovia seventy years ago. She was one of the daughters of an honest and respectable farmer. She was "winningly rather than strikingly beautiful. Under a manner observable for its seriousness, and a nun-like serenity, were concealed an impassioned nature, and a heart of the deepest capacity for loving. She was remarkable from her earliest childhood for a voice of thrilling and haunting sweetness." So writes "Grace Greenwood," who further tells us that Lucy's sister, Ellen, was a "brilliant born beauty," petted and spoiled by her parents, and idolized by her sister. Lucy possessed a fine intellect, and was far better educated than other girls of her station in the new country, therefore she left home about this period to take charge of a school some twenty miles distant. There she was wooed and won by a young man of excellent family, Edwin W——, and her parents gave their approval to the union.

It was decided that Lucy should come home to prepare for her marriage, and that her sister should return to the school to take charge of it for the remainder of the term. Lucy's lover brought her home, and on his return went with him the handsome sister Ellen. He was a rather genteel young man, having

some pretensions to fashion, and quite satisfied Ellen's exacting fancy. Utterly heartless as she was, she proceeded to deliberately win his love, regardless of the destruction of the happiness of her sister.

Unconscious of the proceedings being enacted in that distant town, Lucy, with a happy heart, perfected the preparations for her marriage, which was to take place in two months from the time she came home. At length the wedding day arrived—Lucy's nineteenth birthday—and Ellen and the bridegroom were hourly expected. But the day wore away, and neither the bridegroom, nor Ellen, the first bridesmaid, had appeared.

This episode in the sad story of her life is related affectingly in Grace Greenwood's "Lucy Dutton," which has been generally regarded as the correct version.

At evening the anxiously looked for couple arrived. The manner of the bridegroom was somewhat agitated as he tossed off a glass or two of wine, and when sufficiently stimulated for the occasion, he announced that he was *already married*. Turning to Mr. and Mrs. Dutton he said, "I found I had never loved until I knew your second daughter." Says Grace Greenwood :

"And Lucy? She heard all with a strange calmness, then walking steadily forward confronted her betrayers! Terrible as pale Nemesis herself, she stood before them, and her look pierced like a keen, cold blade into their false hearts. As though to assure herself of the dread reality of the vision, she laid her hand on Ellen's shoulder, and let it glide down her arm—but she touched not Edwin. As those cold fingers met hers, the unhappy wife first gazed full into her sister's face, the dilated nostrils, the quivering lip and the intensely mournful eyes, she covered her own face with her hands and burst into tears, while the young husband, awed by the terrible silence of her he had wronged, gasped for breath, and staggered back against the wall. Then Lucy, clasped her hands on her forehead, first gave voice to her anguish and despair in one fearful cry, which could but ring forever through the souls of the guilty pair, and fell in a death-like swoon at their feet."

On awaking from this swoon her friends found that she was hopelessly insane. Her madness was of a mild nature, but she seemed possessed by the spirit of unrest. She would not be confined, and though her parents while they lived, in some measure controlled this sad propensity, on their death she became a hopeless wanderer, and constantly traversed the whole area of Madison county and those adjoining. One informant states that Lucy in 1812, appeared then to be about thirty or thirty-five years of age. Though faded and worn, and sometimes ragged, the marks of beauty lingered about her features and person. She was of scarcely medium height, straight, with

handsome rounded form, which expressed considerable ease and grace in her carriage and movements. Her naturally fair and soft complexion was browned by much exposure, for poor Lucy was always on the tramp. A handsome mouth, lips neither thin nor too full, a delicate Grecian nose, sad-looking hazel eyes, a forehead neither very high nor too low—a perfect feminine forehead, we should judge—formed a face pleasing to look upon, but sadly interesting because of the deeply-troubled expression always there, overshadowing the light of reason. At all times, whether in action or repose, her soft voice gave vent to a low mournful sound—intonations, between the moaning of deep trouble and the audible sighs of abject weariness, or something resembling the moaning of a child in a troubled dream.

Grace Greenwood says: "Her appearance was very singular. Her gown was always patched with many colors, and her shawl or mantle worn and torn, until it was all open work and fringe. The remainder of her miserable wardrobe she carried in a bundle on her arm, and sometimes she had a number of parcels of old rags, dried herbs, &c.

"In the season of flowers her tattered bonnet was profusely decorated with those which she gathered in the woods, or by the way-side. Her love for these and her sweet voice were all that was left her of the bloom and music of existence. Yet no,—her meek and child-like piety still lingered. Her God had not forsaken her. Down into the dim chaos of her spirit, the smile of His love yet gleamed faintly—in the waste garden of her heart she still heard His voice at eventide, and she was not 'afraid.' Her Bible went with her everywhere."

She had a great repugnance to the society of men, and would climb fences in the most tedious wintry weather to avoid meeting them. Her friends, knowing this peculiarity, humored her—the men by never appearing to notice her, when in her presence.

After wandering thirty years, Lucy Dutton was taken suddenly ill, and was moved to one of her old friends to die. A few hours before dissolution, reason returned,—she awoke, as it were, from a long nightmare. Supposing she had been asleep, she related to her attendant her terrible dream. It was soon revealed to her that her dream had been the sad reality of her life; that she was now old and dying. With a few old friends around her, the services of the Christian religion were administered by a servant of Christ in a manner peculiarly tender and sacred, befitting the occasion, and her lips, which at first joined in prayer, grew still. The prayer began on earth ended in a song of praise, over the other side of the dark valley.

Note.—An extract from the Leland Magazine, published 1850,

says :—"Amasa Leland, Ezra Leland, Isaac Leland, Orrison Leland and Uriah Leland, children of Joshua Leland, were born in Sherburne, Mass., and removed with their parents in 1794, from Sherburne to Madison Co., N. Y. His other five children, Phebe, Sylvia, Juliette, Yale and Joshua, were born in Madison County, near Morrisville. Amasa Leland settled in Madison ; was an industrious farmer and a pious member of the Baptist Church. Ezra has for many years lived near Morrisville and has held several responsible municipal offices. He is a farmer, a professor of religion and deacon in the Baptist Church. Orrison Leland several years ago settled in Northfield, near Ann Arbor, in the county of Washtenaw, Michigan. He is a respectable farmer and a pious christian. Uriah Leland is now living (1850) in Morrisville, N. Y., where he has hitherto resided during his youth and manhood. He was in the active military service of his country at Sackett's Harbor as a subaltern officer for a short period of time, during the war with Great Britain, and since that time he has passed through all the grades of military promotion from a Cornet to a Colonel in the horse artillery of the State troops of New York. He has also for many years holden several responsible municipal offices in the town of Morrisville, and for the year 1839 he was a member of the Legislative Assembly of New York, for the County of Madison. Sylvia was married in 1823 to James Howard, of Madison, and since that time has resided with her husband in Madison, N. Y. Yale has always lived in Madison. He is a millwright of considerable note. He has holden the offices of Colonel in the militia and County Supervisor. He is a professor of religion and holds the office of class-leader in the Methodist Church. Joshua is an intelligent farmer, settled in Washtenaw County, Mich., where he has resided for many years. He is an active and useful citizen and a pious christian. He has holden the office of Magistrate for several years, and for the years 1844 and '46 he was member of the Legislature of Michigan."

Uriah, Amasa and Sylvia, the authoress learns, have passed away since the above family record was written.

Note f.—The Tayntors of this town are of the fifth and sixth generation from the Joseph Tayntor who embarked from England, April 24, 1638, and settled in Watertown, Mass. They were a race of patriots and of pious men and women. There were Captains, Lieutenants, Doctors, Deacons and Ministers. To the work of the church they seemed to have been especially devoted, as all along down their line of ancestry and branches, during two hundred and thirty-three years, are scattered numerous ministers, deacons, and other prominent churchmen.

The Joseph Tayntor who came to Lebanon in 1808, was born

in Worcester, Mass. in 1774. In 1795 he married Miss Abigail Fuller, a descendant of another ancient and prominent family of New England, and after some thirteen years came on to Madison County. Here, in the dreariness of winter and in the solitude of an extended wilderness, he gathered his little family around the parental fireside, sheltered from the bleak winds by a rudely constructed log cabin built from the timber that grew on the ground where it stood; and on this very spot, endeared by various and numberless associations, he lived full forty years.

Five sons and daughters represented Joseph Tayntor's family, who filled positions of usefulness in the town of Eaton, County of Madison. These sons were Joseph Tayntor who became a Baptist Deacon and who adorned his position by a consistent life; he was also a substantial farmer and useful citizen, in many respects; Rev. Orsamus Tayntor, a Baptist clergyman, who is still living in West Eaton; Cyrus Tayntor, who resided many years in Eaton, a man respected wherever he lives; and Ira B. Tayntor, a man of influence and position who has been Superintendent of Schools, and has held other municipal offices in town and county. There are other worthy families of Tayntors in this town, who are from the same progenitors.

Note g.—Three families of Morse came to Eaton from Sherburne, Mass. They were Benjamin, Joseph and Hezekiah Morse, of the sixth generation from Samuel Morse, who was born in England in 1585, emigrated to New England and settled in Dedham in 1637. From Joseph Morse, son of Samuel, the pioneers of Eaton descended. The race is marked for there being among its members prominent pioneers of noted localities. Joseph Morse was proprietor of the "Medfield Grant," which formed the town of Medfield, Mass. His son, Capt. Joseph Morse, was an extensive land-holder in Bogistow, where he settled in 1670, and who married Mehitable Wood, the daughter of Nicholas Wood, the founder of Sherburne, Mass.

Capt. David Morse, a son of Capt. Joseph, was one of the first white settlers of Natick, about 1727. He was empowered by the General Court to call the first parish or town meeting. He was a master spirit among whites and Indians. His son, Maj. Joseph Morse, (fifth generation) was a patriot in the Revolution. His three sons were the pioneers of Eaton.

Benjamin Morse married Deborah Sawin, and with four children removed from Sherburne to Eaton in 1795. The only one of his family now living, is Julia, wife of Sylvester Macomber, of Hamilton; but other descendants live in Michigan and other Western States.

Joseph Morse married Eunice Bigelow, and with four children

removed to Eaton in 1796. After their removal four more children were born. Joseph Morse was the founder of Eaton village, and his sons have been identified with nearly all of its business interests. These sons may be named as follows : Ellis, whose biographical sketch appears in the chapter relating to Eaton ; Joseph, who removed to Pennsylvania and was there several times returned to the Legislature of that State, and also became Judge of his County Courts ; Calvin, who was elected member of the Legislature from Madison County in 1842, and has held municipal offices in town and county ; Alpheus, who has been a merchant and scientific farmer, and for many years past, manufacturer, being proprietor of the Alderbrook Woolen mill ; and Bigelow, who was a respected citizen of Fabius, Onondaga County. Eunice, the eldest daughter of Joseph Morse, married Dr. James Pratt, the pioneer physician of Eaton. After her husband's death, she with her family removed and began pioneer life again in Palmyra, Mo. She was a woman of indomitable will and great energy of character.

The descendants of Joseph Morse have, many of them, distinguished themselves in various positions. Gen. Henry B. Morse entered the late war as Captain of the 114th Reg. N. Y. V., was promoted to the office of Colonel, and subsequently, for meritorious services, was breveted Brigadier-General in the army of the southwest. He is grandson of Joseph Morse ; as also is the Rev. Andrew Morse, of Warsaw, Wyoming County. Gardner Morse, who was member of the Legislature in 1866, Walter, a member of the manufacturing firm of Wood, Tabor & Morse, George E., a prominent citizen of Rochester, and Alfred, who bravely gave his life for the Union cause at the battle of Winchester, Va.; all these being sons of Ellis Morse. Darwin and Frank B. Morse, merchants at Eaton village, sons of Bigelow, are grandsons of Joseph Morse. Two grand-daughters, Belinda and Eliza, daughters of Calvin, have been conspicuous as teachers, the latter being now assistant Principal of Vassar Female College.

Hezekiah Morse, the third of the pioneer brothers, came to Eaton in 1806. His children are scattered and many of them dead. One of his sons, Alpha, was for many years a prominent manufacturer of Eaton. Another son, Elijah, who is now dead, was a wealthy farmer of Eaton. A grand-daughter is wife of Rev. John Raymond, President of Vassar Female College, Poughkeepsie, N. Y. Albert H. Morse, a prominent citizen of Eaton is also a grandson, being son of Elijah. H. B. Morse, youngest son of Hezekiah, is a scientific and successful farmer of Norwich, N. Y.

Where the facts in the history of a family present such a record as the foregoing, it is evident that they have been men and

women eminently calculated by birth and training, to assume the duties and responsibilities, and to bear the hardships of building up the new country, and to perpetuate the institutions of civilized life. Hereditary physical strength and great mental activity characterizes this family.

Note h.—The Darrow family are of Scotch descent, their Scottish ancestor coming to this country sometime during the sixteenth century, and settling in New London, Conn. The first name of the genealogical record the author has been able to obtain is that of Nathaniel Darrow, grandfather of David Darrow, Esq., of West Eaton, who was born in 1696, and who married Rachel Willey, a woman of English descent. He moved to Norwalk where his son George Darrow was born in 1748. George Darrow when a young man went to reside in New Lebanon, N. Y., where he married Eunice Meacham, and where his family of six children were born. One of these dying when a child, the other four sons, Joseph, George, David and James, lived to be heads of families of their own. One daughter made the sixth child. Joseph and George took up large farms in Stow, Ohio, whither their father and mother removed in 1806, and where their father died. James joined the Shakers, where his mother, after his father's death spent her declining years.

David, the third son of this family of George Darrow, became one of the pioneers of West Eaton. His family are and have been through the whole history of this village, prominent. The sons and daughters of David Darrow were ten in number. The daughters connected themselves with prominent and enterprising families. The sons, Joseph, George, Frederic, David M., William H. and J. J. Darrow, have been useful citizens in every respect. Joseph was a long time successful merchant and a promoter of religion and good morals; George, whose unfortunate and tragical death, which occurred in Buffalo, N. Y., was the first who died among the sons of this family. He fell by a murderous shot (while riding from his place of business in the city, to his residence,) fired by some unknown assassin, who, it is believed, mistook him for some other person, as no cause for the act could be ascertained. His body was brought to West Eaton for interment, where the tragedy had cast a gloom over community. A very large concourse of friends followed his remains to the grave. He was greatly respected for the many good qualities of his head and heart. He was a Christian in the true sense. At the time of his death he was one of the first business men in Buffalo, and was a main pillar in the M. E. Church there. David M. Darrow has been a long time Justice of the Peace at West Eaton; Frederick is a wealthy and enterprising farmer;

Wm. H. Darrow is a wealthy farmer of Cazenovia ; J. J. Darrow has been Justice of the Peace and Superintendent of Schools. He is a successful farmer and public spirited citizen, prominent in all matters pertaining to the advancement of religion and good society.

Note i.—EMILY C. JUDSON, or "Fanny Forrester."—This gifted authoress was born August 22, 1817, in Alderbrook. She was a daughter of Charles Chubbuck, one of the pioneers of Eaton. Her parents were poor, hence her opportunities were limited. As a family, however, literature was their forte. The works of the best authors were brought with them from their New Hampshire home, and in the absence of congenial society, they found sweet solace in the companionship of Milton, Pope, Shakspeare, Dryden, and other favorite authors.

Underhill Cottage was not the house of "Fanny Forrester's" birth, that being the "weather-painted house at the top of the hill," described in her "Alderbrook Tales," which long ago disappeared, its location being a few rods from the Cottage. Underhill was the home of her childhood and youth, her foster birth-place, for here her mind first unfolded itself to the outer world, and here her intellect and genius had its birth. The wild country about this home seems to have bred the very atmosphere of romance and poetry, which the susceptible organization of Emily Chubbuck inhaled at her earliest breath.

Although not physically strong, yet the narrow circumstances of their family compelled her to a life of labor while yet very young. At the age of eleven years her parents removed to Pratt's Hollow, where Emily spliced rolls in the factory. Her delicate organization but illy sustained the hardships of that weary summer, and aching feet, bleeding hands, and a sad heart were trials of daily occurrence. Later she twisted thread for a Scotch weaver and thread-maker in Morrisville ; and still later, when yet in her early womanhood, she occupied a situation in a milliner shop. In the meantime her heart was devotedly set upon education. At intervals she attended the Academy, and there studied French and Mathematics, evincing a remarkable strength and penetration in the latter studies, surprising in an organization so light and fragile, proving there was depth and power to her mind as well as beauty and brilliancy.

In the spring of 1832, when but 15 years of age, Emily Chubbuck, with a courageous heart, took into her hands the reins of her own destiny. Cautiously she proceeded, measuring every footstep, prudently assuring herself that she was right, and therefore moving on solid ground. With the ostensible purpose of visiting friends, she left home one bright April morning and

tripped over the green fields, with the real intention of securing, if possible, the privilege of teaching a district school. She first repaired to the house of one of the trustees of the school district of Nelson Corners, and, not a little fluttered, applied for the school. The burly, blustering trustee did not seem to favor the application of such a demure little body, whom he considered would be no ruler over the boisterous, headstrong scholars of their school, many of whom were larger and older than herself. Her ardour was dampened, still she did not give up the object of her pursuit, and while being entertained by her friends, she made known to them the object of her wishes. They kindly offered their assistance, and went with her to the other trustee, introduced her to that good natured, smiling gentleman—the antipode of his colleague—who was highly pleased with her appearance, and satisfied with her ability. He promised to inform her in a few days if his associate should consent to hire her. She went home with her heart full of doubt and hope, and kept her trial a secret from her parents. Her mother was completely surprised a few days after, when a stranger came there and enquired for Miss Emily Chubbuck, saying he had come to hire her to teach their district school. It was soon explained, and Emily engaged to teach at seventy-five cents per week.

That summer's trial at teaching proved a successful one, and subsequently for many years she spent her time alternately between teaching and pursuing her studies in the higher branches.

About 1840, Miss Chubbuck entered the Utica Female Seminary, and there continued her studies and also taught composition. Here she wrote her first book, a small volume for children, entitled "Charles Lynne, or How to Observe the Golden Rule." The work met with success—fifteen hundred copies were sold in eleven weeks. After this she contributed to the "Lady's Book," "Knickerbocker's Magazine," and "Mother's Journal." Although her writings were not always noticed, they were in the main finally appreciated. After her name had attained celebrity, editors drew forth from some oblivious corner, neglected manuscripts, and now produced them for the benefit of an appreciative public.

In 1844, a letter written, half in play, by herself, but signed "Fanny Forrester," to N. P. Willis, then editor of the "New Mirror," from which she did not expect any serious result, was the means of bringing her before the public in a new and attractive light; and from this date commenced her successful literary career under the *nom de plume* of "Fanny Forrester." We shall not further detail, but those who remember that period know how with what wondering anxiety the question was asked throughout the reading and literary world, "Who is Fanny Forrester?" The originality, purity, beauty and vivacity of her style

had not its precedent on the American Continent ; and yet—tell it not in Gath!—there are many of her native townspeople who never knew that “Fanny Forrester” was the timid, sensitive, shrinking factory girl, or the quiet, unassuming district school teacher.

In 1846, she married the celebrated pioneer Missionary, Dr. Adoniram Judson, and with him went to Birmah. She aided her husband largely in his labors, and translated much in the Birman language to aid the natives in their studies. Letters from her hand, in Birmah, found thousands of anxious readers of the journals on this side of the waters.

But at length a change came, and America read with sorrow of the death of Adoniram Judson. The eastern miasma had done its work. With a stricken heart and a body enfeebled by disease, Mrs. Judson bade adieu to Maulmain, and, bearing her precious charge, her child, in October, 1851, again set foot on her native shore. Her constitution was broken and swayed with every breeze. She often expressed a wish to die when earth was putting on her loveliest robes, and so it was. Surrounded by the children of her husband, to whom she had been a true mother, with her own darling nestling beside her, she died on the day previous to the anniversary of her marriage, in Hamilton village, June 1, 1854.

The published works of this gifted writer were quite numerous, but among them all none was more widely read than her “Alderbrook Tales.” In American literature she entered a new channel, and opened a rich mine where subsequent writers have dipped their pens to find them burnished with poetic fire.

Note j.—Mrs. Dr. Chase was the first lady physician established in Madison County. She commenced practice in Eaton in 1848. She encountered some opposition on account of her sex, but, owing to her remarkable skill and success in difficult cases, she won public confidence and secured a large and successful practice. She continued in practice from 1848 to 1868, when sickness prostrated her. Mrs. Chase was a faithful wife, and as a mother was tenderly beloved by a large family of children. By a large circle of friends she was highly esteemed as a gifted woman and worthy in every respect. She died March 12th, 1869, aged 67 years.

Note k.—“HON. DANIEL DARWIN PRATT, the eldest son of Dr. Daniel Pratt, of Perryville, was born in Palermo, Maine, in 1813, coming to this section with his parents in 1814. At the early age of twelve he commenced preparing for College under the tuition of Dr. Guernsey, of Fenner, which was continued at

the Oneida Conference Seminary, at Cazenovia. He entered Hamilton College under the Presidency of Dr. Davis before he was fourteen and graduated with the highest honors of his class, taking the valedictory, before he was eighteen. Hon. John Cochrane was his College mate, and Rev. A. C. Kendrick, of Rochester University, was a class mate. At the age of eighteen he delivered a Fourth of July oration in Perryville, which was pronounced at the time to be one of the finest productions ever delivered in the County on such an occasion. He immediately commenced the study of law in Cazenovia. In 1832, in company with Mr. Holmes, now (1871) of Bloomington, Ill., he started for the "great west" with less than \$30 in his pocket. The two young men went on the Canal to Buffalo, thence to Cleveland, where, finding a transportation wagon to Cincinnati, they obtained conveyance for their trunks, and went on themselves to that city on foot. There they endeavored to obtain situations as students of law; but the price of admission was too high for their nearly exhausted purses, and they left on a boat for Lawrenceburg, Indiana. Here young Pratt obtained a small school and remained one term, getting scarcely enough to pay his expenses, when, fortunately, he was elected principal of Rising Sun Academy, one of the most flourishing institutions of southeast Indiana. He conducted this Academy successfully, and saved money enough to go to Indianapolis and complete his law studies in the office of Fletcher & Butler, leading members of the bar in that city. In 1836 he located at Logansport, Ind., and commenced practice, to which he devoted his undivided attention and established a reputation of being one of the very best lawyers in the State. In 1851 and again in '53 he represented his district in the State Legislature, where his duties were arduous and his discharge of them highly commended and appreciated. In 1860 he was selected as a delegate for the State at large to the National Republican Convention at Chicago. Being a man of large and prepossessing appearance, with a voice in proportion to his mental as well as physical proportions, he was selected from all the men of high qualifications present, as reading clerk, and will be remembered by the many thousands who assembled at that great and important Convention. In 1868 he was nominated for Congress in the Eighth Congressional District of his adopted State, and abandoning all else devoted his whole energy and power to the canvass, and by his eloquence and convincing arguments added no little to the success of the Republican party; but before the time arrived to take the seat he had been elected to fill, the Legislature of his State chose him U. S. Senator. He is now (1871) an active member of the Senate, and no Senator does harder work or is more faithful to his trusts. He is a finished scholar, of high and refined mental culture; possesses a

genial disposition, intermingled with a never-failing fund of humor, wit and sentiment combined, and is the life of the circle of his professional friends and neighbors. Upright in his character ; gentlemanly in his deportment ; unostentatious in manner ; modest and retiring to a fault ; in short, possessing all the qualities which should ever characterize a great and good man. He has filled the position he occupies with honor to himself and credit to the State and party who have chosen him, without even soliciting his consent.

Note l.—THE FEMALE ANTI-SLAVERY SOCIETY of Hamilton was formed in Hamilton in December, 1843, in the house of John Foote. The object of this association was to lend its influence against slavery, raise means to contribute to the advancement of freedom by donations to Anti-Slavery agents, ministers, or missionaries, and to the fugitives from bondage, &c., &c. A constitution was formed and adopted by this body of refined and intelligent women, who conducted their meetings with president, secretary, treasurer and managers.

They raised funds by sewing societies and by subscriptions for the cause, procured the best and most noted of the Anti-Slavery lecturers to hold public meetings in Hamilton, and in some cases adopted colored children, or otherwise provided for them by finding them places to work, and having their schooling attended to.

The membership of the society increased as the years wore on ; their meetings were well attended, and conducted with grave decorum. The exercises were of a religious and literary character, always bearing on the question of slavery, and made deeply interesting by the talent brought forward.

The association continued its meetings and labors until the close of the civil war, when their labors were no longer required.

Note m.—ANGEL DE FERRIERE was born at Niort, Department Des Deux Sevres, France, in the year 1769. His youth was passed under the reign of Louis XVI., a period characterized by turbulence, revolution, and finally the downfall of the empire. The ancient families of the empire strove to maintain their beloved king, and when he fell, the whole nobility of the realm were involved in the general ruin. Death, imprisonment, or banishment awaited those who did not flee the vengeance of the furious revolutionists.

The De Ferriere family belonged to the ancient nobility, whose representative was Mons. Chevalier Edward Briard, the last French Governor of Canada. Truly loyal to the fortunes

of their king, they fell with him, and their estates in the city of Alnay were confiscated, and the family hurried into exile.

Angel De Ferrier, at an early age, had been sent to the Military School at Brien, where Napoleon Bonaparte was educated, and when not twenty-one attained to the promotion of colonel in the King's Life Guards. In an attack made upon the palace in August, 1792, the king's body-guard were driven to use arms in a fruitless attempt at defense, for they found themselves unequal to the fury of a Parisian mob. They were compelled to witness the most cruel treatment of their king and queen, and to be unable to rescue them from violence and imprisonment, and were forced, in self preservation, to flee from the vengeance of a continually increasing and formidable faction which swelled the mob, and was hurrying to prison or the guillotine every member of the nobility whom they could seize. Few of the king's body-guard escaped, but among the fortunate ones was Col. De Ferriere, and a companion in arms, a young noble, who fled to Holland, where, their families being known, they found friends. Even here they were not safe, for the spies of the revolutionists swarmed throughout the adjacent countries.

During their stay in Holland, at a dinner party they were introduced to some gentlemen who belonged to the Holland Land Company, who, in conversation on their affairs in America, proposed that these young men should try their fortunes in the new country, as many other noblemen had done before them. Col. De Ferriere and his companion were impressed with the idea and decided to go thither. They immediately made the necessary arrangements, deposited funds with bankers in Holland, and took letters of credit on the Holland Company's bankers in America, Messrs. Leroy Bayard & Co. Nor far from the time when their King, Louis the XVI., was beheaded, in the year 1793, they embarked at Amsterdam in a vessel bound for New York.

When about to embark, it was observed that cruisers, searching for the proscribed loyalists of France, lined the coast. They had been but a few hours at sea, and just at night, when one of these cruisers drew near, clearly with the intention of boarding the vessel. The captain desired to secrete the loyalists, but De Ferriere's companion declared he could pass for an Italian, and thus escape. De Ferriere was prevailed upon to be secreted, and the ship's crew soon made a recess in among the fire-wood of the cook-room in which he and his effects were safely placed.

The cruiser hove alongside, the officers boarded the ship, and having displayed their papers of authority, commenced search. They soon met the pretended Italian, but his speech betrayed his high birth and French origin, and he was hurried from the vessel into confinement. Diligent but fruitless search was made

for De Ferriere, and great was his relief mingled with heartfelt sorrow, as the cruiser receded from view, for, although *he* was safe, his friend was being borne to a dreadful doom.

Soon after night had settled down upon the sea, another vessel, whose flag they could not discern in the darkness, drew near and hailed them. There was instant and anxious fear, lest the cruiser had returned, perhaps having learned by plying their frightened captive with questions that another fugitive was in the ship. Taking this view, Col. De Ferriere refused to be again secreted, and desired to be left to himself, assuring them that he would not be taken alive. Immediately, on the exchange of the usual marine salutations, the Captain sprang to De Ferriere's side, clasped his hand with joy, and exclaimed, "You are safe; that vessel is a Yankee!" This was the end of his danger, and the incubus of suspense, anxiety and fear, which the "reign of terror" produced wherever the loyalists were on the Continent, gradually lifted from his mind, as he left the shores of his native country behind.

Arriving at New York he met Col. John Lincklaen with whom he came to Cazenovia, Madison County. While at Cazenovia himself and Mr. Lincklaen occasionally went to Canaseraga to talk French with Mr. Dennie, the only man in this region of the country with whom they could converse in that language. It was at these visits that Angel De Ferriere, then a young man of twenty-two, formed the acquaintance of Polly Dennie. Lewis Dennie's only daughter, a respectable young woman, with pleasant manners and civilized habits, said by some to have been very beautiful, and resembling the race to which her mother belonged but very little. In due time they were married, and settled near Cazenovia. Subsequently he was prevailed upon by his wife's friends, to settle at Wampsville, Madison County, where her brother, Jonathan Dennie, presented his wife a fine farm. Mr. De Ferriere added to this until he was owner of about 3,000 acres of valuable land.

In 1817, he went to France to present his claims and receive his heritage from the once princely estates of his family. His inheritance enabled him to promptly complete all payments on his Lenox land, and indulge a cultivated taste in adorning his American home. Here he reared a family of five children, sending them from home to be educated. Here he died in 1832. At the family homestead, in Wampsville, Madison County, is the De Ferriere monument which bears the inscription:—

ANGEL DE FERRIERE was born January 8th, 1769, AT NIORT DEPARTMENT DES DEUX SEVRES IN FRANCE. Died September 17th, 1832, aged 63 years.

Also:—

IN MEMORY OF POLLY DE FERRIERE, CONSORT OF ANGEL DE

FERRIERE ; Born March, 1774 ; Died March, 1853, aged 79 years.

Note n.—The Bruces are said to be of Scotch and Dutch lineage. The name in Scottish history is synonymous with greatness. The following extract from a sketch published when B. F. Bruce (son of Joseph Bruce,) was Member of Legislature, suggests that the spirit of their Scottish ancestors may have descended through all the centuries from the illustrious Robert Bruce, to the present generation. "Mr. Bruce has perhaps more of an air *distingue* than any other member of the Lower House. His tall, finely developed figure, his proud, erect bearing and his well-shaped head, combine to attract the attention of the spectator, in glancing over the gentlemen who compose the Assembly. Mr. Bruce has a deep sonorous voice which has been highly cultivated, and as an orator he fully commands the attention of the listener. Some of his most brilliant speeches were extemporaneously delivered ; in fact he seldom puts his ideas on paper, preferring to trust himself to the impulse of the occasion."—[See Civil List, Chapter 2.]

Note o.—The raising of the first church building, at the Opening, was made an "occasion," it being something new to erect a church edifice, and the frame, also was of heavy timbers. Madison could furnish from within her own borders a more than sufficient number of stalwart men to rear the ponderous "bents" ; but men of superior physical strength were held in high esteem in those days of stern realities ; the society was doing a big thing, and it was a time to be complimentary ; therefore a special invitation to attend the raising was sent to five men, living just over the line in Augusta, who were thus endowed by nature. These were Daniel and Benjamin Warren, Archibald and Pardon Manchester, and Noah Leonard. They of course accepted the honor and attended ; and it was a compliment that each was proud to remember and to refer to long years after. Dea. Benjamin Warren, one of the five, stood six feet in height, weighed upwards of 200 pounds, and was possessed of enormous physical powers. Pardon Manchester was an inch taller, nearly of the same weight, and notwithstanding his giant proportions was possessed of an elasticity and quickness of motion almost superhuman. This man was for a time a resident of Madison. During that residence he happened one day to be at a tavern on Augusta east hill, and got involved in a quarrel—a too common occurrence with him—in which he was assailed by six men, who all made for him at once. As they came on, Manchester gave the foremost man a terrible kick in the abdomen ; then, as fast as he could deliver as many blows, he knocked down three more. But the remaining two gave him a hard fight ; his flying

fists failed every time to hit the mark, and he could only hurl them from him through his superior rapidity of action. At length, the floored ones beginning to rally, he decided to retreat, but on the attempt found both doors and windows fastened! Quick as lightning he seized first one and then the other antagonist and threw them across the room; then, turning to a window, he jumped several feet from the floor, planted both feet in the center of the lower sash, and in a shower of flying glass and splinters landed out door in an upright position and made good his escape!

Note p.—ERI RICHARDSON, one of the Richardson brothers, was a member of the Legislature in 1822, and represented his constituents worthily and satisfactorily. While at Albany, he gave his whole attention, first to the understanding, and then to the performance of his duties. But, unlike many other legislators, he cared little for mere etiquette. An anecdote, illustrating his singular indifference to the commonest observances of cultivated life, as well as the peculiar temperament of the man, is told of him: The Major, as he was called (he was so commissioned in 1812,) had an inveterate habit of spitting. Early in his term as Assemblyman he was sitting in his room at Albany, preparing, with pen in hand and busy brain, the speech he was to deliver before the august body of his peers, and as usual, when all absorbed in a subject, was spitting in every direction upon the carpet. A servant came in to perform some office, and observing this, shoved the spittoon in front of him; the Major was oblivious, and out went another mouthful to the left; the servant moved the polished receptacle of filth to the left; the Major's eyes were still bent upon his paper, his thoughts were deep in the intricacies of his theme, and his mouth was working nervously; it soon filled, and away went another copious ejection, this time to the right; the servant pushed the convenience to the right; the Major's salivary glands rapidly secreted again, and while his lips were apparently gathering for one grand discharge in front, the servant, hoping to anticipate it, gave the appurtenance a desperate shove with the broom in that direction. "Now, see here!" said the Major, just brought to consciousness, "do you take that d—d thing right out of the way, or I'll spit in it!" This story leaked out, got home, and made much amusement at the Major's expense. It has been repeatedly told in and out of print, with variations, but it rightfully belongs where we place it.

Note q.—The Warren family, noticed in the Stockbridge chapter, is one of the oldest, capable of being traced in this country. Its progenitor, or original ancestor upon New England soil, was Sir Richard Warren, an English Baronet; a puritan (if

old colonial history is correct,) of the most rigid and bigoted kind. He came to Plymouth, Mass., with the puritan colonists in the next vessel after the *Mayflower* (probably about 1632). With him came his only son, Sir James Warren, who was at the time married and had one or more sons then in their childhood. At his death also expired the family title inherited in England, titles being even at that early day obsolete and valueless in the already republican colony, except perhaps a few Crown officers in the new settlements. From these descended the Warrens of New England, and from them the Warrens of New York and other Northern States, till they have become (to use an inflated comparison) as "numerous as the sands of the sea." The grandfather of Gen. Joseph Warren of Bunker Hill memory, and the grandfather of John Warren, of Stockbridge, were brothers; sons of a grandson in some degree (not ascertained) of James Benjamin, the father of John Warren, was a native of Raynham, Plymouth County, Mass., but removed to Royalston, Worcester County, about 1769. He was a soldier in the old French war, so-called, and subsequently a soldier of the revolution. In the latter, he served from the first general call of the patriots to arms until October, 1777, when he fell in the battle of Stillwater Plains, the day before the taking of Gen. Burgoyne, and died instantly, a musket ball entering his forehead and passing through the center of the brain. A brother and a nephew were in a rear rank; they saw him fall, paused over his dead body as they advanced, and saw that he was dead; there was no time for even a pulsation of grief over kindred remains; the battle was raging; the same moment they were pressed on with the hurrying troops of the command who were advancing to a charge. The remains of the father of John Warren were not again identified; the fallen of that day's contest were at night hastily gathered and received a common sepulture, unknelled and uncoffined, but not unmourned.

CONCLUSION.

Our task is done, yet we have a few concluding words to offer for the consideration of those readers who may discover that certain persons, events, &c., well known to themselves, have been omitted, while other matter corresponding, of only equal and perhaps often of less importance, appears upon the record. We desire to remind them that this was unavoidable. At an early stage in our labors of collecting the material for the foregoing work, we learned by brief experience that a local history, necessarily made up chiefly from oral data, *could not* be written in full ; there is literally no end to such data, and there *must be* a limit to the matter composing a book. From the long array of names of early settlers and prominent men, and the vast quantity of incidents, events, &c., gleaned in our travels for that purpose over the County, we have selected that which in our judgment was the most valuable for preservation and the most illustrative of the pioneer days ; which should avoid tedious repetition of similar experiences as much as possible, while covering the whole ground and retaining as much matter of local interest as a convenient and not too expensive volume could embody. After selecting from the mass which our nine years' toil had gathered, we were unable to compress that selection within the limits of the six hundred pages announced in connection with the price in the prospectus of the work ; but rather than abridge in that which seemed to belong to our readers—since it was already obtained—we

have swelled the volume by an addition of one hundred and seventy-four pages, in order to give such selection complete. Also, we are aware that notwithstanding our earnest efforts, we may have failed to obtain the names of many persons equally as worthy of honorable mention as those who are thus noticed in the foregoing pages. And further : that without doubt many incidents quite as interesting as anything given, are lost to the work, from having been either passed by unknowingly when in search of them, or not occurring at the time to the memory of our informants. We can only deeply regret any serious omission from whatever cause.

L. M. H.

ERRATA.

Page 322, on 10th line from top, instead of "successful," read "unsuccessful." Page 300, 5th line from bottom, for "town," read "house." Page 510, 14th line from top, to place of "The latter," read "Daniel Crouse." Page 569, 9th line from bottom, for "Bullard," read "Ballard." Page 570, 12th line from top, for "and," read "once." Page 667, 26th line, omit "†," also corresponding note at bottom of the page. Page 729, 4th line, for "east" read "west." Also on same page, 13th line, for "west" read "east." In appendix, page 761, in note (g,) read "William," instead of "Elijah."

APPENDIX.—Note "a" refers to page 158; "b," 173; "c," 228; "d," 241; "e," 286; "f," 299; "g," 303; "h," 331; "i," 334; "j," 338; "k," 373; "l," 454; "m," 489; "n," 520; "o," 615; "p," 646; "q," 744.

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